“Development communication is the process of intervening in a systemic or strategic manner with either media (print, radio, telephony, video, and the internet), or education (training, literacy, schooling) for the purpose of positive social change. The change could be economic, personal, as in spiritual, social and cultural, or political”, according to Thomas L. McPhail (2009,p. 3)

Development communication started taking shape in the later half of the 20th century as a distinct branch of communication. Developed countries started taking interest in the progress of developing and under-developed countries after the end of the cold war. The developed northern hemisphere was ready to spend any amount of money to keep the other hemisphere, i.e. the southern part of the globe, distant from communism. It is estimated that currently the world’s foreign aid is in excess of $100 billion annually. It comes from a broad range of industrialized nations, now including China.

Mass media has a significant role to play in the process of development. Mass media would lead directly to economic improvements across the poorer regions of the world. The traditional ways of doing things, particularly in the agricultural sector, were looked at negatively and the modern methods were viewed as saving and eventually uplifting the poor, and these new approaches were to be communicated most effectively to large audiences via the mass media (Wilbur Schramme 1964,p.76).

Third would countries recognised the positive role of media in national development as information dissemination has a key role in improving
people’s lives and bringing social change. Researches have assigned priority to diffusion of information to the receivers through interpersonal and mass communication channels. Many studies conducted in India and other countries report that information dissemination through radio forums and literacy classes yield positive results.

The phenomenon of information dissemination is called development communication. As it is comprehended generally, development communication is not only about agricultural communication but also population, nutrition, health, education, housing, employment and so on. All these areas demand communication inputs to accelerate the processes of development; development communication has vast scope for its reach and utility in development. Nora Quebral (1975, p.199) defines development communication as a method of communication for accelerated transformation of a nation from poverty to dynamic growth of economy and which provides possibility of greater social and economic equality and larger fulfilment of human potentials.

The definition talks about the significant role of information dissemination in expediting the process of development. Precisely, development communication can be described as the communication channels in support of national development. This theory is same as ICE (information, communication and education) in the implementation of development plans. However, motivation is added to these three dimensions because people are expected to be motivated in developing countries (Narula, 1994, p.135).

Even after spending a large amount of money on the ICE method to inform people, the process of development could not be initiated. Therefore, the decision makers had to realise that providing information is not sufficient to achieve the aspired goals regarding development plans. The original formula, ICE, is inadequate to obtain results to accelerate
development. Motivation is a strong factor to change the mindset of the people. To encourage people, the content and technique of communication has a significant role. In an era of information explosion, the role of communication is assuming different dimensions.

In this respect Fraser and Restrepo-Estrada (1998, p.63) elaborated development communication as: “Communication for development is the use of communication techniques, process and popular media to help individuals towards a consciousness of their circumstances and available options to change, to resolve issues of conflict, to help natives in planning actions to transform and for sustainable development. People acquire the knowledge and skills they need to improve their condition and the society, to improve the effectiveness of institutions.”

It is evident that mass communication has played a vital role in expediting the process of communication. The content of mass communication makes people aware about their own environment. A large percentage of people are illiterate in a country like India. Hence, they do not understand the importance of education, and many issues come under light only after getting educated. For example, people are aware that they are getting unclean drinking water for their use and they know that it is going to harm their health in some way. But they do not know about the diseases unclean drinking water may cause. Consequently, they are not aware of the prevention and cure of those diseases. Such awareness comes automatically with education.

In the process, people themselves choose an option which suits them. The reinforcement of communication messages will positively impact them, and here the mass media plays a significant role.

It is important to mention that a continuous flow of information in the area of dispute helps to ease the tension. Communication also enables people to design their own solutions of problems. With the aid of external
Dimension of Development Communication

agencies they can conceptualize about development plans. For example, Self Help Groups or the group of radio listeners’ club can conceive plan for development at the grass root level. Lastly, mass communication plays the role of regulator to make the public administration function fairly.

It is proved that development communication is the need of the hour and therefore, different approaches are used in development communication to reach the people with effective messages. These approaches, according to Narula (1994, p. 132), are: Diffusion/extension approach, mass media approach, instructional approach, localized approach and planned approach. In the mass media approach, dissemination of information using mass media channels is the main idea. However, the idea of development is changing at a fast pace during the last sixty-seventy years and in time with these changes, the mass media have to re-prioritise the news contents to play a bigger and effective role in national development.

**Concept of Development**

Every nation in the world is planning to develop itself. Develop not only in economic arena but in all spheres of life like social, political and spiritual. Over a period, many scholars and researches have proposed various definitions of development. Development is viewed as social change. Everet Rogers, an eminent scholar, explained development as:

“A widely participatory process of directed 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 the people through their gaining greater control over their environment” (Rogers, 1976, p. 111).

He emphasises the role of external agencies in the process of development because external agencies form policies and implement them. He gives less importance to people’s participation in this definition.
The concept of development has undergone radical changes in the beginning of the 21st century. These days development is seen as a complex, participatory process, involving beneficiaries and stakeholders and aimed at improving the overall quality of the life of human beings. Many Indian researchers have also worked in the field of development. Lakshmana Rao (1995, p. 67) indicated that communication is a prime mover in the development process. He selected two villages in Srikakulam district in Andhra Pradesh in early 1960’s viz. Kothuru and Pathuru. Kothuru was in the process of modernization and Pathuru, an isolated village, was ridden with traditional customs and beliefs. Rao said that laying a road and plying a bus from the city (Visakhapatnam) set the pace of modernization. Combined with the playing of buses, new ideas and access to newspapers influenced the people of Kothuru. Rao found that the new ideas and innovations were available to the educated in the village and then passed on to others. Schramm (1964, p. 84) opines that as information was a vital ingredient in moving a nation towards development, a developing country could facilitate development by expanding the scope of its mass media. He also outlined the importance of education which coupled with mass media would expedite the development process and noted that the job of the information media and the ‘new media’ of education is to gear and ease the slow and long social alteration necessary for economic development, and particularly, to pace and smooth the job to mobilize human resources along with the national effort.”

Paradigms of Development

The dominant paradigm of development did not yield good results in third world countries, as the effect was indirect. Dominant paradigm works in top-down approach of development which is actually based on
 Dimension of Development Communication

activities like construction of huge hydroelectric dams, development of hybrid seed varieties, development of huge media networks etc. The dominant paradigm has failed due to traditionalism, widespread poverty, illiteracy, growing population and inadequate institutional mechanism to pass on the fruits of economic growth to the general population, especially the disadvantaged sections. In addition to these conditions, red-tape, inefficiency and corruption acted as contributing factors.

Industrialisation in third world countries led to reduction in labour, increased unemployment and large-scale migration from villages to cities. Media also followed the centralised system of communication. Following the top-down approach, the media started serving the elite and the privileged classes. The programming turns towards the issues relating to the elite and the ruling classes and news stories are selected from big cities only. The common man disappears from the newspapers, radio and television. Villages are hardly seen. If they are seen somewhere, then it is only in negative news. Red-tape, inefficiency and corruption play a vital role here also. The media has lost democratic values. It has been converted into a marketing industry no more working for the welfare of the larger population. It is governed by the TRPs which tell about the most widely watched (?) programmes. The programmes which are proved to be the most popular earn the highest advertisement revenue for the media houses. The race to achieve maximum TRP is equally there among news channels. The race for TRP has stolen the real stories and the real people from the small screen. The small screen is now occupied with celebrities, celebrity celebrations, horrible accidents, snakes, dogs and what not. The sole criterion is that the news item should catch the attention (?) of the people, transforming it into TRP.

The situation is true not only for TV; the same is true in case of the private FM radio stations. FM radio stations are playing music with
obnoxious chatter of their presenters and a bucketful of advertisements which are not even tolerable to ears.

Print media is also not left far behind. The marketing department rules over the editorial department. The institution of editor has become merely ornamental now. The marketing manager decides whether a news item is worth publishing or not. The language in the newspapers is turning into the mixed Hinglish, whether it is a Hindi newspaper or an English one.

After the Dominant Paradigm of development there is another approach to the development and that is the Dependency Paradigm of development. This paradigm emerged in Latin American countries and it is relevant to these countries because these countries achieved freedom long ago but continue to face problems of poverty in large sections of the population, regional inequalities, alongside social inequalities and sectoral divisions in the economy that are similar to the more recently liberated countries. According to Ferraro (1996) these Latin American countries were forced to use their raw materials and cheap labour for the welfare of the dominant states instead of their own development.

In the dependency theory, the role of communication is found to be subservient to the western nations or developed nations. Dependency theorists like Jean Servaes(1996, p. 103) contended that the broadcasting and the other mass media systems would support modernisation and were anti-development; they tended to promote the political agenda and relied on external sources of programming.

The mass media has a different perspective of its role in the dependency theory. According to Tehranian(1999,p. 56), the penetration of mass media (1) exacerbated their conditions of social, economic, political and cultural dependency, (2) undermined their national identity in favour if consumerism and materialised colonialism, (3) privileged the economic and cultural interest of an urban and westernised elite against the vast
majority of semi-rural and rural population, (4) encouraged conspicuous consumption through global advertising at the expense of social investments in education, health, and infrastructure, and (5) failed to create genuine development projects and perpetuated repressive and rapacious elites.

Community Media is considered as a medium which is participatory, democratic, non-commercial in nature. The power of community radio lies in its participatory nature, as both its content and technology are people-oriented.

The word ‘participation’ is kaleidoscopic; it changes its colour and shape at the will of the hands in which it is held. And, just like the momentary image in the kaleidoscope, it can be very fragile and elusive, changing from one moment to another (Shirley White, 2003, p.8)

All other development models and a new concept of people’s participation emerged currently. The concept is accepted as an alternative to the market and the government for the management of community resources like water, land, forests etc. Chopra (1990, p.18) observes that participatory development is a new socio-economic force aiming for sustained development in the village. Earlier, Mahatma Gandhi stressed upon community work for the development of a community. Vandana Shiva (2002, p. 56) observed that before the advent of the British in India, the concept of community existed in ancient India and community development is part of the society.

However, with the passage of time and urbanisation and industrialisation, the concept of community development has eroded. It gained popularity in early 1960s in the western countries. In the beginning community development was called national rebuilding; now the concept is known as participatory development. With the contribution of people, government
and the third sector that is the non–governmental organisations, the process of development has gained acceleration.

Jeremy Bentham is in favour of the participatory theory of communication where elements of communication will be shared by the people. On the basis of this principle of ‘the greatest pleasure of the greatest number’, people will enjoy and share the power.

The concept of participatory communication deserves to be defined for clarity. Nair and White (1987,p.37) have projected a definition of communication for development that reflects people’s participation:

“Participatory development communication is a two-way, dynamic interaction between ‘grass roots’ receivers and the ‘information’ source, mediated by development communicators, which facilitates participation of the ‘target group’ in the process of development.”

**Basic Needs Approach**

The quality of life of human being cannot be measured in indicators like GNP and per capita income. In this light, economist Paul Streeten and others have proposed the basic needs approach, which has been supported by the World Bank, UNESCO and ILO. They propound a concept for eliminating some of the worst aspects of poverty. (Streeten 1979 cited in Melkote, 1991, p.198). The major features of the approach are:

1. Adequacy of food and clean drinking water
2. Decent shelter
3. Education
5. Adequate transport
6. People’s participation in decision making and
7. Upholding an individual’s dignity and self respect.
Dimension of Development Communication

To measure the basic needs approach, Overseas Development Council has developed the physical quality of life index. This index incorporates data on three aspects – life expectancy at age one, infant mortality and literacy.

**Integrated Rural Development**: The concept of integrated rural development was proposed by Robert McNamara, president of the World Bank in 1973. He argued that it is necessary to reorient the development policies. A shift from mere economic growth to equitable distribution of the fruits of economic growth is required (Melkote, 1991,p.231). This implies the fulfilment of the basic needs of the poorest of the poor. Some of the necessary measures are –

1. Expeditious land and tenancy reforms
2. Accessibility to credit
3. Availability of clean drinking water
4. Expansion of extension services and applied research
5. Easy access to public services
6. New forms of rural institutional and organizational changes
7. People’s participation in development decision making
8. Inclusion of local leadership in programme planning
9. Decentralisation of power to rural communities

**Self Help Groups in Development**: Kenya was the first country where an experiment was conducted during the 1970s. Self Help Development was used in the projects and a new concept of local organisation was introduced. It was proved by the results of the experiment that local organisations are required to speed up rural development; importantly, when a higher productivity and improved welfare of the rural people at larger scale is aspired.

The important features of the new development model are:
1. Self Help Groups (SHG) produced a net transfer of resources from centre to rural areas.
2. SHG made possible a more equitable distribution of wealth within local communities.
3. They marshalled local initiative and entrepreneurial skills in ways the state cannot do by itself.
4. Significantly, SHG provided an organisational infrastructure at the grass roots.

SHG are being used in India for implementing the rural development schemes. Basically, as a concept, eight to ten people are identified who have common interests and they form a group. A chairman is selected from among these people whose primary objective is to monitor and maintain financial records.

Usually, these groups are being provided seed money or revolving fund to start their activity which is generally related to livelihood activities like dairy, poultry, pottery or any other activity which the group wants to perform. Many rural development schemes like the National Rural Livelihood Mission, District Poverty Initiative Programme etc are running on this concept. These programmes also provide bank and market linkages. Other development schemes like Watershed and Mahatma Gandhi National Rural Employment Guarantee Scheme are also adopting this concept by creating task groups to carry out development works.

The success of this concept has been acknowledged widely all over the world. The biggest success story of this concept is the Anand Milk Union Ltd., better known as AMUL, which has been operating on this concept and generating good profits.
Culture in Development

Culture has an important role to play in development. The positive role of culture has been a new area of interest for study since the 1970s. Mahatma Gandhi used traditional cultural symbolic systems to propagate new ideas, behaviours and values among the people of our country. For instance, the Dandi March conceptualised by Mahatma Gandhi in 1930 for abolition of tax on salt used by the common people. Gandhi used the Dandi March as an instrument of protest to communicate the feelings of the common people to the then British government, and he identified himself with the majority of the people. Mahatma Gandhi used common salt, which cuts across religious, caste and class differences. It offered Hindus and Muslims a platform for joint struggle on an economic issue. For the poor, it was a symbol of exploitation; for the rich a struggle against the salt laws gave an opportunity for symbolic identification with the sufferings of the masses (Suchitra 1995 quoted in Murthy 2006, p.27).

India has many other examples where culture promotes development process.

Participatory Development

People’s participation is the current concept of development. It is equally applicable to market and government for the management of community resources like water, land, forests etc. The participatory method of development has a history in Indian tradition. It is evident that participation of the whole community in everyday life has been a part of Indian culture. Marriage rituals, celebrating festivals and even making papad, achar etc. are a few of the activities in which people’s participation is evident. Agricultural activities like ploughing, harvesting etc are also oriented towards community participation.
However, with the passage of time, urbanization and industrialisation, the concept of community development diffused, especially in urban areas. Many new experiments were conducted to observe participatory development in rural India. One such experiment was conducted at Sukhomajri village in Haryana. The productivity in the village was very low and resultantly the living conditions were not optimal. The people were dependent mostly on animal husbandry for survival, grazing their animals on hills because of the problem of soil erosion. Uncontrolled grazing led to the failure of traditional methods of soil conservation (Chopra et al 1990,p.38). The government constructed check dams in the villages to prevent soil erosion. The check dams were broken by the villagers in the belief that they would affect the hoofs of the cattle. So the wooden posts erected to prevent soil erosion were taken away to be used as firewood. An organisation, Central Soil and Water Conservation Research and Training Institute (CSWCRTI) tried various methods to prevent soil erosion, but the result showed no success.

At a later stage, the organisation conceptualised the involvement of the villagers in the process of development.

The first phase of the ‘Sukhomajri’ model was educating people. Two small dams were constructed, one in the afforested area and the other in the area without the forest. The dam in the afforested area was found to be able to prevent soil erosion to some extent. Resultantly, one section of the population was benefited. The productivity of land was increased and people realized that afforestation would yield more water by preventing siltation. The changed situation motivated people for participation. The other section, which was not benefited, was not willing to sacrifice their grazing rights. CSWCRTI worked out a new plan. At a village meeting, an association was formed with all the villagers as members. Problems arose in the distribution of water, and later it could be resolved over a
period of time with the involvement of outside agencies. Earlier the forest department used to collect and auction the fodder grass, later the practice was changed. The villagers became owners of the fodder grass and they were earning money. The association, which was empowered to sell the fodder grass that was grown in the village, fixed norms for growing the fodder by each household and only one member could go to the fields to collect the grass.

The participatory process continues in Sukhomajri with the inclusion of more activities, and many of them were linked with the management of common property resources. Fishing in the reservoir grass contracting, construction of building of school and roads, and augmenting drinking water supply are some of the activities that are part of participatory development.

**Sustainable Development**

There are many projects, theories, ideologies and techniques of development working simultaneously. But the development that took place is not sustainable over a longer period.

In 1987, the United Nations World Commission on Environment and Development published a report ‘Our Common Future’. The report was focused on the concept of sustainable development. Here, sustainable development is defined as “an approach towards meeting the needs and aspirations of present generations without compromising the ability of future generations to meet their needs” (Brundtland, 1989,p.149). Whereas Lusk and Mason (cited in Stoesz, 1999, p.56) opine that “sustainable development is an economic strategy which simultaneously pursues increased food and fibre production for the immediate needs of the world’s poor and the preservation of the common natural resources which will support their children and subsequent generations”.

81
Theoretical Approach Towards Development Communication

There are many theories which explain the mechanism of development communication like theories of rural sociology, social marketing, economic grounded theories, neo-Marxist theories, the empowerment paradigm and some from the health sciences, relating particularly to HIV/AIDS research in the Asian-African countries.

Three major theories which reflect important changes in the development communication field are being discussed here. These are cultural imperialism, participatory communication and entertainment-education.

The following discussion of leading theories provides a broader platform to find out what has emerged in the field over the period of last seventy years. These theories emerged because modernization-based initiatives were not able to produce the fruitful economic and social changes which were expected. The top-down and linear approach was discarded by most of the practitioners and researches.

**Cultural Imperialism**

Cultural imperialism theory proposes that a dominant socio-political group influences and shapes the cultural of weaker sections or nations through media and other institutions and practices. In application, the former group of dominant nations often refers to the United States and other western democracies while the poorer Asian-African nations comprise the latter. Cultural imperialism of one group over another group carries the capitalistic intent assumption frequently where mass media is used as a tool of propaganda to control and influence the target
population for the economic and political benefit of the dominant powers. (Mcphail 2009, p.22).

The cultural imperialism theory took shape with the emergence of the United States as a super power in the world. Cultural imperialism is the result of cultural interaction in which media has a very important role to play because big media organisations survive on aids and commercial efforts. The theory says that the dominant powers attempt to transfer the modes of doing things to the affected countries using media content. The modes of doing things cover a wide range of work areas starting from economic systems and practices, cultural images, religious beliefs and political practices like voting behaviour.

The affected nations who accept aid from the dominant nations adopt the culture of the dominant group even when they know the best practices themselves but they do not explore the best practices with their own academicians and put no effort to find the local method to work out things.

The theory states that the dominant powers try to control the culture of weaker sections through social institutions like education, religion and the mass media, particularly through profit driven, private ownership. Media starts suppressing dissent and promotes the ruling economic elites. India is also a victim of such cultural imperialism. Despite having our own rich culture and heritage, the media is promoting western culture in terms of capitalism, open economy and materialism. The country is leaving behind its own culture and adopting western culture in the form of technology, fashion and modern way of life. Media content exhibits the way of life, which is very attractive, elite, high class and luxurious. It comes with the adoption of new technologies. Every new technology comes with a complete package of value system. For example, adopting a washing machine by a family is adopting the values associated with it. One can
wash the clothes of 4-5 people in a washing machine at a time which indirectly gives a message to limit the family size to four to five people only. With this technology how will the joint family system of India survive? If the system fights to survive, it has to face conflicts in the families. The advent of the cooking gas in the Indian kitchen replaces the tradition of eating in which all the member of family sat around the ‘Chulha’ in the kitchen and ate together warm fresh food. The system of eating together keeps families together. The comfort provided by the hot plate that you can heat up your food anytime and eat at any time broke up the families. Now people want to have their own time and freedom. Freedom and independence come but at the cost of family togetherness and mutual understanding.

The glamorous high society life is shown on television and feature films and even newspapers are dedicating full pages to lifestyles, modern housing, fashionable clothes, jewellery and other such items. This showcasing sets the norms of lifestyle of the middle and working classes. They set their targets in life to achieve what they see in the shining world painted by the media. For example, take an advertisement that asks you to sell your car if it is smaller than the neighbour’s. The advertisement is not only setting a goal for customer that always have a bigger car than your neighbour’s but is also conveying a sense of jealousy and asks you to remain in the rat race.

This race was begun with the advent of open economy and is now actively constructing social systems within our country which position us to function within a capitalist materialistic framework. Open economy leads us to open, uncontrolled, profit oriented media system. For example, Rupert Murdoch with his News Corporation and the Disney Empire has built models of capitalism driving media conglomerates towards a dreadful cultural imperialism.
Herber Schiller has written a series of articles, essays and books against the background of capitalism, outlining the foundation of the theory of cultural imperialism. It rests on three key ideas: first, in a free economy, the rich will become richer while the poor will get poorer; second, further concentration of media ownership will influence and reduce the variety, plurality, and type of messages in the media, and third, media technology is a social tool, created and used for socio-political means and economic ends.

Schiller in his classic work titled ‘Communication and Cultural Domination’ states:

“In this sense, the concept of cultural imperialism today best describes the sum of the processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system.” (Schiller 1976,p.9).

Schiller states that “within dominant nations, particularly the U.S., communication conglomerates dominate the global stage of mass communication.” American media giants, such as Time-Warner, Disney, Viacom, and News Corporation overshadow all other nation states. Only Bertelsmann of Germany and SONY of Japan are in the league of global conglomerate. They have collectively formed an oligopoly of cultural industries. In India, the monopoly American media conglomerates have some share in Reliance, Benett and Colman, Today group etc.

A large dose of the media content has also come from the US and Europe, be it Kaun Banega Crorepati, Indian Idol or India’s Got Talent, Roadies etc. The idea, concept, treatment and even presentation have been adopted from the West by paying them royalty for the original concept.
With the ever growing global free economy which is trade and market-driven, the economic and media elite will expand their control as well as profits. This is the reason that power, privatization, deregulation and liberalization of markets require the promotion of free business globally. Media imperialism concerns itself specifically with the domination of the media by a select few groups for the impact it has on weaker sections (Boyd-Barrett 1981,p.2).

**Participatory Communication**

Generally, theories of mass communication deal with the result of the few and powerful people on the masses via vertical flow, whereas participatory communication theory concentrates on the effects of individuals on mass communication with special reference to the development of the third world countries.

The theory of participatory communication emerged in the late 1970s and developed itself in the 1980s. Participatory communication approach emerged to counterbalance the theory of cultural imperialism.

Practitioners and researches from all over the world were in search of something to replace modernisation paradigm or cultural imperialism approaches. Cultural imperialism focuses on the ability of the powerful to influence cultures, value systems and economies of the major part of the world, whereas participatory communication concentrates on the power of the individual to influence the world and to find path to persuade and encourage action towards positive development of all.

Brenda Dervin and Robert Huesca, after examining “a rich and diverse body of theoretical and empirical research” in their meta-analysis, opines that participatory communication should be understood as being at the heart of what it means to be human, to have an identity, and to posses a sense of belonging vis-à-vis humanity, nature and God (Dervin
and Huesca 1976, p.46). They perceive participation as centre of successful and positive development.

Participatory communication flourishes on input from people from different areas of life and of every socio-economic sphere. This change of thought is a shift of understanding not only for studying communication but for developing an idea of development from the point of view of local people on their own terms, looking at their culture, and issues that they consider relevant.

For application of the participatory approach, the primary concern is the language which is used to describe the cultures and people of the country. Participatory communication stresses the basic right of all people to be heard, to speak for themselves and not be represented or reworded by anyone else. This open approach towards communication attempts to facilitate faith and aims at creating the participation of the local populations in the country in their own development. This approach towards communication requires parties from outside to act as facilitators and co-collaborators.

Theoretically, active listening and faith are required from both sides to make the model of participatory communication successful.

**Components of Participatory Communication**

Participatory communication does not focus on explaining conditions that already exist but seeks to propagate environments, especially within the economic development of the country. It gives confidence to the native populations and outside parties to communicate in a particular way.

Participatory communication tends to bend towards evaluation of change in implementation with real projects and evaluating the effectiveness of inclusion of native citizens in the development of the area.
There are three components of participatory communication – the local community possesses information which is relevant to their own conditions and circumstances and are an exclusive resource without which a development project may fail; the local population has the fundamental human right to participate in the formation of their own advancement, and inclusion of the native population draws support which facilitates the fulfilment of common goals. Researches proves that an individual feels more empowered when he/she will want to work towards the common goal. The sense of responsibility for final result of any project for an individual is directly proportionate to the degree to which that individual has contributed in the planning and implementation of the project.

Participatory theory is closely associated with Paulo Freire’s model of communication which consisted of five key concepts: dialogue, conscientization, praxis, transformation, and critical consciousness.

Dialogue means two way communication between the development organisations and the receivers. Conscientization is the acknowledgement, awareness and handing of the inherent power differential and possible disenfranchisement between the organisation and the local population.

Praxis refers to the ongoing examination of both theory and real practice. Transformation implies to the education or enlightenment of the local population in such a way that promotes analytical thinking and active consciousness with respect to their situation and helps them to analyse that why certain changes are taking place.

Critical consciousness is active involvement of the beneficiaries in social and political issues. This active involvement in the formation of a development project would ensure a more democratic structure of communication. (Paulo Freire, 1983).
Application of participatory communication projects faces many hurdles. There are some challenges in the implementation of real project using participation communication. First, to decide the degree of participation of the indigenous population before a development project has been labelled as participatory. Second, to ensure the participation with enough neutrality so as not to influence people who want to participate. Third, to find the responsible party for a project among the intervening parties, the investors or the stakeholders.

There are no concrete, quantifiable definitions for participatory communication. Participatory communication rejects the analytical, scientific method inherent in western methods of evaluation for a comprehensive acceptance of individual views. A successful theory, at least with academia, is a proposition that is reliably proven and infinitely testable. Anything else may be a good idea, perhaps based on good theories, but must be rejected as theory itself. As early the mid 1980s, researchers concluded that participatory approach is contrary to the social science research point of view. It is partisan, ideologically biased and explicitly non-neutral: (Tondon 1985,p. 21).

**Entertainment–Education**

Several countries in the world are suffering with problems like diseases, particularly HIV/AIDS, hunger, illiteracy, poor family planning, domestic violence, poverty etc. To fight these problems many countries have started using various media to educate their population. Media have been used to generate awareness about their conduct in a way to bring about changes to improve the society. This concept of using mass media to push the individuals for social changes for improvement is called entertainment–education (edutainment).

“Entertainment–education is the process of purposely designing and implementing a media message to both entertain and to educate, in order
to raise an educational issue, create favourable attitudes, and change overt behaviour. Entertainment–education seeks to capitalise popular media to explain individuals the ways to live safer, healthier and thus happier lives. (Singhal and Rogers 1999, p. 12).

Arvind Singhal and the eminent scholar Everett Rogers's research work 'Entertainment Education: A Communication Strategy for Social Change' has framed an intellectual infrastructure for applied development communication project in developing countries. Some fields of application are - health, civil society, environment, family issues including sexuality or nutrition.

In 1975, the Mexican network Televisa broadcast the first "entertainment - education" soap opera, which was produced and also written by Miguel Sabido based on his own theory-based research formula. The soap-opera, called "Ven Conmigo" ("come with me"), promoted a government sponsored adult literacy programme, and its commercial and social success promoted Televisa to produce, broadcast, and research the audience effects of five other Sabido-designed soaps. The development themes treated in these shows included family planning, women's rights, responsible parenthood, and adolescent sexual education. (Nariman 1993, p. 15-16).

Although television has more probabilities to showcase entertainment-education, it is even more when radio is considered. Radio broadcasting is cheaper than Television. Radio is not a new medium and in fact has been around many decades more than Television. So, it is obvious that many countries have turned to this medium, which has proven reliable and more affordable.

Entertainment-education is increasingly being used in addressing health-related issues ranging from blood pressure, smoking and vaccine promotion to family planning and HIV/AIDS prevention. The result is a
Dimension of Development Communication

growing volume of media products, especially radio and TV soap operas and similar serials produced with the specific goal in mind to educate their audiences. (Tufte, 2004, p. 2).

Similarly, Rogers, Ratzan and Payne described health literacy as the capacity of individual to receive, understand and process basic information and services required to apt health decisions. (Rogers, Ratzan and Payne 2001, p.2178).

Entertainment-education theory attempts to combine the ability of media primarily radio and television with pro-social scripts to foster positive social change.

Sonagachi Project, an Example of Participatory Communication

"There is a wide-spread belief in the field of development communication that community participation is a valuable end in itself as well as means to a better life". (Figueroa, Kincaid, Rani and Lewis 2002, p. iii).

Describing the characteristics of development communication, Mitchell and Chaman-Ruiz defined development communication as a strategy which is client- oriented and which contributes in the success of developmental initiatives as a powerful tool. (Mitchell and Chaman-Ruiz 2007, p.1).

Development communication enforces community, interpersonal interaction, and understanding based on mutual respect. The concept of participation is defined as one that "evolves from people serving as a mirror of their aspirations and needs rather than being imposed upon by others. It allows people to become subjects to their own development and not simply objects of technology or processes." (Thomas 1994, p.475).

Participation oriented communication programmes can be aimed at the individual for social or behaviour change. The active involvement and
participation of a community in order to facilitate welfare and health is very obvious and common.

The Sonagachi project was started in 1991 to control the prevalence of AIDS and Sexually Transmitted Diseases (STDs) among sex workers of Sonagachi district in Calcutta. (Jana, Basu, Rotheram-Borus, and Newman, 2004, p.410). Funds were provided by a national health care research institute and later by the state-based West Bengal AIDS prevention council. The project was initiated by a group including an Ethiopian public health worker, a local doctor and social service and healthcare experts from Calcutta. At a later stage, the project was handed over to the sex workers themselves who worked as peer outreach volunteers. The Sonagachi project is still going on in Calcutta (Jana, Basu, Rotheram-Borus, and Newman, 2004).

The Sonagachi project was based on participation-based communication which was executed at three levels - individual, group and community. At the community level, the AIDS and STD cases were defined as a major problem for the whole community and its alleviation was expressed as the responsibility of all community members.

At a group level, the sex workers were mobilized as peer outreach workers. They were given the training required later to serve as source of preventive health information and knowledge of safe sexual practices. At individual level, the focus was on the empowerment of the individual sex worker in multiple ways. For example, “outreach volunteers served as a model for their fellow sex worker to explain that it was possible to gain dignity, literacy, employment and respect.” (Jana, Basu, Rotheram-Borusand Newman, 2004,p.412).

A three tier approach at individual, group and community level was followed to ensure community dialogue and shared efforts for the cause.
Initially, the priorities and issues that could determine the priorities of sex workers were listed and efforts were made to localise them in their own environment. As Jana, Banerjee, Saha and Data states “Whatever the purpose of the programme may be, it must consider the perception of targeted community about their urgent needs.” (Jana, Banerjee, Saha and Datta 1999, p.3).

The actual needs were different in comparison to the assumptions made about the needs of the sex workers at Sonagachi. For example, the adoption of the idea to use condoms or practice safe sex was not preferred by the sex workers. Obtaining healthcare facilities for themselves and for their children received greater attention.

The Sonagachi project does not stress on changing sexual behaviour of the sex workers towards safety, which was their immediate goal but defines the process of achieving greater self-reliance of sex workers in the community and thus achieves empowerment of the sex workers in the community.

**Conclusion**

Finally, it is evident that no single theory dominates in the field of development communication. Rather, new projects or initiatives should be taken, perusing a range of approaches. The most useful approaches appear to be participatory, education entertainment, avoiding cultural or religious imperialism, empowerment activities, inter-localization and greater sensitivity to gender, social, linguistic, and cultural aspects of attempts to change behaviours.
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