



“बेटी बचाओ, बेटी पढ़ाओ”

JAYOTI VIDYAPEETH WOMEN'S UNIVERSITY, JAIPUR

(Format for Preparing E Notes)

(JOURNALISM DEPARTMENT)

Faculty of Education and research methodology

Faculty Name- **JV'n MANISHA PEEPLIWAL (Asst. Prof.)**

Program- **B.A. Journalism 1st Semester**

Course Name - **Introduction to Journalism**

Session No. & Name – **Development Communication Theory**

Academic Day starts with –

Greeting with saying ‘Namaste’ by joining Hands together following by 2-3 Minutes

Happy session, celebrating birthday of any student of respective class and National Anthem.

Lecture Starts with-

Review of previous Session-

DEVELOPMENT COMMUNICATION THEORY

Mass media, as a science, has developed over the last few decades—especially in the West. When we turn our gaze to the Orient or third-world countries, theories developed keeping in mind the socio-politico-economic scenario of the same are not very significant. For example, normative theories of the press constitute an important branch of the subject which have been

called ‘Western Theories’ on many occasions. However, as a developing subject, this concern was taken care of by suggesting two alternative theories for media structures in non-aligned countries of Asia which were committed to socio-economic development in their own ways. These two theories were ‘Development Communication Theory’ and Democratic Participant Media Theory. We will focus on the former, also known as the ‘fifth theory of the press’ to explore its application in India with special focus on development journalism. India has an expansive press landscape; it has provided impetus to and promoted national building.

Development means developing people, advancing in any sphere and mass communication can be used as a means to this. This is the crux of development communication. The theory was first recognized at the beginning of the Cold War era but was deeply flawed. It favored westernization at the expense of modernization, dehumanized people by claiming that they were passive audience, and asserted cultural and economic hegemony by disregarding other models of development. With time, theorists realized that non-aligned nations in Asia, Africa, and South America were starkly different when it comes to national development goals. This led to a horizontal approach towards communication where the government was supposed to further its agenda by advocating for national development programmes on family planning, literacy, women empowerment etc.

Development Communication in India

Development communication can be traced back to 1940s in India, with rural radio broadcasts about farming, weather, market prices, and schemes in indigenous languages. When Doordarshan was launched in 1959, agriculture was the prime focus. One of the earliest and biggest investments in this arena was in 1975 with support from UNESCO and NASA where India loaned satellite technology for a year. Over 2400 villages across six states received four-hour telecasts raising awareness about health, education, family planning and agriculture. Around the same time, Kheda Communication Project was running- educating the masses about topics from food security to family planning. In the last three decades, street plays have also gained popularity as a means to this end. Driven by theatre enthusiasts and woke students, nukkad natak spread awareness about taboo topics. Development communication in India, in general, started with agriculture and then branched to other themes of importance. The

themes come from the socio-political and economic landscape at that time. For example, India was an agrarian economy at the time of independence. Now it is a tertiary economy and so the communication focus has shifted to the working class.

Development journalism is a product of development communication. The role of journalism in development started way before Independence and still continues. While mainstream newspapers cover stories like developmental schemes and projects undertaken by the government, editorials on the lapses in the system, work of civil society among a range of other things, a few outlets are dedicated solely to development journalism.

Relationships between Mass Media and Society

To highlight the unique features of development journalism, the concept should be distinguished from three similar ideas about the normative relationship between mass media and society. These are the social responsibility theory, articulated by the US Commission on the Freedom of the Press (1947); the democratic-participant perspective, summarized by McQuail (1987); and communitarian journalism detailed by Christians et al. (1993).

Social responsibility theory calls for journalism that emphasizes interpretation and analysis tempered by a devotion to fairness and neutrality. The theory suggests that journalists have an obligation to provide citizens with thorough, incisive, and useful information. In exchange, the press is provided with freedom from pressures and constraints that could be imposed by government and business interests. Development journalism also calls for comprehensive reporting with a critical edge. But while social responsibility theory supplements neutral reporting with an interpretive and analytical approach, development journalism requires not only provision of socially relevant information, but also journalistic advocacy in challenging oppression of all kinds.

The democratic-participant model features media that are small-scale, decentralized, and owned and operated by their users. The model assumes that certain audience needs are not adequately met by large, centralized, commercially oriented media and that professional communicators should have a minimal role in the communication process. The primary emphasis of this model is providing individuals and groups with access to channels of communication through which their

voices can be heard. However, media access seems to be the ultimate goal. Although McQuail (1987, 122–123) claims that the model is informed by an eclectic “mixture of theoretical elements, including libertarianism, utopianism, socialism, egalitarianism, environmentalism, and localism,” there is no explicated theoretical or practical link between gaining access to media and movement toward alternative social organization. In development journalism, individuals are also given a means of voicing critique and articulating alternative visions of society. But then, the professional communicators disseminate the voices from the grassroots in forms and formats that can mobilize action to force policymakers to institute reforms.

Communitarian journalism, in its call for changing journalism’s preoccupation with dualism, scientism, and individualism, represents a model with several elements in common with development journalism. For example, both models urge journalists to assume a central role in helping construct community identities and critiquing unequal power relations and distribution of resources. Both models also encourage journalists to abandon the role of neutral observer while reporting in a manner that is thorough, deeply researched, historically and culturally grounded, and oriented toward progressive social change. However, community building takes place, in communitarian journalism, by “engender a like-minded philosophy among the public,” a problematic proposition because it implies a fixed and universal understanding of community that exaggerates harmony and homogeneity (Calhoun 1993). From the perspective of development journalism, on the other hand, a primary focus is on specific and locally defined views of identity and community that recognize differences among and within marginalized groups.