**E-CONTENT**

**MJMC,  SEM-II, PAPER : CC-8**

**Topic : Philosophy Communication for Development**

**Date : 4-02-2020, TIME : 12.00 P.M.-1.00 P.M.**

**PREPARED BY : AMIT KUMAR**

**Philosophy Communication for Development** differs from other forms of communication, such as corporate and internal communications. Corporate communication helps to build organisational identity and communicate organisational values, mission and activities consistently to the public. Internal communication on the other hand is the flow of information within an organisation and enables timely and effective communications among staff for greater coordination, work efficiency and outputs.

Development Communication is a specialised field differing from others because of the role it plays in empowerment processes. It strives towards sustainable change by involving different stakeholders, establishing a conducive environment and use appropriate media and methods for inducing behaviour and social change. Development Communication can be further differentiated from other fields by three aspects, i.e. it is Purposive, one looks for specific behavioural objectives; Positive, affirmative prosocial values are attached to what one communicates about; and Pragmatic, practical and having specific purpose, it is evaluated by the results achieved (Jamias,1975).

For example as a Development communicator, one looks for specific behavioural objectives, such as adoption of high yielding variety of seeds by farmers. This can increase their harvest manifold and hence 26 Media and Development has a definite positive value attached to it. The development communicator plans interventions knowing well that mere increase in the flow of information does not necessarily result in behavioural changes desired. The intervention efficacy is later revaluated by examining what were the objectives, the intended results, what led to the success/failure of the communication. In this regard, feedback is taken from different stakeholders and not merely by the communication activities performed, such as the number of posters printed or visits made and so on.

**Traditional Media Traditional cultural** forms such as peoples’ theatre, puppets, song and dance are also being designed to engage people and communities in positive social change. Sensitive to the needs and context of the communities, folk media are an integral part of the fabric of rural communities. Social ideas, tradition and culture are preserved and disseminated through these highly intimate, flexible and dynamic, traditional media forms. Enjoying immense popularity and appeal they have traditionally been used for entertainment, social communication and persuasive communication.

Now, several initiatives have involved folk media for conveying development messages. By presenting messages subtly in local popular artistic forms, they carry the message of development among the masses. Indian People Theatre Association (IPTA), used some of the popular regional theatre forms like “Jaatra” of Bengal, “Bhavai” of Gujrat, “Tamasha” of Maharashtra and “Burkatha” of Andhra Pradesh to increase social awareness and political education. Other initiatives include the Kerala Sastra Sahithya Parishad (KSSP) which organised Science Jathas, a science procession using different folk art forms to spread the message of people’s involvement in the development process. The International Planned Parenthood **Federation and UNESCO** used traditional media for promoting family planning. Folk songs have played a very important in the **Chipko and Narmada movements.** Organisations like Katkatha for puppetry, Jan Sanskriti, Sahmat and several theatre groups are using the traditional media innovatively for spreading messages to both urban and rural audiences.