

UNIT-IV

THEORIES

STRUCTURE

By the end of this unit, the students will learn about

- Normative Theories
- Authoritarian Theory
- What is Censorship?
- Examples Of Authoritarian Theory
- Libertarian Theory
- Social Responsibility Theory Of The Media
- Critics of Social Responsibility Theory
- Soviet Media Theory
- Criticism of Soviet Media Theory
- Development Theory of Media and Communication
- Development Theory of Media By Different Scholars
- The Need For Introducing Media Development Theory
- Goals of Development Media Theory
- Criticism of the Media Development Theory
- The Need For Media Development Theory
- Participatory Theory Of Media
- Types Of Participation
- Six-Step Of Communication Planning For Development
- Indian Communication Theories
- Bharat Muni's Theory: Bharat Muni's NatyaShastra
- Hindu Theory of Communication- Sadharanikaran Model of Communication (SMC)

- Buddhist Theory of Communication:

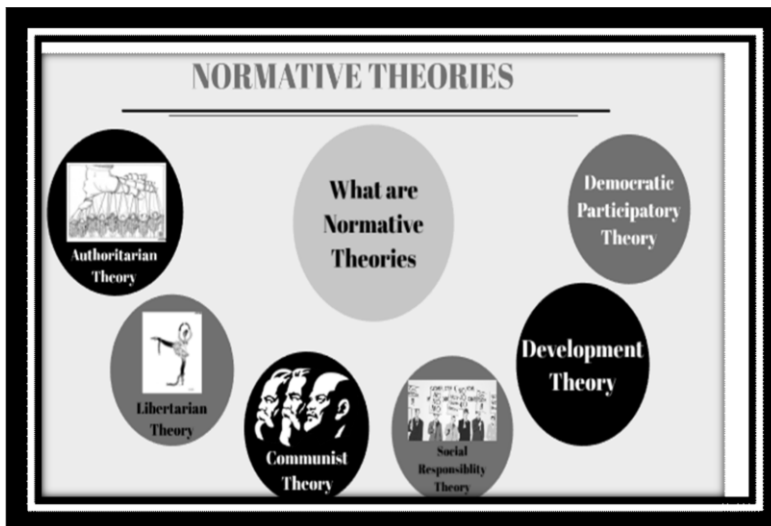
LEARNING OBJECTIVES

By the end of the unit, the students will learn about the various Normative Theories of communication.

- Various Normative Theories to be covered in this unit are Authoritarian Theory, Libertarian Theory, Social Responsibility Theory of The Media, Soviet Media Theory.
- Other theories to be covered in this unit are: Development Theory of Media and Communication and
- Participatory Theory of Media.
- Students will also gain knowledge about Indian Communication Theories as well. Some of the Indian theories covered in this unit are Bharat Muni's Theory: Bharat Muni's NatyaShastra, Sadharanikaran Model of Communication (SMC), and the Buddhist Theory of Communication:

PRESS THEORIES

Normative Theories : Normative theories were first proposed by Fred Siebert, Theodore Peterson, and Wilbur Schramm in their book called "Four Theories of the Press". At first, the word "Normative Theory" was pronounced in the USA during the height of the 'cold war' with communism and soviet. Often it is called western theories of mass media.



A Normative theory describes an ideal way for a media system to be controlled and operated by the government, authority, leader, and public.

These theories are different from other communication theories because normative theories of the press are not providing any scientific explanations or predictions. At the same, these “four theories of the press” came from many sources rather than a single source. Sometimes, media practitioners, social critics, and academics are also involved to develop these normative theories.

Normative theories are more focused on the relationship between the Press and the Government rather than the press and the audience. These theories are more concerned about the ownership of the media and who controls the press or media in the country.

The four main theories of the Press/Media are :

- (a) Authoritarian Theory
- (b) Libertarian Theory
- (c) Social Responsibility Theory
- (d) Soviet Media Theory

Authoritarian Theory

Authoritarian theory of media means that all forms of media and communications are under the control of the governing elite, authorities, or influential bureaucrats. Authoritarians are necessary to control the media to protect and prevent people from national threats through any form of communication.



The press is an instrument to enhance the ruler's power in the country rather than any threats. The authorities have all rights to permit any media and control it by providing a license to the media and make certain censorship. If any media violate the government policies against license, then the authority has all right to cancel the license and revoke it. The

Social responsibility theory allows free press without any censorship but at the same time, it also focuses on the content of the press. It advises that the content should be discussed in a public panel and media should accept any obligation from public interference or professional self-regulations or both.

The theory lies between authoritarian theory and libertarian theory because it gives total media freedom on one hand but the external controls on other hand. Here, press ownership is private.

The social responsibility theory moves beyond the simple “Objective” reporting (facts reporting) to “Interpretative” reporting (investigative reporting). The total news is complete facts and truthful but the commission of the freedom for press stated that “No longer giving facts truthfully rather than give a necessary analyzed or interpretative report on facts with clear explanations”.

The theory helped in creating professionalism in media by setting up a high level of accuracy, truth, and information.

The commission of the press council also included some **tasks** based on the social responsibility of media, which are as follows:

1. Formulate the code of conduct for the press.
2. Improve the standards of journalism.
3. Safeguarding the interests of journalism and journalist.
4. Criticize and make some penalty for violating the code of conduct.



The theory allows

1. Everyone to say something or express their opinion about the media.
2. Community opinion, Consumer action, and professional ethics.
3. Serious invasion of recognized private rights and vital social interests.

4. Private ownership in media may give better public service unless the government has to take over to assure the public to provide better media services.
5. Media must take care of social responsibility and if they do not, government or other organizations should handle the same.

Critics of Social Responsibility Theory

1. Avoids the conflict situation during war or emergency by accepting the public opinion.
2. Media will not play a monopoly because the audience and media scholars will raise questions if media published or broadcast anything wrongly or manipulate any story.
3. Media Standards will improve.
4. The media will be concerned about all classes of the audience rather than focus on higher classes in society.
5. Media may work autonomously but the certain thing is controlled by the government and other public organization.

SOVIET MEDIA THEORY



After the 1917 revolution, the Soviet Union was restructured with a new political system based on Marxist-Leninist principles. The newly formed communist party by Lenin showed much interest in the media which served the working class in the country and their welfares.

The Soviet Theory of media originates from the ideas and thoughts of the Marxist, Leninist, and Stalinist with a mixture of Georg Wilhelm Friedrich Hegel's ideology. This theory is also known as "The Communist Media Theory". The same theory was developed and followed by Adolf Hitler's Nazi party in Germany and Benito Mussolini in Italy.



Soviet media theory is imitative of Leninist principles which are based on Carl Marx and Engel's ideology. According to this theory, the government undertakes or controls the total media and communication to serve the working classes and their interest. The theory says that the state has an absolute power to control any media for the benefit of people. They put an end to the private ownership of the press and other media. The government media provided positive thoughts to create a strong socialized society as well as giving information, education, entertainment, motivation, and mobilization. The theory describes that the whole purpose of the mass media is to educate the greater masses of working-class or workers. Here, the public was encouraged to give feedback which would be able to create interest in the media.

According to authoritarian theory, the media was controlled and censored by the ministries in the country but in libertarian theory, the media is fully free without any intervention of any authority or government, in Social responsibility theory press has freedom on one hand but on the other hand, government-controlled the press by raising the question and in Soviet media theory, the whole control of the media is under the leader of the nation.

Criticism of Soviet Media Theory:

1. Soviet media theory looks similar to authoritarian theory but the core part is different from each other. The authoritarian theory is a one-way communication, there is no feedback allowed from the public but Soviet media theory is a two-way communication at the same time the whole media is controlled or works under the leadership of the government.
2. Private ownership is not allowed which leads the press without any restriction and it can serve people without any authoritative

blockades. Soviet media theory allows some restrictions based on the national interest rather than personal.

3. Under communist theories like soviet media theory, the journalist or press should support the leadership rather than being a watchdog.
4. If the leadership is wrong the whole nation will suffer a lot.

DEVELOPMENT THEORY OF MEDIA AND COMMUNICATION

Media theory refers to the complexities of social-political-philosophical principles that organize ideas about the relationship between media and society. Within this is a type of theory called 'normative theory', which is concerned with what the media ought to be doing in society rather than what they do. In general, the dominant ideas about the obligations of mass media will be consistent with other values and arrangements in a given society.



Development Theory of Media By Different Scholars

According to Siebert et al (1956) in their book *Four Theories of the Press*, "the press takes on the form and coloration of the social and political structures within which it operates". The press and other media, in their view, will reflect the "basic beliefs and assumptions that the society holds".

In the western liberal tradition, this refers to matters such as freedom, equality before the law, social solidarity and cohesion, cultural diversity, active participation, and social responsibility. Different cultures may have different principles and priorities.

Although the normative theory of the press is in a considerable state of uncertainty, not least because of changes in the media and the rise of new media forms, one can still identify certain broad traditions of thought about

the rights and responsibilities of media in society and the degree to which a “society” may legitimately intervene to protect the public interest.

Development media theory is being applied in countries at lower levels of economic development and with limited resources, it takes various forms but essentially proposes media freedom under desirable conditions favoring the ones in power.

It demands that most institutes should be subordinated of necessity to requirements of economic, social, and political development.

The Need For Introducing Media Development Theory

The limited application of the four established theories of the press to a vast majority of the Third World countries, which are vastly different from each other and Western countries in control of media, and with fast-changing economic and political conditions, has led to the birth of a new approach whereby communication is used to carry out development tasks in line with nationally established policy hence the formulation of development communication theory.

Certain unique characteristics of developing countries limited the applicability of other theories to these countries. Some of these features were the absence of communication infrastructure, dependence on the developed world for hardware and software, the commitment of these societies to economic, political, and social development as a primary national task, and the developing country's awareness of their similar identity and interest in international politics.

As a result, the developing countries' overriding concern was how to use mass media for nation-building. Therefore, in the interest of this task of national development, the freedom of the media and journalist needs to be curbed to an extent under the concept of Media Development Theory that outlined a new form of control in the society.

Development media theory was intended to recognize the fact that societies undergoing a transition from underdevelopment and colonialism to independence and better material conditions often lack the infrastructure, the money, the traditions, the professional skills, and even the audiences needed to sustain media institutions comparable to those of the First world or Second world, in which the four theories could take root.

GOALS OF DEVELOPMENT MEDIA THEORY

- It emphasizes the following goals:

- The primacy of the national development task.
- The pursuit of cultural and informational autonomy
- Support for democracy
- Solidarity with other developing countries.
- Government agencies.
- Monitor training and licensing of media practitioners.
- Control development of media institutions.
- Regularly censor-media content before distribution.
- Issue regular guidelines for the day-to-day operation of media

Although a different degree of self-regulation is encouraged, media practitioners are not trusted by government officials to carry out their responsibilities without guidance and constant monitoring.

CRITICISM OF THE MEDIA DEVELOPMENT THEORY

The Media Development Theory is considered to be an updated version of authoritarian theory as it allows that media should surrender its powers to criticize government policies even if it risks causing the policies to fail.

Media is no doubt given power but there is no check kept upon it and instead of being led by the government it may be led by another ideology that may be business-minded which would have nothing to do with the betterment of the society as for the sake of business it would always be in favor of keeping the business profitable rather than paying attention to the duties and accountability issues of the media.

This can only prevail in a society with a weaker judiciary as the shift of power from the government goes into the hands of the bureaucrats and the rich.

For this reason, it is more vulnerable for third-world countries rather than the more developed ones yet they were introduced and created by the developed countries.

THE NEED FOR MEDIA DEVELOPMENT THEORY

The underlying fact behind the genesis of this theory was that there can be no development without communication. Under the four classical theories, capitalism was legitimized, but under the Development communication theory, or Development Support Communication as it is otherwise called, the media undertook the role of carrying out positive

developmental programs, accepting restrictions and instructions from the State.

The media subordinated themselves to political, economic, social, and cultural needs. Hence there is a stress on “development communication” and “development journalism”

PARTICIPATORY THEORY OF MEDIA

Participatory development communication is the use of mass media and traditional, inter-personal means of communication that empowers communities to visualize aspirations and discover solutions to their development problems and issues.

It is "the theory and practices of communication used to involve people in the decision-making of the development process. It intends to return to the roots of its meaning, Therefore, the purpose of communication should be to make something common, or to share meanings, perceptions, worldviews, or knowledge. In this context, sharing implies an equitable division of what is being shared, which is why communication should almost be naturally associated with a balanced, two-way flow of information.



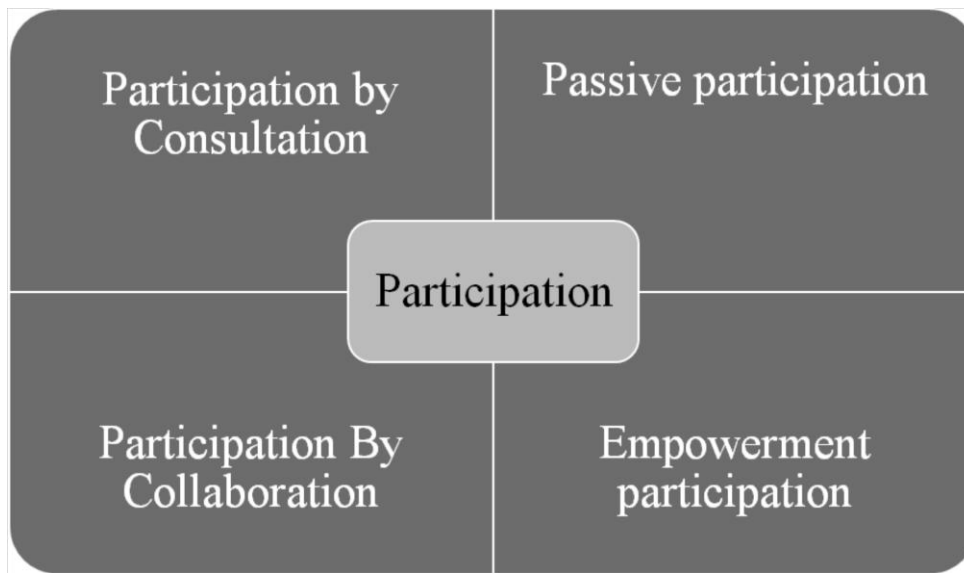
STRENGTH

- It strengthens a regional training capacity to improve the development support communication (DSC) skills of intermediate-level professionals so that they could improve the effectiveness of the rural development programs in which they work.

- Initiate an example of a sustainable national DSC service to support rural development programs and projects.
- Advance towards the creation of a group of DSC professionals in the region, by starting regional Post-graduate courses.

Participatory communication is "a necessary component, consistent with a democratic vision of international development, needed to increase project sustainability and ensure genuine ownership by the so-called 'beneficiaries'."

TYPES OF PARTICIPATION



(1) Passive participation

The participants essentially act as "empty vessels" and receive information. Feedback is minimal if at all and participation is assessed through methods such as headcounts.

(2) Participation by consultation

Researchers or "experts" pose questions to the participants. . Input can be provided at different points in time but the final analysis and decision-making power lies in the hands of the external professionals who may or may not consider the participant's decisions.

(3) Participation by collaboration

Groups of primary participants are formed to participate in discussion and analysis. Objectives are predetermined. This method incorporates components of horizontal communication and capacity building among all participants.

(4) Empowerment participation

Primary participants are capable and willing to become involved in the process and take part in decision-making. Outsiders are equal partners, but the participants make the final decisions as ownership and control of the process rests in their hands. Knowledge exchange leads to solutions.

Communication planning for development is a logical process guided by a systematic and rational framework. This framework could be developed through situation-specific data gathered using participatory research techniques.

Six-Step Of Communication Planning For Development

- (1) Preliminary situation assessment
- (2) Communication
- (3) Participatory design of messages and discussion themes
- (4) Communication methods and materials development
- (5) Management and implementation
- (6) Monitoring and evaluation

(1) Preliminary situation assessment:

Situation assessment could be done most effectively in a participatory manner through PRCA or participatory rural communication appraisal. Three kinds of analysis are done in PRCA: audience analysis, program analysis, and situation analysis. Audience analysis is essentially "listening" to what potential users of information need. They are the ones whom the communication program intends to reach. Users of information are also referred to as stakeholders of a communication program. Collecting baseline information about these stakeholders is an essential preliminary step towards developing a communication strategy. Segmentation, or dividing large groups of stakeholders into smaller groups, helps achieve focus in communication strategy development.

(2) Communication

Data that have been collected need to be analyzed and interpreted carefully as these will serve as bases of the communication strategy. Communication strategy is the combination of methods, messages, and approaches by which the planner seeks to achieve the communication objectives. The second phase of the process charts the direction of the communication program. It is at this stage where objectives and the corresponding standards and indicators for monitoring and evaluation are

formulated. The very word strategy suggests a unique combination of techniques or approaches by which to achieve program goals and objectives.

During strategy design formulation, planners also begin thinking of the following:

- Preliminary action plan;
- Communication modes/approaches; and
- Basic messages and discussion themes.

(3) Participatory design of messages and discussion themes

The main activities under the message design phase are the selection of message appeal and approaches and selection of communication channels and media. The big challenge at this stage is the development of the big idea or the creative concept around which the whole communication program would revolve. Professional communication outfits are often tapped to develop messages and communication materials for the above-mentioned processes. The disadvantage of this approach, aside from the huge expense involved, is the lack of participation from the stakeholders themselves. Involving the stakeholders in message and materials development increases the likelihood that the communication program would help achieve the bigger development goals.

(4) Communication methods and materials development:

The actual development of communication methods and materials is undertaken once the communication strategy is in place. A useful reminder to planners concerns the importance of pretesting not only the materials themselves but also the creative idea and the messages. Pretesting allows for adjustments in the communication activities before substantial time, efforts, and resources are spent on their actual production. Pretesting measures the potential effectiveness of communication messages, methods, and materials in terms of their being able to attract attention, to be understood, to be accepted, and to generate the feeling of self-involvement among the stakeholders.

(5) Management and implementation

Management of the organization carrying out the communication program and networking are two of the most important activities in this phase. A manager's internal task entails preparing or training people for their respective tasks in the organization within a positive organizational climate. The external task calls for forging linkages with key organizations engaged in the same area of development work. After all the preparatory

stages, launching and carrying out the communication campaign or program now takes priority. Together with this comes monitoring the process of dissemination, transmission, and reception of program inputs. The management aspect also covers the management improvement process and the concept of leadership as they affect the implementation of communication programs.

(6) Monitoring and evaluation

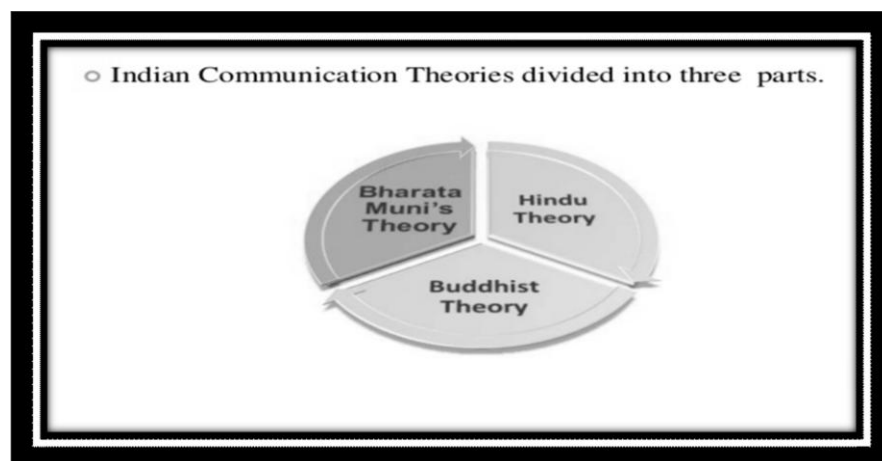
Monitoring enables the planners and implementors to answer the question: Are things going all right? Evaluation, on the other hand, provides answers to the question: So, did it work? Together, monitoring and evaluation help planners and implementors to:

- Achieve a better understanding of how the communication program is working
- Make decisions regarding operations and adjust to changing conditions
- Ensure the most effective and efficient use of resources;
- Look at the extent to which the program/project is having or has had the desired impact
- Fine-tune future program impact.

INDIAN COMMUNICATION THEORIES

Indian theory of communication forms a part of Indian poetics and can be traced to a period between the second century B.C. and the first century A.D. in the works of Bharata. It draws its central idea from the concept of Sadharanikaran.

Indian Communication Theory is divided into 3 parts.



BHARAT MUNI'S THEORY: BHARAT MUNI'S NATYASHASTRA

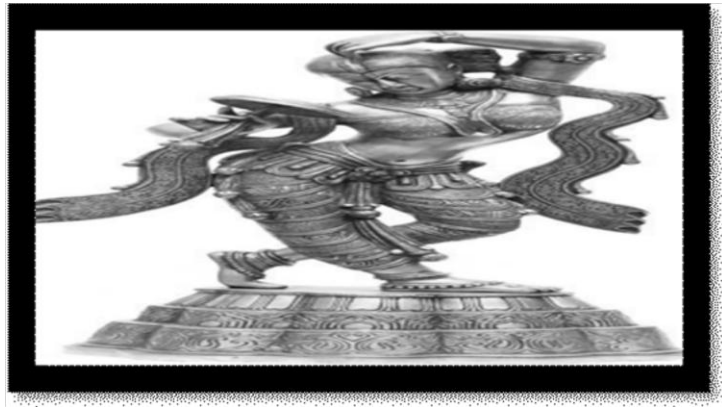
Natyashastra is an ancient Indian discourse on theatre with details about performing arts, theatrical techniques, dance, and music. It is believed to have been written during the period between 200 BC and 200 AD in classical India and is attributed to the Sage Bharata. The work is an elaborate treatise on dramatic criticism and acting ever written in any language and is regarded as the oldest surviving text on stagecraft in the world.



Bharata in his Natyashastra discusses components or constituent elements of every aspect of stagecraft and their effects on the human mind whilst covering areas like music, stage-design, make-up, dance, and virtually every aspect of drama. With its theoretical approach and wider scope, the Natyashastra has added a remarkable dimension to the growth and development of Indian classical music, classical dance, drama, and art. As regards drama or 'Natya', Bharata provides extensive descriptions about the genres of drama, plot structure, Characters, and their types and doctrine of bhava and rasa. The significant contribution of this historic work is the theory of 'Rasa' which can be understood as a dynamic experience between the artist, the artistic expression, and those who receive it. The artist experiences emotion and is so overwhelmed by it that he seeks a medium with which to express those feelings. The spectator or the audience viewing the artists' work receives this emotion through the artist's medium and thus experience the same emotion felt by the creator. The extent to which the viewer experiences the emotion felt by the creator depends on both the creator's sensibility in presenting the work and the viewers' cultural training to receive it.

According to Bharata, "Rasa is so-called because it is capable of being tasted (asvadvate)." A particular state of mind gives rise to an aesthetic relish that emerges from the combination of various emotional factors. Rasa signifies aesthetic pleasure or the thrill of joy invariably accompanying a

skillful enactment of a play, rendered highly appealing through excellent poetry, music, and action.” Finally, in the work of Bharat Muni, the word ‘rasa’ came to connote the highest taste or divine experience accompanied by a sense of supreme delight.



It was intended to equate the pleasure of poetry or other forms of art with divine bliss. As to the number of Rasa, Bharata acknowledges only eight kinds- “astauNatyarasahsmrtah.” According to him, there are eight fundamental feelings or mental states referred to as Sthayibhavas which can be experienced by human beings. These are Delight (Rati), Laughter (Hasya), sorrow (Soka), Anger (Krodha), Heroism (Utsaha), Fear (Bhaya), Disgust (Jugupsa), and wonder (Vismaya).

Corresponding to these mental states are eight Rasas: the Erotic (srngara), the Comic (Hasya) the Pathetic (Karuna), the Furious (Raudra), the Heroic (Vira), the Terrible (Bhayanaka), the Odious (Bibhatasa), and the Marvelous (Adbhuta).

These Rasas arise out of four basic or original ones. Thus, the Comic arises from the Erotic, the Pathetic from the Terrible, the Sublime from the Heroic, and the Horrible from the Odious. Bharata also assigns colors and presiding deities to these Rasas- the erotic is light green, the comic white, the pathetic ash-colored, the terrible red, the heroic light-orange, the horrible black, the odious blue, and finally, the sublime is yellow.

Vishnu is the God of the ‘Erotic’, Pramathas (the Ganas of the Mahadeva) of the ‘Comic’, Rudra of the ‘Terrible’, Yama of the ‘Pathetic’, Siva of the ‘Odious’, Kaladeva of the ‘Horrible’, Indra of the ‘Heroic’, and the ‘Brahman’ is the presiding deity of the ‘Sublime’. A ninth rasa- Shanta or shantam (peace) suggested by perpetual white color with Vishnu as the presiding deity- was added by later authors.

In addition to the nine Rasas, two more rasas have been added later with no clear specification about the presiding deities and the colors. The

most significant thing about the Rasa is that its realization ensues from the union of three interrelated elements – Vibhava, Anubhava, and Vyabhicharibhava and also the permanent mood called Sthayibhava. Vibhava (determinants) is how emotion is evoked.

There are two kinds of Vibhava: the AlambhanaVibhava and the UddipanaVibhava. The first relates to the person or the object in respect of whom the emotion is experienced and whose appearance is directly responsible for the evocation of the emotion, while the second refers to the situation in the environment in which that person or object is placed and which is instrumental in intensifying the emotional experience.

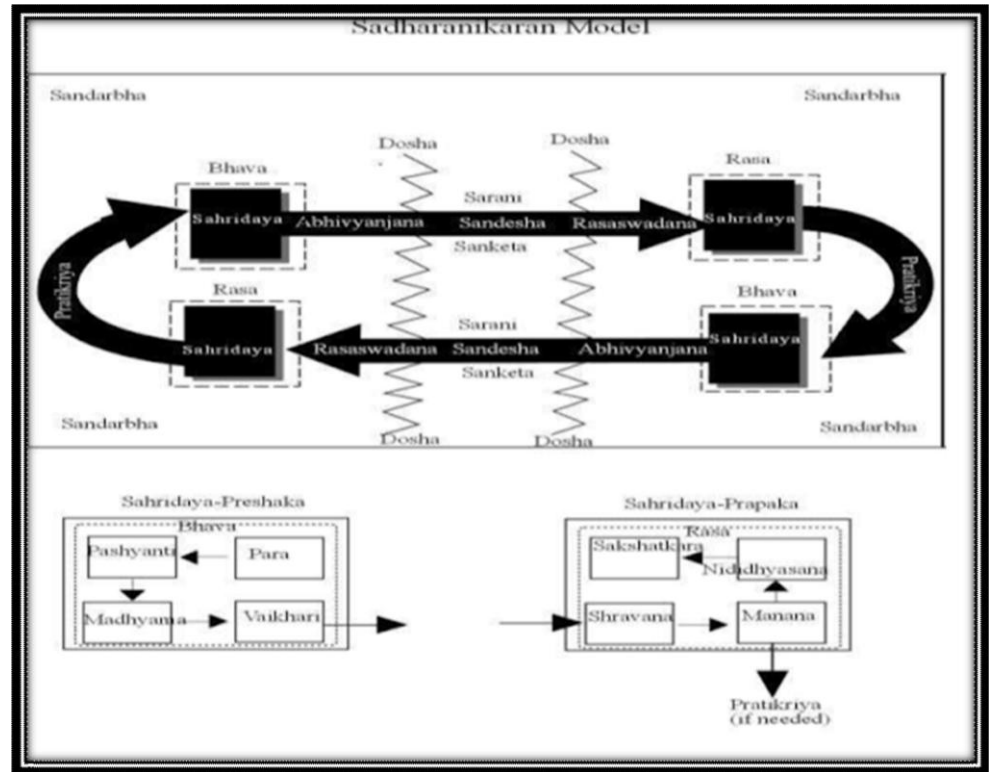
Anubhavas (consequence) is the outward manifestations brought forth as a result of the Vibhavas. These are divisible into Vachika- those which can be expressed by words (Vach - speech) and the Angika which are expressed by bodily expressions. In Indian drama, for example, the Anubhavas communicate to the audience the emotions being felt by the characters on the stage. There are also “involuntary emotions” known as Sattvikabhavas: Stambha (paralysis), Sveta (sweating), Romancha (hair standing on end), Svarabheta (changes in one’s tone of voice), Vepathu (trembling), Vaivarnya (changes in the color of one’s face), Asru (becoming tearful) and Pralaya (fainting). The Sthayibhava (permanent mood) is a major emotion that is developed by several minor feelings referred to as Vyabicharibhavas which are thirty-three in numbers.

Bharata’s Rasa theory has been seminal in the sense it influenced Bhattanayaka's concept of Sadharanikaran, the concept of Sahrdayata, and the Dhvani concept. It is also the unifying principle of the beginning, the middle, and the end of the entire Indian poetics. It provides a ‘synaesthesia’ of art, philosophy, and psychology in formulating a proper critical-cum-aesthetic perspective.

HINDU THEORY OF COMMUNICATION-SADHARANIKARAN MODEL OF COMMUNICATION (SMC)

Sadharanikaran Model of Communication (SMC) is the brainchild of eminent communication scholar Dr. Nirmala Mani Adhikary from Nepal. This model of communication is often regarded among the Asian and Hindu philosophies and communication theories. This model has been incorporated into the curriculum of various academic institutions around the world. Sadharanikaran model represents the communication process from the Bharatvarshiya/Hindu perspective. Sadharanikaran means

mutual understanding, commonness, or oneness among the people. It illustrates how the communicating parties interact in a system to achieve Sahridayata. Sahridayata is the state of common orientation, commonality, mutual understanding, or oneness. Communicating parties become sahridayasat the end of the communication process. Thus, this model of communication envisions communication for communion. It is also considered as the first communication model in diagrammatic form from Bharatvarshiya / Hindu perspective.

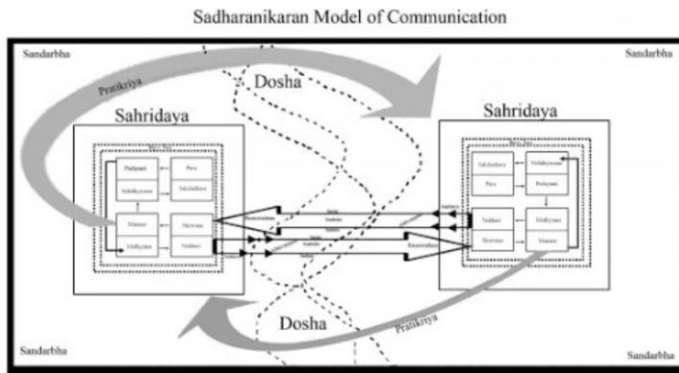


In other words, sadharanikaran can also be defined as the 'conversion of an individual's feeling and attaining the feeling of others'. So by this, one can conclude that sadharanikaran is a generalization or making ordinary. So one can say that the sadharanikaran model is non-linear. The word sadharan is composed of the combination of saha+dharan where Saha means same and Dharan means to get or to amplify. It can be said that the word sadharan is ordinary and sadharanikaran is a generalization of feelings ideas and emotions. The word has its root in Bharata muni's Natyashastra. Bharata muni describes sadharanikaran as the climax of a drama when the audience becomes one with the actor who lives an experience through his/her acting on stage and starts simultaneously reliving the same experience. Bhattanayak also has used this word in his various poetics. The sadharanikaran model communication is a systematic presentation of the process of attaining mutual understanding commonness

or oneness among communication parties. The concepts drawn on and mentioned in the model are formal concepts that are firmly established on Sanskrit poetics as well as the Hindu religious-philosophical knowledge system.

This model consists of the following elements:

1. Sahridayas (Sender and Receiver)
2. Bhava (Moods or emotions)
3. Abhivyanjana (Expression of encoding)
4. Sandesha (Message or information)
5. Sarani (Channel)
6. Rasaswadana (Firstly receiving, decoding, and interpreting the message and finally achieving the rasa)
7. Doshas (Noises)
8. Sandarbha (Context)
9. Pratrikriya (a process of feedback)



Sadhranikaran as a communication process consists of sahridayas as the communicating parties. As a technical term, the word refers to people with the capacity to send and receive messages. The sahridaya-sender, or simply the sender, who has bhavas in the mind, is the initiator of the process. The sahridaya-sender has to pass the process of abhivyanjana for expressing those bhavas.

There are four levels of bhavas which are Para(at the unconscious mind), Pashyanti (to the conscious mind), Madhyama (at the level of presentation external mind), and Vaikahari (the word spoken out by the sender) in perceivable form.

It is the sahridaya-receiver with whom the bhavas are to be shared. He/she has to pass the process of rasaswadana. During this process, many

obstacles are created which are considered as doshas. The message should be contextual i.e. in which context it is created or given. And there is the feedback given by the receiver known as pratikriya.

The Structure of the model proposed by Adhikary incorporates the notion of a two-way communication process, resulting in a mutual understanding of the communicating parties. The crucial element in Adhikary's sadharanikaran Model is that it sees communication as 'a spiritual process', as noted by Laxman D. Pant.

The term sancharyoga consists of two words--Sanchar and yoga. Sanchar has several meanings in Sanskrit, and one of them is the same as what is understood by communication in English. In fact, in various languages of Sanskrit origin, including Hindi and Nepali, Sanchar has been the common word used as an equivalent to the word communication. It has been used here in the same manner. Yoga also is used in a variety of senses in Hinduism. Here, it denotes such means or system through which one attains moksha--the highest goal of human life in Hindu belief. Thus, sancharyoga would signify the process of communication that succeeds as a means for the attainment of moksha.

BUDDHIST THEORY OF COMMUNICATION:

Buddhist theory of communication was developed by Wimal Dassanayaka.

Wimal Dassanayaka draws on the Vedas, the Upanishads, and non-philosophical tradition to decipher information about the Buddhist theory of communication. The primary focus of this model is how the receiver makes sense of the stimuli he receives to deepen his self-awareness. He argues -in Indian tradition, 'communication is an inward search for meaning – a process leading to self-awareness, then to freedom, finally to the truth.'



The principles are given by WimalDassanayaka. Those principles are:

1. Anitya or Impermanence
2. Dukkha or suffering
3. Anatma or No-self

The Buddha himself was an influential communicator. He used to address the general masses in a very easy and understandable language. He planned his messages in a way that would engage conventional individuals.

According to Dissanayake in n terms of models of communication, he placed the receiver at the center of his communication model, unlike most Western models, which, until recently, focused on the sender. The Buddha always conceptualized communication in terms of a specific context, the act of communication constituted an event, and the context was an integral part of the meaning. Finally, he placed great emphasis on the rhetorical strategies deployed by the communicator. The distinct ways in which he pressed into service allegories, parables, tropes, and stories bear testimony to this fact. Communication, then, is central to Buddhist thought

Another distinguishing feature that marked the importance of the Buddha as a communicator was his effective use of diverse rhetorical strategies. As an especially attractive communicator, the Buddha regularly sent various narratives to convey his intended message

Buddhist teachings offer plentiful rules for how individuals ought to convey, or what norms and principles ought to guide people groups' behavior

Both the theories of interpersonal communication and intrapersonal communication are interconnected in interesting ways in Buddhist thought. According to Buddhism, language and communication ultimately should pave the way to liberation. Therefore, self-reflexivity and critical introspection the spirit of intrapersonal communication assume great importance.

For Buddhists, this self-reflexivity is incorporated with the very procedure of verbal communication. In conveying, one is not just hanging together with a group of words additionally thinking about them and assessing them, to convey, to utilize language to interface with others, is to embrace a good position. From these streams the thought that linguistic communication includes the conferring of not just information additionally emotions and good appraisals. Hence to convey through language is to

think about how one is constituted as a human being. This is a critical zone that has been more or less ignored by communication researchers.



Buddhism likewise contains an all-around created model of interpersonal communication itself, scarcely shocking in the perspective of the way that the point of Buddhism is to lead individuals far from common enduring; step by step instructions to live beneficially and concordantly with others in the public eye is tended to by Buddhism as a method for easing enduring. Besides, the ideas of torment, joy, rights, obligations, goodness, detestable, ideals, indecencies, prosperity, honesty, what's more, legitimacy are examined in ways that light up issues of interpersonal correspondence.

Buddhism also contains a well-developed model of interpersonal communication itself, hardly surprising because Buddhism aims to lead people away from worldly suffering; how to live productively and harmoniously with others in society is addressed by Buddhism as a way of alleviating suffering.

Furthermore, the concepts of suffering, happiness, rights, duties, goodness, evil, virtues, vices, well-being, truthfulness, and authenticity are discussed in ways that illuminate issues of interpersonal communication.

The Buddhist model of interpersonal communication that lies behind moral injunctions, for example, focuses attention on the following components: the sensitive use of language, truthfulness and verifiability of communication, the achievement of consensus and harmony through interaction, the frames of intelligibility that bring to the communicative\event, symmetrical relationships in communication, the importance of contexts of the interface, and clarification and justification of moral principles underlying social intercourse

Aristotelian Model	Buddhist Model
Emphasis is on Sender	Emphasis is on Receiver
Key concept: To influence	Key concept: To understand
To control is the main basis	To choice is the main basis
Outward process	Both the outward and inward process
Asymmetrical relation between the sender and the receiver	Symmetrical relation between the sender and the receiver
Emphasis on intellect	Emphasis on empathy

Buddhist understandings of communication as a social and moral act have much to offer contemporary communication theorists. The modern communication scholars need to expand and relate it with our present mass communication model to outline the difference between the western and eastern models of communication. For this purpose, an attempt has been taken to compare the Aristotelian concept of communication which is a western model, and the Buddhist model from East Asia

The linear Aristotelian model points out that it is a speaker focused model where the speaker has the most vital part in it and is the only dynamic. It is the speaker's part to convey a discourse to the gathering of people. The role of the audience is passive, influenced by the speech. This makes the communication process one way, from speaker to receiver and thus asymmetric in its relation whereas in the Buddhist poly-directional model of communication the main emphasis is given on the receiver and asymmetrical relationship is enjoyed by the sender and the receiver with full sympathy and understanding. The model covers both the aspect of intrapersonal and interpersonal communication.

Buddhism in the East Asian context is a religion, as well as a method for living. Its pervasiveness is reflected in the culture and the style of communication. Buddhist communication theory is unpredictable and versatile. The Buddhist approach to language and the proposition of Buddhism for intrapersonal and interpersonal communication have been presented here as examples of the many suggestions of Buddhism for communication. It may sound differing but Buddhist understandings of communication discourse as a social and good act have much to offer contemporary communication scholars.

- Normative theories were first proposed by Fred Siebert, Theodore Peterson, and Wilbur Schramm in their book called “Four Theories of the Press”. At first, the word “Normative Theory” was pronounced in the USA during the height of the ‘cold war’ with communism and soviet. Often it is called western theories of mass media.
- The four main theories of the Press/Media are Authoritarian Theory, Libertarian Theory, Social Responsibility Theory, and Soviet Media Theory.
- Authoritarian theory of media means that all forms of media and communications are under the control of the governing elite, authorities, or influential bureaucrats.
- Censorship is the suppression of any communication that may be considered harmful to the people, King, government, and nation.
- Liberalism means information is knowledge and knowledge is power. Libertarianism is free from any authority or any control or censorship. Libertarianism is an idea of individualism and limited government that is not harmful to one another.
- Social responsibility theory allows free press without any censorship but at the same time, it also focuses on the content of the press. It advises that the content should be discussed in a public panel and media should accept any obligation from public interference or professional self-regulations or both.
- The Soviet Theory of media originates from the ideas and thoughts of the Marxist, Leninist, and Stalinist with a mixture of Georg Wilhelm Friedrich Hegel's ideology. This theory is also known as “The Communist Media Theory”. The same theory was developed and followed by Adolf Hitler’s Nazi party in Germany and Benito Mussolini in Italy.
- Development media theory is being applied in countries at lower levels of economic development and with limited resources, it takes various forms but essentially proposes media freedom under desirable conditions favoring the ones in power
- Participatory development communication is the use of mass media and traditional, inter-personal means of communication that empowers communities to visualize aspirations and discover solutions to their development problems and issues.

- Indian theory of communication forms a part of Indian poetics and can be traced to a period between the second century B.C. and the first century A.D. in the works of Bharata. It draws its central idea from the concept of Sadharanikaran.
- Indian Communication Theory is divided into 3 parts. a) Bharat Muni's Theory b) the Hindu Theory and c) The Buddhist Theory.

QUESTIONS

Short Answer Type Questions:

1. What is a Normative Theory? How many types of Normative theories are there in Communication? Name them.
2. Explain the concept of the Authoritarian theory of communication.
3. Write short notes on any two Normative Theories of communication.
4. Explain the Soviet Media Theory and Social Responsibility theory?
5. What is Development Media Theory? Explain it through different scholars.
6. Explain the concept of Development Theory and The Participatory Theory.
7. What is Indian Communication Theory? Write a note on Bharat Muni's theory of communication.
8. Explain
 - (a) SMC Model of Communication
 - (b) Buddhist Model of Communication

Multiple Choice Questions:

1. Fred Siebert, Theodore Peterson, and Wilbur Schramm proposed _____ theory.
 - (a) Normative
 - (b) Perspective
 - (c) Communicative
 - (d) Developed
2. The word "Normative Theory was pronounced in which country? _____
 - (a) England
 - (b) The USA
 - (c) China
 - (d) India
3. Authoritarian Theory, Libertarian Theory, Social Responsibility Theory and _____ theory are types of Normative theory.

- (a) Soviet Media (b) Indian Media
(c) English Media (d) French Media
4. _____ is the suppression of any communication that may be considered harmful to the people, King, government, and nation.
(a) Spying (b) Military rule
(c) Censorship (d) Filteration
5. The _____ theory originated from Europe in the 16th Century.
(a) Authoritarian (b) Libertarian
(c) Soviet Media (d) None
6. The Soviet Union was restructured after the _____ revolution.
(a) 1915 (b) 1916
(c) 1917 (d) 1918
7. The Communist part of Soviet Union was founded by _____
(a) Stalin (b) Lenin
(c) Putin (d) Hitler
8. "The Communist Media Theory" is also known as _____
(a) Libertarian Theory (b) Authoritarian Theory
(c) Soviet Media Theory (d) All of them
9. Indian theory of communication can be traced to a period between the _____.
(a) 5th Century B.C and 4th Century BC
(b) 2nd Century BC and 1st Century AD
(c) 6th Century B.C and 5th Century BC
(d) Not Known
10. NatyaShastra theory was given by _____
(a) Bharat Muni (b) Bharat Rishi
(c) Bharat (d) None
11. The letter S in SMC model of Communication stands for _____
(a) Socialist (b) Soviet
(c) Sadharan (d) Sadharanikaran
12. SMC model of communication is the brain child of _____