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THE APPLICATION OF RADIO IN COMMUNITY
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THE APPLICATION OF RADIO IN COMMUNITY EDUCATION
IN ETHIOPIA

Dissertation

Presented in Partial Fulfillment of the Requirements
for the Degree Doctor of Philosophy
in the Graduate School of
The Ohio State University

by

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The Ohio State University

1963

Approved by:



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To Teberah Woldegabriel,
for love, understanding, and inspiration.

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CHAPTER I

INTRODUCTION

The importance of the problem

The writer, having completed a preliminary survey on the extent and methods of community education and development in the underdeveloped countries, has been motivated to pursue the issue further. He sees the grave need for a study in depth the use of radio in aiding the practical application and propagation of the ideals of community education with especial attention to so-called underdeveloped countries. Ethiopia, for example, is suffering from a chronic shortage of teachers, classrooms, and necessary funds to expand educational facilities. The number of school-age children in schools in Ethiopia is proportionally much smaller than in the other important African countries such as Nigeria, Ghana, the Sudan, and Egypt, and the illiteracy rate is higher. This was evidenced by a recent study of the educational needs for Africa under the auspices of UNESCO. Although much of the data are based on casual observations rather than on systematic study, nevertheless they reveal the urgent need for the expansion of education on that continent in general and in Ethiopia in particular.

However, it must be made clear that much has been achieved in the field of education in the last two decades. The government has been

spending about 15 to 20 per cent of the national budget on all phases of education. Yet, most of the educational facilities are concentrated in the large urban centers and the provincial capitals, leaving only a few schools for rural areas. Thus, most tax payers are without many educational opportunities.

Already signs of reform are in the air. The government is expanding community education. There are two training centers for teachers in community education programs. To supplement this and other efforts, and to provide new programs where none exist that the writer proposes the utilization of radio in community education.

Although other periods in human history have been called the age of awakening, it is also fitting to call our age by this name, especially when one considers the extent and number of human beings involved. The whole of humanity has been rocked from its foundation by a series of social explosions. Everywhere nations are speaking, planning, and acting in terms of social progress and the improvement of life here on earth. This awakening has pointed out one basic or master key which is at the root of the solution of everything - namely education.

One authority has said, "it was clear ...that poverty and disease formed a vicious circle. Men and women are sick because they are poor; they are poorer because they are sick, and sicker because they are poorer."¹

¹C.E.A. Wilson as quoted by W. W. Beatty, "The Nature and Purpose of Community Education" Community Education Fifty-eighth Yearbook of the National Society for the Study of Education, Part I (Chicago: the University of Chicago Press, 1959) p. 4.

To this, one must add the fact that men are poor because they are ignorant, and they are ignorant because they are poor. This is the vicious circle, the great dilemma that faces a vast segment of mankind.

In the underdeveloped countries conditions are taken for granted, they are not seen as things that could improve or be changed, but as things coming from on high, from a supernatural force, thus unchangeable and eternal. Conditions of poverty, illiteracy, disease, malnutrition, economic inefficiency have to be changed, and the scientific know-how of the western world has to flow down to these so-called underdeveloped countries. It is to change the status quo, to introduce a new dynamism, and to alter the course of things in general that the implementation of the ideals of community education is necessary.

The purpose of community education can be briefly stated as the desire to arouse and give direction to community self-help that will spur a steady broadening of economic and cultural development, and enable people to take their rightful place in the modern society. Community education motivates a group of people, especially adults, to gain certain skills, acquire certain knowledge and attitudes, and eventually behave in certain specified ways by providing them with the most effective learning opportunities. Finally, community education is also the expression of the belief that planned change is possible and practicable.

The timeliness of the study

This study comes at a crucial moment in the history of Ethiopian

education. This period is crucial because Ethiopian education is now characterized by reform, change, and expansion, while at the same time it is limited by certain factors, as will be seen in the next chapter. The UNESCO study of the educational needs of Africa was given only passing attention in the above paragraphs. Some further elucidation of the topic, and a few words on the Moshi and Paris conferences on the development of mass media in Africa will throw light on the importance of this study to Ethiopia.

The Addis Ababa conference on the development of education in Africa

Forty African states and territories together with other interested organizations and national representatives held a meeting in Addis Ababa, Ethiopia, from 15 to 25 May 1961. The meeting was called by UNESCO under the joint auspices of UNESCO and the United Nations Economic Commission for Africa. Its main purpose was to establish an inventory of the educational needs of the African countries, and to suggest a plan of action, a program to meet the needs in the coming years. To aid the workings of the conference, a preliminary survey was conducted in twenty-two countries and territories, and the results used for a provisional inventory of Africa's needs in the field of education in the first meeting of Ministers and Directors of Education in Tropical Africa.

The survey showed that despite the considerable progress made in

the last fifteen years, there was a lag in secondary and higher education, education of women at all levels, and in adult education. Adult illiteracy was as high as 80 to 85 per cent against the world average of 43 to 45 per cent in 1960. The study also revealed that much of what has been gained has been with the assistance of foreign nations, and stressed the need for continued and increased assistance in order to maintain the progress.

At the final session in Addis Ababa, Ethiopia, the assembly set target dates, and both long and short term plans for action.² In the short term plan which ends in 1965 it was decided to make elementary education available to 51 per cent of the elementary group and 9 per cent of the secondary group. Special attention is to be paid to the training of teachers and to providing adult education programs. The long term plan, with 1980 as the target date, envisions universal elementary education, 30 per cent of elementary school leavers going to secondary schools, and 20 per cent of those who complete secondary education going to institutions of higher education. The improvement of the quality of the schools and universities will also be a constant aim.

To meet these targets the conference recommended that the African nations make necessary financial adjustments to provide the maximum possible national contribution to education, and to supplement their effort by loans from other nations.

² UNESCO, "The Outcome of the Addis Ababa Conference," UNESCO Chronicle, Vol. VII, No. 7, (July 1961), p. 253.

The Moshi (Tanganyika) and
Paris Conferences on Developing
Mass Media for Africa

On September 11-16, 1961 - a meeting on educational broadcasting was held at Moshi, Tanganyika. The meeting recognized, on account of the high rate of illiteracy and the lack of adequate means of transportation, that radio remains almost the sole source of national and international information in Africa. The multiplicity of languages in the continent was seen as a hindrance to effective use of radio. African nations should decide upon the language or languages to be used for broadcasting purposes.

The meeting pursued the topic by dividing it into subheadings as follows: (a) Broadcasts for the general public, their educational purpose and content, and the role of information broadcasts. (b) Broadcasts for use in institutions of formal education (school broadcasting). (c) Instructional programs for out-of-school audiences (teaching of literacy, language, health, agricultural methods and home economics). The use of radio in adult education, the subject of the third division, was thoroughly discussed and the group seemed to recognize its potentialities and limitations. The group also aired the problem of getting cheap and yet dependable receiving sets to be used in the interior. Another problem area identified by this group was the need to train personnel of all classes and categories to work in the field of broadcasting.

Based on this mutual exchange of ideas between the members of

African countries and the technical advisers that were present, a number of recommendations were made. They stressed the urgency of expanding radio in Africa. It was also unanimously recognized that radio has a most important role to play as a technique of education and conveying important information to the people, and thus help create a suitable educational system for Africa. Finally, the use of this medium is to be in line with the target laid down in the plan evolved at the Addis Ababa Conference. Nations were urged to cooperate in the development of this essential medium, and a suggestion was advanced that, with the help of UNESCO, an African Institute of Broadcasting Research be established.

The Paris meeting was held from January 24 to February 6, 1962. It brought together some two hundred participants, including experts from almost all the countries of the region and observers from many Member States and international organizations. Besides upholding the recommendations of the Moshi Conference, the meeting helped shed new light on and approaches to the problem. This meeting dealt with all types of mass media and made pertinent recommendations.

Ethiopia has been a host to one of these meetings and an active participant in all of them. As an African country eager to expand educational, cultural, and informational opportunities to its people, and to do its share of the work of implementation of the recommendations, the implications are quite clear. The government has consented to take all the necessary steps and investigate all possible avenues so as to reach

its target in the specified time. A study on the use of radio in community education could be of great importance. It is the conviction of the writer that the time is ripe for such a study to be undertaken and the findings presented to the proper authorities. It is hoped that this study will provide a sound theoretical and practical basis for those who are in a position to undertake a program of community education.

Specific statement of the problem

This thesis will be a study of the experiences of Canada and the U.S.A. in the Western World, and India, Columbia, and Brazil among the underdeveloped countries in the use of radio in community education. It will be based chiefly on written documents and correspondence. This study will seek for basic principles and generalizations that could be drawn from the experiences of these countries and note their implication to the application of radio in community education in Ethiopia.

Basic assumption of the study

1. There is a sufficient thirst for knowledge among the Ethiopians as to assure their benefiting from the use of radio in education.
2. Radio can easily fit into the way of life of an illiterate population.
3. Radio can be made readily available to the whole people of Ethiopia.

4. It is possible to use the experiences of other countries with some modification.
5. There is enough basic similarity in the experiences of the countries studied to allow generalizations.
6. Radio could help relieve the perennial shortage of teachers and facilities.
7. It will be some time before television can be a strong force in Ethiopia.

Limitations

1. For some underdeveloped countries there is no adequate literature to warrant thorough investigation of their ventures into the field of radio education.
2. Conclusions reached might not be adaptable in complete detail because of cultural diversities.
3. The meager statistical data from Ethiopia limits somewhat the analysis of educational needs.

Definition of Terms

The term "community education" will be seen constantly in this paper. It is chosen because of its wider implications than the terms "fundamental education" or "social education" and because it is the term

the Ethiopian government has adopted. Community education is concerned with helping people to live a richer life by understanding their immediate environment and acquiring basic knowledge, skills and attitudes necessary for that understanding. It is also concerned with both adults and children in a community. Its content is the rudiments of reading, writing, and arithmetic; knowledge of better health practices; domestic science; improved agricultural methods; basic knowledge of civic rights and duties; and knowledge about basic recreational needs.

Method of Procedure

1. Pertinent literature in the use of radio in community education in the western countries and some underdeveloped countries will be examined. These will be countries that have had valuable enough experiences in the use of radio in education to invite study and consideration. The radio programs in these countries will be studied and reviewed and some generalizations formulated. In some cases it might be necessary to write to the respective countries for additional information.
2. The writer will supplement his knowledge of Ethiopia, his native country, by a survey of existing literature on the prevailing conditions in Ethiopia with regards to health, education and social organizations. The status and extent of the broadcasting activities of the Imperial Ethiopian government will also be reviewed and recommendations which will utilize the experience

of other countries in the use of radio to combat the existing social ills will be formulated.

3. The contents of the remainder of the dissertation will be as follows: Chapter II will deal with the existing socio-economic conditions in Ethiopia. Chapter III will discuss adult education by radio in the Western World, with special reference to the United States of America and Canada. Chapter IV will be concerned with the use of radio in community education in the underdeveloped countries with Colombia, India and Brazil serving as the areas to be studied. Chapter V will summarize the implications and proposals for the use of radio in community education in Ethiopia. Chapter VI will take a look ahead; it will deal with the use of other media in community education and Chapter VII will contain the summary and conclusions.

CHAPTER II

ETHIOPIA: THE EXISTING SOCIOECONOMIC CONDITIONS

Ethiopia is both an old and a young nation. It is old because the past has left behind its marks in the culture, the way of life, and the thinking of its people. Yet, Ethiopia is a young nation which is groping, as in the dark, to find its bearing and rightful place in the twentieth century. Its youth is also displayed in its underdeveloped economy and in its education-hungry inhabitants.

A foreign visitor, just landing at the flashy, new Addis Ababa Airport via an Ethiopian Airlines Boeing 720-B jet would think that he is in a world that is hardly different from any other major part of the world. He would not be able to see the other half of young Ethiopia, not for a while. However, a short drive outside or around Addis Ababa would take him to another Ethiopia which would make him think hard about the existence of the old one.

In this chapter the writer will be concerned with presenting background material that will be the basis for the proposed study and will show that radio has a useful role to play. General conditions in Ethiopia will be presented, with special emphasis on education, health, agriculture, and social structure. These topics will be treated separately

in an historical perspective as much as possible.

Social Organization

It must be pointed out at the outset that Ethiopia is a vast country, over 450,000 square miles in area, with an estimated population of close to 21,000,000. It is about the size of Texas, Louisiana, Mississippi, Arkansas, and Oklahoma put together. The most apparent thing to an anthropologist or a sociologist, with regard to Ethiopia, is the fact that there are many tribes, and that tribal attachments are strong. The various ethnic groups that inhabit the country also speak various languages and dialects. The number of languages and dialects spoken is somewhere between 45 and 70. However, as the basic structure of these languages and dialects is the same, namely Semitic and Hamitic, there is an underlying homogeneity. What is more, the large majority of languages are spoken by a small number of people each restricted to a small part of the country; thus, there are only four or five languages that are spoken by the majority of the people.

For centuries this division of the population into tribes and language groups has been the cause of friction and disharmony. Today the presence of a strong central government has reduced open hostility to almost non-existence. Besides the central government, a number of things have contributed to the unity of the tribes and the gradual emergence of a unified and true state. Among these are the church, the

person of the Emperor, and a common enemy.

The Ethiopians were converted to Christianity in the fourth century A.D. The Ethiopian Orthodox Church, the state church for centuries, has wedged a strong influence into the thinking, behavior and general conduct of the public. Although it is traditionally the church of the northern and central provinces, it has gradually moved to the south and southwest, thus having its influence felt upon the entire population. The people love and revere the church and abide by its teaching. Ethiopians who are not members of the Orthodox church are either Islam or have their tribal religions, or belong to small Jewish, Protestant and Catholic groups. Religious friction is gradually dying out, giving way to tolerance and cooperation. Ullendorff speaking of the Church's role says: "Abyssinian Christianity had long become the storehouse of the culture, political, and social life of the people."¹ The church, because of extended isolation from the rest of the Christian world, has grown ultra-conservative and suspicious of anything that is foreign. However, the twentieth century has opened it up to the rest of the world. It has been able to participate in ecumenical conferences at the international level and thus have a feel for what Christianity is doing in the rest of the world.

¹ Edward Ullendorff, The Ethiopians, (London - Oxford University Press, 1960), p. 87.

Since his ascendency to the throne, Emperor Haile Selassie I has advocated strong unity by abolishing the various local militia and organizing a national army, by introducing a common language, Amharic, and by initiating and carrying out a number of innovations and changes.

Italy had been a rather traditional enemy of Ethiopia. The Ethiopians had been able to repel successfully the many attacks launched against them until the war of 1935. This last act of Italy brought Ethiopia to world notice and gave the people a lasting gift - the gift of unity. The Ethiopians, who had at times joined together in the face of a common threat, became truly united. It is true that the war with Italy had its evil consequences, nevertheless it helped bring the final touch to the unity, to which the country was moving rather slowly, and a general awakening to the modern world and its ideals.

Aside from the clergy, the people could be classified as either the nobility or the commoners. Members of the nobility are usually rich as measured in terms of land holdings. The commoners are lowly, poor peasants and artisans. The soldier is often considered as an inbetween person. The present era is witnessing the birth of the middle class who have had some education and holds public office or works for a private firm. To the white collar and blue collar worker we can add the small and medium size businessmen and traders. The birth of this class has brought about some schism between the old and the young. There is already conflict in values, outlooks, and approaches to things in general.

The young are impatient and all out for change, and the old, conservative and mistrusting.

The absence of good means of communication delayed unity for a long time. People lived and died in their villages. The village was the center of all activity; people bought and sold things and socialized in the village. Today roads are opening in many parts of the country, bus and air transportation have brought people closer than they had ever been in the past. Although there is much to be done in the area of transportation, the prospect is bright.

Most Ethiopians follow a communal way of life. There are many things that are decided by community-wide meetings. Funerals and marriages are community affairs. They also do many things cooperatively. People who need money usually form an "igub" (credit union).² Every week or month members contribute a stated amount of cash and this is collected and given to one of the members. This is done on a regular basis until everybody has had his share. The order of payment is decided by casting lots either at the first meeting or in consecutive meetings. This helps individuals meet financial commitments on time, and what is more, a member with more urgent needs for cash could be given the first collection.

Another social gathering is the "mahber" (communal association).

²George A. Lipsky, Ethiopia, (New Haven: Harf Press, 1962), p.140

The mahber is a religious institution. People, usually in small numbers, join together to celebrate the day of a saint, such as Saint Mary's day, Saint Michael's day, etc. Each member takes his turn and acts as host for the day and prepares the food and drink. The members come together and socialize, eat, drink, sing and in some cases, dance, and they also feed the poor and the needy. These and the Kire (funeral societies) are but a few of the communal activities of the Ethiopian people. To these one can add the strong kinship ties as bases of community action.

Education in Ethiopia

Ethiopia is a literate society in as much as it has a written language, literature, and a formal system of education. For centuries the church was the only source of education in the country. Its educational offerings were, until very recent years, strictly religious. It offered education at three levels.³ The first stage was simple reading and writing, with the gospel and the Psalms used as reading textbooks. This first stage of education was open to both sexes, and was conducted either on the premises of a church, or in the home of a priest or "debtera" (cantor, precentor), or the home of a benevolent lord, who has his children, the children of his servants, and of the neighbors taught by hiring

³ Mulugeta Wedajo, "Ethiopia: Some Pressing Problems and the Role of Education in Their Solution," Journal of Negro Education, Vol. 30, No. 3, (September 1961), pp. 232-240.

a priest or a "debtera." The other two stages, the "Zema" and "Kenie" schools, are the advanced level of church school. Here students learn church literature, history, and music, together with the writing of poetry which is highly structured and circumscribed. In recent years the church has opened both elementary and secondary schools which follow the curriculum prescribed by the ministry of education.

Modern education as practiced in the Western World did not come to Ethiopia until the turn of the century. It was Emperor Menelik II who established the first schools in the capital in 1908. The present Emperor, first as a regent and later as an Emperor, has done a great deal to expand educational opportunities. However, the war of 1935 interrupted every social program that was initiated and finally, when the country was restored, it was literally starting everything anew. The expansion of education had priority over other things in the nation's plan of reconstruction. Since then, education has gradually expanded. Even though many with little education were snatched off into the civil service, teaching, and a host of other posts, little by little it has been possible to train Ethiopians in institutions of higher learning both at home and abroad. At the start teachers had to be hired from many parts of the world to meet the demands.

The educational system of Ethiopia follows the 8-4-4 pattern. Students who complete the eighth grade are required to take a national examination in order to qualify for a secondary school. There is also a

Secondary School Living Certificate Examination taken at the end of the twelfth grade. Colleges require a passing grade in Amharic, English, mathematics and two or more additional subjects.

Elementary education

Officially students should enter the first grade at the age of seven; however, sometimes students with age ranges from seven to fifteen might be found in the same grade. This might be because some of the schools have been opened only recently in certain areas.⁴ In areas where the schools have been functioning for some time the age differences are leveling off.

The elementary schools are divided into two sections - primary level grades one to four, and intermediate level grades five to eight. Students in the primary section are taught in Amharic; English is taught beginning with the third grade. All instruction from grade five up is in English. Almost all government elementary schools are co-educational. The enrollment by sex for the academic year 1960-1961 was 183,893 boys and 55,938 girls, or 23.3 per cent of the total enrollment were girls and 76.7 per cent, boys.⁵ These figures include all public, church, private, mission, and community schools that follow the curriculum of

⁴ George A. Lipsky, op. cit., p. 93.

⁵ Ministry of Education, School Census, 1960-61, pp. 9 and 10.

the ministry of education. Elementary classrooms, especially those in the ministry of education. Elementary classrooms, especially those in the primary grades, are overcrowded with a class average of over 40 pupils, but a classroom with 60 or 80 students in it is not an uncommon sight. In addition to the great shortage of classroom facilities and teachers, elementary schools suffer from a very high incidence of drop outs.

The total number of elementary schools in the nation is 1,056 of which 623 are public schools and the rest are run by other private, religious or secular organizations. To this we must add the 508 church schools that offer instruction to 35,331 pupils in the traditional education. Despite the concerted effort by both the government and private organizations to expand elementary education, the great majority of the school age children are still out of school. It is estimated that close to three million school age children are without any educational provisions whatsoever. The hardest hit areas are those poorest in natural resources and those inhabited by nomadic tribes.

Secondary education

The expansion of secondary education has been slow and arduous. In the early years of the reconstruction many Ethiopians with little education were used to fill the various posts in the civil service. What is more, the few secondary schools that existed until recent years were concentrated in Addis Ababa requiring the provision of room, board and travel

expenses in addition to free tuition, thus making a large enrollment practically an impossibility. Furthermore, the requirement that students should pass a qualifying examination to enter a secondary school was a hindrance that slowed progress. In recent years regional secondary schools have been opened in many parts of the country and enrollment has grown very fast.

For a long time technical and vocational education did not have its rightful place in the educational plan of Ethiopia. Today it is expanding rapidly. Of the 76 secondary and special schools, 31 are technical and vocational schools, and the rest are academic schools. Academic secondary schools are strictly college preparatory. The special schools include agriculture, commercial, technical and vocational teachers training and health officers training centers.

Higher education

For many years before and after the restoration, Ethiopia depended on foreign colleges and universities, especially those in the United Kingdom and the U.S.A., to educate her children. Today Ethiopian students are scattered all over the world. Since the opening of the University College of Addis Ababa in the year 1952 higher education has found a special place in educational planning. Since then the Imperial Ethiopian College of Agriculture and Mechanical Arts (1956), the College of Engineering (1955), Institute of Building Technology (1955) and the Public Health Institute (1953) have been inaugurated. Recently these

colleges were consolidated into a national university. These institutions also have evening classes for the general public.

Most of the faculty in these colleges are foreigners, but some Ethiopians are beginning to come to the scene. Students are still going abroad for various studies not available at home and for graduate work. The prospect of higher education seems to be bright.

Teacher education

Following May 5, 1941, Liberation Day, Ethiopia was faced with a critical problem - lack of teachers. Anybody of age who could read and write was a potential candidate. Obviously, this was not adequate for a modern system of education, and many foreigners had to be hired with a great strain on the financial position of the government and its budget for education. Soon, with the help of the British Military Mission to Ethiopia, a teacher training program was set up and some trainable persons were recruited and given training. At first it was a six-month program; later a two-year program was inaugurated which was to be abandoned in favor of a four-year program and a one-year emergency program. To these were added two Community Teacher Training Schools. Today there are twelve teacher training schools of all types.

In the academic year 1960-61 there were 7,195 teachers employed, including 136 in institutions of higher studies. Among these there were only 1,118 women teachers. In the years 1952 to 1961 inclusive, the

training schools have produced 3,003 teachers. To upgrade the quality of teachers, the ministry has established an in-service training program through summer schools and correspondence education.

Teachers in secondary schools and institutions of higher learning are mainly foreigners. The University College inaugurated a secondary school teachers training program in the faculty of Arts in 1955. In the past few years the shortage of secondary school teachers was such that over 200 secondary school teachers were sent to Ethiopia through the U. S. Peace Corps.

Educational reforms

The system of modern education pursued in Ethiopia has been entirely foreign to the culture and the need of the people. Curriculum revision did not help very much. Many students were handicapped because they had to study two languages - Amharic, the national language, and English, the medium of instruction. Textbooks were almost entirely imported and Ethiopian students knew of the Punic Wars, the Declaration of Independence, the industrial production of Sweden, or the United Kingdom before knowing anything about their own country.

Recently, the necessary textbooks for grades one to six have been written in Amharic and field tested in pilot schools. On the basis of these experiments and in accordance with the "Ethiopianization" of education plan, all instruction in these grades (one to six) will be in Amharic. English will be taught as a foreign language beginning the

third grade, as usual.

The educational system will be changed from the old 8-4-4 pattern to a 6-5-4 plan. This will help the student pick up an extra year for which, it is assumed, will be made up for in the advantage of learning in ones own language.

Some of the secondary schools which had started as academic secondary schools are being converted to comprehensive schools offering studies in agriculture, commercial subjects, technical and the regular college preparatory courses.

The gradual abolition of boarding schools is underway. The money thus saved will help finance the construction of sorely needed classrooms. Already the government is offering stipends to needy students instead of free room and board. Tuition will remain free for some time to come.

The community schools, established through community initiative and with government assistance in the form of staff, teaching equipment or land, are fast appearing. In the year 1960-61 there were 75 such schools with a total enrollment of 11,642 students. These schools are established to implement the government's proclamation on fundamental and adult education. They serve both the young and the old, and greatly supplement the public school-sponsored evening schools, which have been the sole source of adult education for a long time.

The above is the educational picture of the country. The need is

great and the leap forward is wide. The problem was aptly described by His Excellency the Minister of State for the Ministry of Education in his speech at the African Educational Conference in Addis Ababa Ethiopia, where he said:

At the elementary level we need not less than 81,745 classrooms, 97,115 additional teachers . . . likewise in secondary schools we need 18,833 classrooms, and 25,680 additional teachers . . . In order to put all school age children in primary schools we need first of all a budget three times the entire government budget, and in order to get such a budget, the gross national product itself has to increase tremendously.⁶

Agriculture in Ethiopia

The importance of agriculture was aptly described by the FAO team in their book, Agriculture in Ethiopia when they said, "Ethiopia's greatest and, so far, only important resources are fertile land and climate conditions favorable for the growing of a variety of crops and raising of livestock."⁷

When one considers that 90 per cent of the people are either self-employed or tenant farmers, and that most of the foreign exchange the country so sorely needs comes from the selling of agricultural commodities and that the industry is intimately tied up with agriculture, one

⁶Mulugeta Wedajo, (translator), loc. cit., p. 239.

⁷H. P. Huffnagel, Agriculture in Ethiopia, (Rome: Food and Agriculture Organization of the United Nations, 1961), p. 133.

realizes the importance of this sector of national life.

Instead of going into detail of what the farmer produces and how he conducts his daily work, it seems that pointing out the main problems would be sufficient. Farmers in Ethiopia are mainly subsistence farmers. What little surplus they can raise they sell in order to buy the few commodities that they need such as clothing, candles and cooking oil, and to pay their taxes. In other words, commercial farming is virtually unknown except for some foreign-run concessions, and a few that belong to Ethiopians. The average farmer has had no agricultural training, all that he knows and practices has been handed down from his father as was the land that he owns. He learned all he knows by observing and helping his father working the field. Modern machines are just beginning to appear on the farms.

Means of transportation are such that most rural communities are like "islands." The people buy or barter whatever they need in their local markets. Most markets are a "once a week" affair, and farmers bring their produce and exchange it either for cash or products. Such market places are frequented by traveling merchants who bring salt, clothing, oil and other commodities for exchange.

Ethiopia is a mountainous country. Most of its people, either by choice or by necessity, live on the higher grounds. Although many go to the lowlands and valleys to farm, others farm the mountain slopes and the plateaus. They have destroyed the natural forests to make room for

more farm lands and to get fuel. The result of this deforestation is an extensive erosion of the mountain slides. It is true that many know terracing, but there are more that do not practice it. The farmers in the southern and western parts of the country also practice "shifting" agriculture, clearing a new patch of farmland every few years when the old clearing gets depleted and unproductive. In the areas in the southeast and east, which are inhabited by the nomadic tribes whose main occupation is the raising of livestock, overgrazing is the major problem.

The various tribes and clans have, through the centuries, developed various systems of land tenure which are beyond the scope of this chapter to discuss in any detail. The government has from time to time enacted various laws pertaining to land reform and measurement⁸, some of which have succeeded and others are still dormant on the books. However, the old tradition, especially in the north, has left its marks in the form of land fragmentation. Land has been divided and sub-divided with each subsequent generation so that tenure, in some cases, is too small to even establish a specific tax rate. In places the entire clan is taxed as one and left to divide the tax among its members. Land consolidation is nowhere in sight and tradition continues to resist change.

The Ethiopian farmer does not know that chemical fertilizers or the cultivation of legumes could be used to enrich the soil. The "school of

⁸Ibid., p. 118.

time" has taught many a farmer to use rotation and to let the land lie fallow once every five or six years. Yet, with the pressing need for more and more cash, and the growth of population, the latter practice is dying out.

The government has not forgotten the farmers nor the need for trained and educated ones. Aside from the College of Agriculture and the two agricultural schools, the government is introducing agricultural education at the secondary schools. This long overdue work is being done by opening comprehensive high schools so that students can major in agriculture. Gardening is taught in the elementary school level as an optional course. The school sets an example of growing vegetables and other garden plans and gives the pupil a chance to work with his hands.

Since coffee is the main item of foreign exchange, coffee processing machines are being introduced into the coffee-growing area. Farmers in the region are helped to organize cooperatives. To provide the financial needs of the farmer the Ethiopian Development Bank has been established. The bank is also opening branches in the grain-growing areas.

The College of Agriculture trains agriculture extension workers. Starting with only a few agents the venture had grown to include forty-six posts in 1960 in ten of the twelve provinces. These workers are doing a good job in aiding agricultural developments and they have received acceptance by both farmers and community leaders. In addition, forty-four youth clubs with a total membership of 2,512 were

organized in 1960.⁹ Their projects were poultry, vegetable and flower gardening. These clubs are usually led by school teachers and their work seems to be rewarding.

The College also runs a number of experiment stations where research in better breeds, better seeds and improved farm implements is carried on. They also collect climatological information.

Some of the limitations in the field of agriculture extension are the fact that innovations are initiated by the central office and the fact that extension workers are outsiders and unknown to the community. There is also need for regional research centers to take into account the differences in types of products, soil and climate.

Health and Food Habits

Statistical data in almost everything are always lacking in Ethiopia. With exception of the Ministry of Education and Fine Arts, no one has published anything on a regular basis. Recently a few studies have come out giving information regarding some diseases. In September, 1959, the U. S. Interdepartment Committee on Nutrition for National Defense published the results of a nutrition survey of Ethiopia. Most information on health comes from books that give general information of the country as a whole.

⁹U.S. Operation Mission to Ethiopia, The Agriculture of Ethiopia, Vol. VIII, (January 1961), p. 44 ff.

There are all sorts of diseases in Ethiopia and the sanitary situation leaves much to be desired. Thorstein Guthe¹⁰ in his article, "Venereal Diseases in Ethiopia," published in a WHO Bulletin of 1949, mentions the following as the main diseases: dysentery, helminthic disease, infective hepatitis, leishmaniasis, leprosy, malaria, rabies, relapsing fever, small pox, tetanus, tuberculosis, typhus and venereal diseases.

He also mentions that typhus and relapsing fever seem to be prevalent in the highlands, and that malaria is so common as to be almost endemic in the low lying areas. Imported malaria was also seen as an important factor in the morbidity of the high plateau people. Trachoma and amoebic dysentery are wide spread, the latter especially in towns. Guthe goes on to say, "the prevailing diseases in Ethiopia, therefore, are chiefly transmissible diseases which can, to some extent, be prevented by organized public health measures."¹¹

Most Ethiopians do not have the conveniences of the modern world. Few have electric lights or running water in their homes. They draw their water from rivers, streams, lakes and ponds. The small streams and brooks of the highland provide good drinking water, but water from rivers, lakes and stagnant ponds is unhealthy. Boiling water for drinking

¹⁰T. Guthe, "Venereal Diseases in Ethiopia: Survey and Recommendations," WHO Bulletin, (1949), Vol. 2, pp. 85-137.

¹¹Ibid., p. 89

purposes is unknown. Since the homes are poorly constructed, either due to ignorance or lack of resources, sanitary conditions are substandard.

The Ethiopians use many spices in their foods. Although some meat, mainly chicken but a little mutton and beef, is eaten, most dishes consist of pulses and cereals. Although fish, which abound in lakes and rivers, can be eaten both for fasting and on other days is not consumed in sufficient quantities. The teachings of both the Ethiopian Orthodox Church and the Islam religion prohibit the use of pork as a food item, consequently no pork is consumed. The nomadic tribes live on milk and milk products supplemented with corn porridge.

The nutrition survey team¹² found that the average daily caloric intake was about 2,500. However, considering the terrain and the amount of physical work done by the peasants, this team estimates that there could be about 400 calories of deficiency in food consumption. They also indicate that there was a shortage of vitamins A and C in the diet. Protein is not taken in sufficient quantities, especially when one considers the great number of fasting days required by the church during which no animal product is eaten. Although Ethiopia is self-sufficient in food products and the farmer could raise about all he needs, consumption of vegetables and fruits is rather low. Such products are raised for their

¹²U.S. Interdepartmental Committee on Nutrition for National Defense, Ethiopia: Nutrition Survey, p. 12.

cash value and are sold to the foreign segment of the urban population.

Recent concern in the area of food and nutrition is seen in the starting of school feeding, especially the distribution of skim milk. The training of home economics teachers is also aimed to help adult women plan balanced diets.

The Medical College which was started in 1955 is training health officers, community nurses and sanitary officers that go to a village as a team and help the people in the area of health and sanitation. Nurses are also taught in conjunction with hospitals and in a number of nursing schools. The Faculty of Science at the University College of Addis Ababa is offering an advanced program in nursing to nurses attached to the hospitals in and around Addis Ababa. Missionary organizations have played an important role in providing medical services and health education throughout the country and the impact of this concentrated effort is beginning to be felt.

Finally, it must be pointed out that other methods besides those mentioned above are employed to combat the socio-economic ills and to supplement the efforts of the various institutions. Among these the mass media are the most prominent. The government-owned press and radio bring many things that have a direct bearing on the socio-economic needs of the people. Newspaper and magazine articles and sound programs of educational, cultural and entertainment-type are constantly being used to help develop an informed society and to help them attain greater

knowledge and better skills. The Ministries of Education, Agriculture, Public Health, and Community Development produce a large quantity of literature for public distribution, scripts for use over the radio, and films and filmstrips on subjects of interest for public showing. This, in brief, is a description of the socio-economic conditions existing in Ethiopia.

SUMMARY

Ethiopia is a vast country divided into a number of linguistic and ethnic groups. The people live a communal type of life in isolated villages with transportation gradually improving. The church is the center of their activities. There is a public school system which extends all the way from primary to university education. The number of school age children who are out of school is very large, and adult illiteracy is very high.

The country's effort to expand educational opportunities has been hampered by lack of funds and teachers. Some needed educational reforms are taking place and it is hoped these reforms will fit the pattern of education to the real needs of the people. Community schools are expanding rapidly to teach both the adults and the youth in areas where schools do not exist.

The Ethiopian farmer is a subsistence farmer, employing, for the most part, antiquated methods and practices. The introduction of agricultural education and the expansion of extension work is helping to

improve the conditions in rural areas. Ethiopians suffer from varied ailments and diseases, some of them reaching the epidemic stage. Most of the diseases could be combatted by constructive community hygiene and health programs. The introduction of health centers is a step in the right direction.

The implication of the above presentation is tremendous. Ethiopia is faced with educational, agricultural and health problems of a large magnitude.. Ethiopia needs to expand its educational facilities and wage a vigorous and extensive campaign in all phases of public education including adult education. It has to employ all the means at its disposal to combat these problems. It has to keep an eye on how the rest of humanity is fighting similar problems. It must look for a method or means, within its resources, which is rapid and sure to overcome the pressure of time in solving these problems. Radio has a strong role to play in this area.

CHAPTER III

RADIO IN ADULT EDUCATION IN CANADA AND THE UNITED STATES OF AMERICA

In the early twenties when radio was still in its infancy it was met with mixed apprehension in educational circles. Some saw no future in it, some envisioned the wonders that could be wrought by this new "miracle" of human invention. Radio did not cease to grow despite the pessimism of the first group, and educators, though slow to adopt it, have come to benefit a great deal from it and to utilize it in many different ways. The twenties witnessed the adoption of radio by school systems, State and Territorial Departments of Education, and colleges and universities. It also spread to many other parts of the world.

The rush among educational institutions to acquire their own stations in this country reached its climax around 1936; there were 202¹ licenses issued up to that time to such groups. Nevertheless a decline in numbers followed immediately and most of the licenses were either allowed to expire or passed to commercial broadcasters who were the major competitors. Forms and types of radio ownership varies from

¹Carroll Atkinson, Education By Radio In America, (Nashville: Peabody College for Teachers, 1938), p. 52.

country to country. In some it is privately owned and in others publicly owned, while some practice a mixture of the two types of ownership with varying degrees of emphasis. The development of radio in the United States will be the subject of discussion in the subsequent paragraphs.

Let us for a while consider some basic issues about educational broadcasting. What is adult education by radio? What makes one program educational and another non-educational? Is radio an efficient and economical means of carrying out programs of adult education? How extensively is the medium being used in adult education? The answers to these and similar questions constitute the main study of this and the following chapter.

Roger Clausee defined educational broadcasting as something which is "designed and executed for a specific didactic end and fits into place in a coherent and graduated whole."² According to Clausee and other writers the broadcast has to be one in a series, the content, form, media and place of which should be determined in the light of pedagogical requirements.

Siepmann³, pursuing the idea further, treats the definition under the three elements, namely purpose, design and continuity. The purpose of educational broadcasting is the progressive enlargement of man's

²Roger Clausee, (Education by Radio: School Broadcasting, (Paris: UNESCO, 1949), p. 11.

³Charles Siepmann, (Radio, Television and Society, (New York: Oxford University Press, 1956), p. 254.

understanding of himself and the universe which is the only basis for reasoned and reasonable action. The design is concerned with several progressive stages by which the understanding is attained, and the means by which human facilities necessary to understanding can best be trained and developed. The continuity is necessary to the execution of the design and to preclude the haphazard, intermittent and disorderly impact of experience. The element of continuity in educational broadcasting might have emanated from the academic world. But, when education is viewed as the general influence that is brought to bear upon the culture one way or the other, this element might be seen to imply repeated regular broadcasting on subjects that do not essentially form a cohesive unit.

Sidney Head⁴ has ably summarized the role of educational broadcasting in the following seven points: (a) A definite educational goal, (b) an organization of subject matter consistent with the goal, (c) a skillful presentation effectively employing broadcasting techniques without sacrificing educational integrity, (d) a chance to be seen or heard at convenient times when target audience is available, (e) sufficient frequency of scheduling and individual program length to make educational goals attainable, (f) sufficient stability of scheduling and audience promotion to give the audience a chance to learn of its existence and to

⁴Sidney Head, Broadcasting in America, (Boston: Houghton Mifflin 1956), p. 403.

build commulatively, and (g) target audiences for each program sufficiently homogeneous (and hence limited in size) for program to achieve its purpose.

In adult education radio brings about these intrinsic qualities of educational broadcasting by promulgating, under the proper auspices, the distribution of a wide range of subjects and by arranging for exposure of its audience to questions of current interest. This, it is hoped, will lead to open discussion and promote further investigation and study on the part of the public in a changing social order. Radio also dramatizes events in history that have a direct bearing on current happenings. It keeps the people up to date and informed on the day-to-day happenings through its programs of newscasts and commentaries. It does not neglect the cultural and social life of the people. Music, drama, literature and the arts take a substantial share of broadcast time. Last, but not least, it tries to help the people in their home life and vocations by providing pertinent observations that are of practical value.

From this brief analysis of what radio is trying to accomplish one can see the difficulty of finding the dividing line between the educational and non-educational broadcasts. Studies have shown that programs intended primarily for entertainment could have other effects, and the educational broadcasts could be misunderstood and fall short of their intended goals. Referring to the effects of mass media have on society, Fearing says:

These studies document the concept that, in addition to the content itself, there are factors in the situation which made a considerable contribution both to the intensity and kind of effects. These factors may be conveniently classed into two groups: immediate and remote. In the first are all those immediately related to the conditions under which the content is presented. These include the medium itself, the conditions of listening or viewing, the presence or absence of others, etc. In the second are all the remote circumstances such as the interpreter's socio-economic status, the amount of his formal education, his group affiliations, and even the more remote intangibles such as the climate of opinion, the existing patterns of tensions, fears, and anxieties in the society or community in which the communication occurs.⁵

Perhaps one other important factor (in educational broadcasting) touched upon by Head that is important is the need to settle for a smaller audience. Most topics are so specific and specialized that they are of interest to only a segment of the population.

With these few remarks and observations, we now proceed to discuss radio in adult education in the Western World. The subject is too wide and diversified to be completely treated in one chapter. However, by confining our remarks to the two countries of Canada and the United States of America and to certain selected programs in these countries, we hope to present what has been done in the field.

⁵ Franklin Fearing, "Social Impact of Mass Media," Mass Media and Education, Fifty-third yearbook of the National Society for the Study of Education, Part II (Chicago: University of Chicago Press, 1954) p. 179.

Radio in adult education in the United States

Educational broadcasting in this country is of two types: School broadcasting, which is directed at school age children in the school, and the broadcasts directed at the general public, which is referred to as adult education by radio. The second type of broadcast is the main concern of this chapter, even though some mention will be made of the first type. To describe each and every broadcast that has been or is being carried on the air will be a cumbersome job. Perhaps we should ask ourselves the question, what are adult education broadcasts trying to accomplish? What are their main objectives?

A study of the radio programs directed at the adult population reveals that broadcasters or program managers have, from time to time, tried to reach the following objectives: (a) General education, (b) health education, (c) home-making education, (d) agriculture education, (e) cultural education, (f) public affairs education, and (g) entertainment.

These objectives will be dealt with in some detail with illustrations of programming drawn for the main part from the past and present work of stations WOSU, Columbus, Ohio and WHA, Madison, Wisconsin. However, the work of commercial stations and other educational stations will be used to shed more light whenever necessary.

Stations WOSU and WHA are the oldest educational stations in the nation. They received their regular licenses in 1922, the latter preceding by only a few months. WOSU has one AM and one FM transmitter,

whereas WHA is the center of a state-wide radio network of two AM and eight FM stations. Let us now take each of the objectives separately and see what was or is being done in each area.

Academic or formal education

Ever since radio came into existence educators have tried to utilize it in varying ways and with differing degrees of success. Commercial stations opened departments of adult education. CBS had one such department which produced such programs as "Adventures in Science." But, the great expansion and venture into adult education by radio came during the depression years. Institutions of higher learning were offering all kinds of subjects by radio for credit and non-credit as an emergency measure. Some of the programs originated directly from the classroom while the teacher was conducting his regular work; others were specifically designed for the out-of-school students and were produced in the studios.

Both WOSU and WHA had such emergency programs. Station WOSU inaugurated "Radio Junior College" in 1934. From 1934 to 1936 there was a total of 17,164⁶ students enrolled in such courses as political science, psychology, sociology, various language courses, home economics and music appreciation. There was a total of eighteen courses offered during

⁶S. E. Frost, Educations' Own Station, Chicago: (The University of Chicago Press, 1937), p. 283.

a period of two years. The work had generated so much interest that it continued through the years under different names. In the late forties and early fifties it was simply known as "Radio College." Students were awarded no credits, but later it was agreed that those enrolled in the University could take an examination and get credit for courses they had followed over the radio. How many actually earned credit or advance placement by following "Radio Junior College" cannot be known as there are no records kept.

During the same period (1933 onward), WHA organized the "Radio College of the Air." Although it was intended for out-of-school youth, ages 14 to 20, hundreds of adults listened to it. There were ten courses offered weekly and such subjects as general science, social sciences, home economics, etc., were included.

The idea of a "College of the Air" still lingers in both stations. WOSU is carrying daily language courses in French, German, Italian, and Spanish. These are fifteen minute courses with emphasis on speaking. They are carried at both beginning and advanced levels. The text used is suggested over the radio or publicized in the program bulletin. The station is currently considering the re-broadcasting of the same programs in the evening hours to increase listenership. Students are not required to register, but mail response has always been encouraging.

For the first time WOSU is offering a credit course in comparative education (Education 632) with the cooperation of the College of Education.

The broadcast consists of three one-hour programs weekly, and registered students meet with the radio teacher every other Saturday on the campus of The Ohio State University for a seminar. Although registration has been low, so far the prospects seem good.

Another experimental venture of WOSU which has met some success is the post-graduate medical education program by radio. The program is sponsored by the College of Medicine at The Ohio State University and uses a two-way communication system combining radio and telephone. It is a one-hour program presented on alternate weeks. There are eighteen hospitals involved in the project and the number is expected to more than double in the near future. A commercial station in Dayton, Ohio is collaborating in the project. The idea of two-way radio education developed from the first ventures of Albany Medical College, Albany, New York, in 1955. This approach has provided a partial solution for the problem of bringing the general practitioner up to date on the day-to-day advances of medical science. In order to illustrate the radio talks and discussions, slides are prepared beforehand by Ohio State University medical center and mailed to the participating hospitals. The people view the slides while listening to the speaker or speakers over the radio.

Station WHA does not have language programs comparable to those at WOSU. But, many subjects of general interest to the adult audience are broadcast regularly direct from the classrooms of the University of

Wisconsin and other institutions of higher learning. Such subjects as history, literature, sociology, anthropology and geography are broadcast. WOSU also carries a series of programs of literature, psychology and philosophy from time to time. Perhaps the fact that the academic subjects are treated informally and that students are not required to spend hours studying or writing reports or examinations should be mentioned here.

Health education

The health of the people is of vital concern to a nation. Both commercial and educational broadcasters have found it to be one of the most stimulating and rewarding subjects to handle over the air. Responses have been quick when the information provided is of practical nature. When Columbia University's Center for Mass Communication produced its radio program on venereal diseases, which was carried by about 500 stations by transcription, the result was tremendous. Thousands flocked into the hospitals for check-ups. Tennessee estimated that 18,032⁷ cases were brought for treatment because of the program. Currently station WHA has a fifteen minute weekly program called "March of Medicine." This program is produced in collaboration with the State Medical Society, and it helps to keep the people informed in various realms of preventive

⁷Erik Barnauw, "Columbia Center for Mass Communication," Adult Education, Vol 3, No. 4, (March, 1953), p. 118.

and curative medicine. Although there is no specific hour for health broadcasts over WOSU, it has carried many programs on health. A survey of the recent program bulletin reveals that in the May, 1960, "Symposium Series" it had "Forum on Medicine;" and in May, 1962, a series on "Aspects of Mental Health." Much health education is also incorporated in the other programs, such as those on homemaking.

Homemaking education

The housewife has long been the main target of commercial broadcasters. There have been regular and sustained national and local level programs directed at the homemaker ever since broadcasting began. Both WOSU and WHA stations have carried such programs for over three decades. Their chief purpose is to help women in the day-to-day activities of their lives such as cooking, nutrition, care of children, raising plants and flowers, the proper use of money, etc. They are also intended to give reports with regard to consumer needs and the fashion world. The homemaking programs also try to create interest in literature among their listeners by presenting book reviews and comments on current literary trends.

Station WHA's "Invitation to Reading," presented once every two weeks on the "Homemakers Hour," is a case in point. In this particular program selected books are reviewed by volunteer citizens of Madison, Wisconsin. Some of the books reviewed in the past few months include

Edgar Snow's The Other Side of the River, Faith Baldwin's Testament of Hope, and Jean Renoir's Renoir, My Father. Some of the topics discussed over the station during the "Homemakers Hour" in the past include "Our Young Home Managers," "Do You Use Your Time Wisely?" and "Cooking with Rice." The person in charge usually uses the interview method and the entire program of half an hour is devoted to one or two such topics.

The Agriculture Extension Service publishes a number of pamphlets and leaflets and audience members are invited to write for them. Thousands of pieces of mail are received every year. The program has gained such popularity that in addition to the state-owned network of AM and FM stations, five commercial stations are carrying the program. The Agriculture Extension and Home Economics Service work with and through existing community organizations.

At station WOSU the "Hometime" program is carried weekdays 9 to 9:30 A.M. The department of Agricultural Extension issues a monthly bulletin giving the topics to be discussed. These topics are prepared for the most part by the twelve program specialists, although prominent people are interviewed when the occasion permits. During the past month, March, 1963, such topics as "Spring Fashions in Textiles," "Let's Go Shopping," "Story of Nutrition," "Men's Fashion Revue" and "Guiding Children's Use of Money" were discussed. The main features last five to ten minutes each and the balance of time is filled with market reports

and light music. The "Story of Nutrition" series, of which there was one every week, is also carried by commercial stations. The content of the broadcast is supplemented by pamphlets issued from time to time by the Agriculture Extension Service. Station WOSU also carried a National Association of Educational Broadcasters series, "Home is the Family," and the series "Psychology for Parents," which was produced in collaboration with the Psychology Department. Thus, in addition to the regular hour of homemaking broadcasts, special programs are carried from time to time.

Homemaking education over the radio is very popular throughout the nation. Harriett Lutz⁸, speaking about the home economics program entitled "Clinic for Better Living" in St. Petersburg, Florida, says that the dramatization of such subjects as teenage problems, home management and child development has increased enrollment in vocational classes among adults both young and old. Promotion and evaluation of radio programs is facilitated when the program planners work in cooperation with various organizations such as the PTA, YM-YWCA, adult education, church groups, etc.

Agricultural education

Even though the number of people actually engaged in the production

⁸H. S. Lutz, "Radio Program Teaches Homemaking Education," Journal of Home Economics, Vol. 42, pp. 451-2.

of agricultural commodities has declined, the need for dissemination of innovations in the field is still very important. Station WHA has broadcasted programs on agriculture on a regular and sustained basis since 1927 and WOSU since about the same time.

Station WHA has the advantage of being able to reach every part of the state through the network of its state-owned stations, whereas WOSU uses its AM and FM transmitters and the facilities of other stations that would want to carry the program either on a regular basis or on their public service project. On station WHA the topic or main feature is mainly selected by the University people and is offered daily during the half hour of "Farm Program." The time is divided into fifteen minutes of presentation of the main feature, five minutes of detailed weather report, five minutes of news of interest to the farm, and five minutes of market reports.

The interview method is usually used, and programs are geared to both individual and family listening. Pamphlets ranging from a two-page leaflet to a good sized booklet are issued either directly from the Agriculture Extension office or through the county agency. Reactions from within and outside of the state have been good. In addition, the Extension Division presents a series called "Survey of Agriculture," which is a classroom presentation followed by a discussion. A bi-monthly bulletin is distributed to provide for advanced announcement of the subjects.

Station WOSU has carried both the "Ohio Farm Hour" and the National Farm and Home Time." The latter does not exist any more and the "Ohio Farm Hour" has been incorporated with the program known as "Meridian," a full hour presentation of weather, farm news, market reports, national and international news and news commentaries. About forty radio stations re-broadcast this WOSU feature by transcription. The program bulletin is issued monthly together with the subject listing for the hometime program by the Agricultural Extension Service, and in addition to topic listings it contains a list of booklets and pamphlets available for distribution. These publications are designed to present further information on the subjects of the broadcast. The talents of county extension agents and university faculty, and other competent lay people are drawn upon extensively in the preparation of the main features. There are six broadcasts every week. Both stations make use of wire services for their market reports, and the information of U.S. Weather Bureau for reports and forecasts of the weather.

Cultural education

Earlier in this chapter such subjects as history, philosophy and literature were mentioned as being taught informally. The programs of the institutions of higher learning are aimed at creating an enlightened, well-rounded citizenry. Their programs, especially those in this class, appeal to those with an above average level of education. The producers

endeavor to bring to their audience the outstanding literary classics by discussing them, dramatizing them in part or in full, and by reviewing them. They have presented the lives of the great writers and composers, the period of history that influenced their works, and the message they were trying to convey through their works. Music appreciation, drama, concerts, symphonies and operas are broadcasted in part with this aim in mind.

They have also produced discussions, forums, talks, and documentaries to promote the same end. The NAEB's series of programs, "The Ways of Mankind," produced by the Canadian Broadcasting Corporation for the Association, and the "Jeffersonian Heritage" are some examples. These programs have been broadcast by hundreds of stations throughout the country with a wide acceptance on the part of the public that listened in groups or individually. These programs were carried by both WHA and WOSU. Listeners to these series were provided with texts to aid their discussion and understanding. The commercial stations and networks have done a great deal in this area. Stations have met with some success in presenting programs of cultural education, and demand for such programs is increasing.

Public affairs education

The fact that the world is growing closer together every day has motivated many producers to bring to their audiences a wider perspective

and a deeper understanding of public affairs. These types of programs are mainly intended to dispel ignorance and apathy towards local, national and international problems. Both WHA and WOSU have programmed informational topics with regard to local and national politics and economics; the family of nations in the world; foreign relations; the ideologies of various nations; the population explosion; and many similar topics.

The commercial networks were pioneers in public affairs education. The "University of Chicago Round-table," which went on the air in February, 1931, was carried for years by the NBC network and by educational stations including WOSU. Another NBC public affairs education program was "America's Town Meeting of the Air" which started in 1935 and lasted for nearly two decades. One could also mention CBS's "Peoples Platform" and Mutual Broadcasting System's "American Forum of the Air" as other examples.

Station WOSU presents topics on public affairs education in its "Sunday Symposium," "University Symposium," the "OSU Forum," and other similar programmings; and WHA carries similar topics on its "College of the Air" and "Voters Forum," programs. Both stations carried the "Great Decisions - 1963" series of the NAEB. Topics under this subdivision come either as single one-period programs or in a series and audience response has been encouraging. Perhaps the daily news broadcasts, news background reports, and news commentaries should also be included under this topic. These keep the people abreast of the day-to-

day happenings in the world and present a balanced point of view.

Entertainment

There is only a hair line dividing many programs. Some of the cultural broadcasts, as seen above, might fall under entertainment, while entertainment programs could also teach or educate. Commercial stations have done a great deal in this area and still provide the bulk of program for mass audience. The educational stations cater to the discriminating listeners by presenting serious and diversified programs. Music and drama are the main content in this area, although humor programs of the commercial stations and sporting events also provide part of the entertainment. WOSU devotes about 75 per cent of its time to music and WHA about 50 per cent. People usually wanted to hear the kind of program they love over and over, thus lovers of classical music may be unhappy when jazz is played. As the music director of WHA put it, "How far ahead of your audience can you be?" This is the main question in the entertainment world especially when planning modern music.

Finally a word on school broadcasting. For more than three decades both stations have carried "School of the Air" for use in public school classrooms. The commercial stations initiated such programs and CBS, a commercial station, for many years broadcasted "American School of the Air" and NBC carried "American Music of the Air." Many public school systems have extensive facilities for the same purpose. Among the well known school systems is the Cleveland School System which

each week provides many hours of educational programs. School broadcasting is used mainly for enrichment purposes; however, students get their main instruction in music and languages by the radio.

How effective are these various broadcasts in stimulating thought and action and in conveying their message. Interviews with people engaged in educating by radio at both The Ohio State University and the University of Wisconsin revealed that there has not been any extensive consistent audience survey in connection with any of the subjects broadcasted. For the most part, program directors and producers depend on audience correspondence and phone calls to find their cues as to acceptability. Such responses have been plentiful through the years. However, the fact that the public has other sources of information such as the newspaper, television makes it hard to assess properly the direct effects that could be attributed to specific radio programs. Yet, it is evident that broadcasting has a cumulative effect on its audience.

Many surveys conducted in connection with other topics have included questions about radio and have revealed some interesting facts. Radio has through the years declined as a primary source information for certain groups. In a book entitled, Radio Research, edited by Lazarsfeld and Stanton, William Robinson⁹ reports his findings for two sample areas in Nebraska and Illinois that radio has been able to create interests in

⁹P. F. Lazarsfeld and F. N. Stanton (editors), Radio Research 1941, (New York: Duell, Sloan and Pearce, 1941), p. 235 ff.

national and international affairs, practical and cultural education, and to form new opinions among some of its audiences. Even though the rating of the size of audience is low the fact that there is a segment of the population that benefits from it is reason enough for continuation of programs. Robinson's study and those of others indicate that radio (educational) should not go all out for general audience building. It should not, in other words, try to serve all the people all the time. Lazarsfeld and Kindall came to a similar conclusion in 1948. They say:

A careful review of the present survey indicates that there are millions of people in this country who want more serious programs. They are people who do listen to radio and whose formal education indicates that not many other avenues of information are open to them. The market for serious programs seems to be both larger and more important than has been commonly believed in recent years.¹⁰

In a survey conducted recently in three Ohio counties to find the source of information for selected subjects radio was found to be an important source.¹¹ For example, radio was the primary source for weather information to a third of the people polled and a second source for more than 45 per cent; for homemaking information, a primary source for almost 12 per cent and a secondary source for 15 per cent; a primary source of market report for more than 65 per cent, etc. These are important findings.

¹⁰P. F. Lazarsfeld and Patricia Kindall, Radio Listening in America, (New York: Prentice-Hall, Inc., 1948), p. 42.

¹¹R. R. Smith and A. H. Smith, Sources Most Used for Selected Types of Information by Rural Residents of Those Ohio Counties, (March, 1959).

Although only a small percentage of the people polled quoted radio as their primary source of information, it must be noted that these were for the most part audiences of commercial stations. In Wisconsin 56 per cent of the farmers indicated radio as their secondary source of information, which is fairly high. Finally, it seems that people with few alternatives for their sources of information could benefit more from radio, whereas to those with higher than the average education and having many alternatives open to them, educational radio will be of secondary importance. Yet, programs such as those of post-graduate medical education by radio will have faithful followers because of necessity and convenience, and because they satisfy a need.

Adult education by radio in Canada

Canada is a vast country to the north of the United States of America stretching from the Atlantic Ocean to the Pacific Ocean and across five time zones. Its inhabitants of over sixteen million people live scattered across the length and breadth of the country. Speaking of the origin of broadcasting in Canada, the Royal Commission on National Developments in the Arts, Letters and Sciences wrote:

Thirty years ago, Canadians were attracted and impressed by a new device "of singular potency for entertainment, information and public persuasion." For the problem of isolation which then beset many Canadians, broadcasting seemed to provide the answer. The settlers of the vast area of the north and west, many of whose difficulties have been resolved by the railway and the aeroplane, now saw a new means to non-material advantages of civilization which their predecessors

could not have imagined.¹²

The Canadians saw in radio a means that would foster national unity and knowledge of their country. In it they also saw a means of sharing the things they cherish. They were concerned with radio broadcasting because it could open to all the Canadians new sources of delight in arts, letters, music and the drama. "Through a fuller understanding and a heightened enjoyment of these things, Canadians become better Canadians because their interests are broader; they achieve greater unity because they enjoy in common more things and worthier things."¹³

It was in 1919¹⁴ that the first broadcasting license was issued in Canada to station XWA, now station CFCF. The number of stations grew rapidly. In 1928 there were 75 stations, and by 1956, it rose to 186, with 96 per cent of the households having one or more radio receiver sets. The Canadian broadcasting system is a mixed system of both publicly and privately owned stations. There are two national networks broadcasting programs in English and one French network all publicly owned. The privately owned stations are affiliated with either the English or French networks, or they operate on their own. The publicly

¹²Royal Commission on National Development in the Arts, Letters and Sciences, Report 1949-1951, (Ottawa: Edmond Cloutier, printer to the King's Most Excellent Majesty, 1951), p. 23.

¹³Ibid., p. 280.

¹⁴Royal Commission on Broadcasting, Report I, (Ottawa: Edmond Cloutier, Queen's Printer and Controller of Stationery, March 14, 1957), p. 16 ff.

owned stations are administered by the Canadian Broadcasting Corporation whose board also acts as the licensing and regulating agency of all broadcasting activities in the nation. Speaking of the benefits derived from a publicly owned system, J. R. Kidd says, "The most significant difference is that some educational programs, drama, music, talks and public affairs are broadcasted at the very best listening hours instead of being shunted off to a less suitable time."¹⁵

The Royal Commission wrote:

Broadcasting is, for any country, a new and different medium of communication and it involves special problems of defining and executing policy. Broadcasting is not the same as publishing or movie making, not entirely an entertainment, not wholly a method of education, and not solely the vehicle for the sale of goods. It has some elements of all these and more besides"¹⁶

The Commission found that programs that provide information and education to some were sources of entertainment to others, and that a single program may to different degrees provide listeners with information, education and entertainment at the same time. They were, nevertheless, forced to classify the programs as informational, educational or entertainment. In the first group they included broadcasts such as

¹⁵ J. R. Kidd, "Mass Media in Canada, Adult Education, (March, 1953), p. 124.

¹⁶ Royal Commission on Broadcasting, Ottawa: Canadian Television and Sound Radio Programmes, (Edmond Cloutier, Queen's Printer and Controller of Stationery, 1957), p. 7.

news and weather, nature and science, foreign lands and people, youth programs, Canadian activities and heritages, public affairs programs, etc.; while under entertainment they had such things as fine arts and literature, dance music, variety shows, sports and the like.

They also pointed out that entertainment made up close to three-quarters of the broadcasting time, music taking 56.5 per cent of it.¹⁷ However, since the concern in this paper is with adult education, the writer decided to choose two programs and treat them rather extensively and then take a brief look at a few other educational and cultural programs. The programs to be treated in some detail are the "Citizens Forum" and the "National Farm Radio Forum." The former is mainly urban oriented and the latter directed at the rural population of Canada.

The citizens forum

Radio has been extensively used and experimented with in the campaign for public education in Canada. The Canadian Broadcasting Corporation (CBC) carried in 1943 a program known as "Of Things to Come," which was an afternoon discussion program of the public affairs education type. The Canadian Association for Adult Education (CAAE) saw that the method of presentation was an excellent means of bringing public issues into a sharp focus and thus asked the CBC to continue broadcasting and as a result "Citizens Forum" was born. Ever since the

¹⁷Ibid., p. 135 ff.

"Citizens Forum" has been a joint project of CBC and CAAE. The latter publishes discussion pamphlets on each broadcast topic, provides national service for the provincial offices engaged in organizing forums, and acts as a clearing house for the exchange of experiences among the provinces. It also helps arrange the public meetings in which most of the broadcasts originate, and plans national conferences for those connected with the project. The CBC is in charge of producing the broadcasts, which includes finding speakers, and making all the necessary arrangements.

The purpose of this program is to stimulate interest in the subject by showing why it is important and by providing conflicting viewpoints. Thus it hopes to create a heightened concern in the political, social and economic questions of the day. This helps the citizens acquire information and through discussion arrive at a decision with regard to issues that affect their daily life.

The entire program of a season is organized into five sections of four broadcasts each. Three programs in each section are pre-scheduled and the fourth one left open and just entitled "In the News." This arrangement provides time for presenting new developments at home and abroad without actually disrupting the entire schedule format. The first of the remaining three periods is devoted to family and community problems, and the rest to discussion of questions of national and international interest.

Twice a year - at Christmas and at the end of the season - the

opinions of listening groups across the country are summarized. The broadcast is of 45 minutes duration; 30 minutes of presentation, 10 minutes of question and answer period, and 5 minutes in which the provinces break off from the national network and report forum findings of the previous week. Every registered group and individual is provided with an eight-page "Citizens Forum" pamphlet which is sent in advance. Utmost care is taken to present a balanced point of view with regards to the issue to be discussed. The pamphlets also provide discussion questions together with a listing of books for further reading and reference, and suitable films for use with the topic. At times an advanced reading list for a number of topics is sent out at the beginning of the season to ensure that the people have the chance to prepare themselves in advance. Discussion groups are organized among friends in neighborhoods, among organizations such as churches, labor unions, or home and school associations (Canadian PTA).

In recent years there has been a decline in group listening and the number of individual listeners has increased substantially. The groups use the questions in the pamphlets to guide their discussion and arrive at their own conclusions. The provincial organizations get their support from universities, the Adult Education Division of Departments of Education of a province, or from Community Program Divisions.

Provincial support entails the provision of office facilities, and the time of a staff member to direct the activities. The officers' duties are

organizing groups, distributing publicity, summarizing group reports, and preparing a weekly broadcast script on the findings of forums. The provincial office buys the pamphlets in quantity and distributes them to registered groups and individuals in its area. Meetings in which the broadcasts originate have been most successful when held in small communities, in suburban areas, or on university campuses. City meetings have often been poorly attended.

To select the topics for the season the following procedures are followed: (1) A questionnaire is sent to groups and individuals around March asking them to list their topic ideas under community, national and international headings. (2) Form letters are sent to 150 "consultants" asking them the same questions. These "consultants" are people outstanding in such fields as journalism, education, business, politics, labor and international affairs, and are active in community, national, or religious organizations. New names are added each year, and from time to time some are dropped because of change of interest or occupation. (3) Suggestions thus collected are classified under subject headings - this is a long and tedious process. (4) The list is studied by a committee from CBC and CAAE to assess the general area of concern. (5) A tentative list of thirty-five topics is drawn on the basis of the area of most concern, frequency of request being the most important factor in the choice of a topic. (6) The list is sent to be voted upon by the "consultants," provincial citizens forum officials, regional talks pro-

ducers of CBC, National Advisory Board, and members of the council of CAAE. Recipients are asked to check sixteen topics and suggest improvements in wording and the like. (7) Votes are counted, and the rest of the work left to CBC and CAAE.

"Citizens Forum" has apparently had a tremendous impact on the opinion of the people. There has been a large correspondence throughout the history of the forum which indicates the number of followers with more than casual interest. Many organizations use forum pamphlets for other community discussion groups without the broadcast. Legislation on fair employment practices, the introduction of mental health programs in schools, the establishment of juvenile courts and numerous community action projects are usually attributed to the forum. The time zones create technical difficulties, and in places the quality of discussion has not been of the desirable caliber mainly due to the lack of trained leadership. At times groups have disbanded because the individuals who initially promoted them happened to move away; and some group discussions are dominated by an aggressive member.

Groups tend to be successful if they acquire new blood from time to time, and if the membership is not too homogeneous. People combine social with more serious purposes and this tends to lend an air of informality. There is a need for field men in every province who will go out to new territory to select leaders and to interest heads of organizations on the mechanics of working of the "Citizens Forum," to hold

leadership conferences, and to give personal advice to forums when the need arises.

National farm radio forum

Unlike the "Citizens Forum" the "National Farm Radio Forum" came into being after considerable experimentation with techniques of rural adult education by radio. It is deeply rooted in the life of the Canadian people, and many persons have played an important role in its development. When in 1939 E. A. Corbett, then director of CAAE, approached the CBC with the idea of investigating the possibility of forming listening groups for educational purposes he had no idea how far it would go. As a result, however, "Inquiring into Cooperatives," a series of nine broadcasts, was planned for 1940, and 350 listening groups were formed. Mimeographed study materials were prepared and sent to each group, and the experiment proved successful enough to warrant further use of radio. Consequently, in February, 1940, "Community Clinic," a series of twelve broadcasts dealing with a variety of farm problems and using the dialogue method of presentation, was put on the air. In this series such subjects as rural education, nutrition, health, farm youth, marketing, and government price control were discussed. During these programs the main concern was in finding whether or not people could be persuaded to listen regularly in groups and whether they would respond to the request for reports of their discussions.

The results were encouraging. Alex Sim, speaking of the growth of the National Farm Radio Forum says, "The great unalterables of Canadian life - space, snow, and a powerful neighbor to the south - were determining factors in the growth of the National Farm Radio Forum. So were the depression, the war, and the experience of BBC with radio listening groups."¹⁸ Thus, after experimentation and evaluation it was agreed that a permanent radio feature was necessary, and the National Farm Radio Forum formally came into being in 1941.

Early in its formation the Forum was clearly defined and established. It was agreed that programs should be coordinated with existing groups of adult education. Each region was to be responsible for promotion and management, and for the provision of additional information through newsletters. It was also to present a five-minute round-up of forum findings of the previous week. The CAAE, the Canadian Federation of Agriculture (CFA), and the CBC became the sponsors of the program. As in the "Citizens Forum" CBC provided broadcasts, the writers and artists fees, and the network time as a public service. The CFA and CAAE contributed money to maintain a national office, the salary of a general secretary, of a research editor, and a stenographer. They also agreed to publish the "Farm Forum Guide" three times a month for the five winter

¹⁸ Alex Sim, "Canadian Farm Radio Forum," Fundamental Education, Vol. II, (October, 1950), p. 3.

months, November through March.

"It was agreed that the aim of the series is to make people face their problems. It would be unwise to assume that people are merely receptive and asking for an advisory service of this kind."¹⁹ Thus, the core of the forum is the discussion group rather than the broadcast. Broadcast guides and good leaders are important factors in the success of a group. Topics are presented in a panel discussion form, with a panel of three or four people, or are dramatized. Constant effort is made not to present easy and simple solutions to problems under discussion but to open up the problems effectively, point out the various solutions offered, and leave the matter for the group to resolve to its own satisfaction. The discussion guide follows similar practices, although it tends to be more factual than the broadcasts themselves.

Three meetings every month are held in the home of an individual member and the fourth week, when no special topic is scheduled, groups might not meet or several groups might meet together. In such large meetings issues of community-wide interest are discussed further, and a number of local projects originated. Such meetings might also invite a speaker or show films that are of interest to the group. At the end of every discussion forum, groups are supposed to turn in their findings and

¹⁹Alex Sim (editor), Canada's Farm Radio Forum, (Paris: UNESCO, 1954), p. 46.

decisions in a report form to the regional headquarters. These reports form the basis for the five-minute provincial round-up at the end of each broadcast. At times copies of reports are sent to organizations and government offices that are directly concerned with the subject under consideration.

It has been mentioned that each province is responsible for the promotion and the organization of forums. Some provinces have used a number of field men to organize forums, whereas others have been able to secure the services of existing forums for the same end. County committees organized by forums and individuals were also an effective means of spreading the idea and starting new forums. In recent years group listening has been on the decline, while individual listeners have increased.

A number of ways of selecting topics have been tried through the years. Since 1950 forums are asked by the national office to suggest topics which are later presented for further consideration in the annual questionnaire circulated to all forums. The topics are chosen by the Annual National Conference of the Farm Forum project after preliminary work by the Executive Committee, and by the National Board based on views expressed by the forums in regard to their choices.

In recent years the Farm Radio Forum has been the subject of study and investigation by UNESCO. Conclusions reached by UNESCO with regard to Canada's Farm Radio Forum are both rewarding and interesting.

Going back to our subject, it would be necessary to ask what has been the effects of two decades of broadcasting? Have the farmers benefited from them? If so, how? If not, why do some still continue to attend or listen? These are basic questions and the answers are not easy to find. From an initial period of growth and expansion, forums have reached a period of decline. Yet, as stated earlier, individual listening continues to grow. What has more than twenty years of investment in time, money, talent and energy accomplished?

Studies and forum reports through the years have shown many action projects growing in forum areas. Most projects have originated following one or more broadcasts on a related subject. Other effects of nationwide importance are the increased participation by farmers in such organizations as the Federation of Agriculture, increased interest in cooperative movement, and the training of leaders. It has also fostered social integration by creating increased neighborliness and communal recreation. Forum communities have shown increased interest in education by sponsoring speakers in diversified fields of interest and by promoting non-academic education in the folk schools. The study conducted by UNESCO showed that there has not been an appreciable general increase in the reading habits of the farm people. But in recent years a stepped-up promotion has shown increased demand for books in some regions.

Adult education by radio in Canada will be incomplete without a mention of "Radio College," which is the program on the French network.

This program provides a whole series of extension lectures covering the arts and public affairs education. It was the quality of its programs and services that it has rendered to the French speaking Canadians that won "Radio College" the Henry Marshall Troy Award for 1955 from the Canadian Association of Adult Education. Since its inception around 1940, "Radio College" has provided a great education service with an emphasis on the humanities and the liberal arts without neglecting the physical sciences.

The CBC has gained an international reputation for its cultural programs such as music, drama, and literature. It has one of the leading symphony orchestras in the world, and has carried the best of music from the United States and from across the seas. Its documentary programs are among the best on the air today. Further, CBC has served as an outlet for the country's writers and composers, and as a training ground for Canadian artists. The CBC through its news department has kept the Canadian people informed of situations the world over, and has presented programs conducive to international understanding.

SUMMARY

This chapter has presented an analysis of educational broadcasting, its purposes and aims. In examining adult education by radio in the United States the following have been found to be the main objectives: (a) General education, (b) health education, (c) homemaking,

(d) agricultural education, (e) cultural education, (f) public affairs education, and (g) entertainment. Radio is an important source of information but people have many other sources open to them today. Language, homemaking, health and agricultural education seem to be suitable for radio.

From the Canadian scene the "Citizens Forum" and the "National Farm Radio Forum" were discussed at some length. Both programs have proved the usefulness of radio in adult education. The majority of educational programs in the United States are geared to individual listeners, whereas in Canada group listening has been widely used. Finally, closer cooperation among public education, cultural, and recreational agencies seems to help in spreading the acceptance of radio programs. Adult education by nature is rather specific and tends to serve few people at a time.

CHAPTER IV

RADIO IN ADULT EDUCATION IN UNDERDEVELOPED COUNTRIES

The leaders in the so called underdeveloped or developing nations now recognize that the people themselves are the greatest underdeveloped resource. Much wealth, energy and food is daily going to waste because the people do not know how to use it effectively. A century ago, even less, the leaders could have easily been satisfied with the seemingly natural evolution and gradual progress and change in the realms of education, social change, and economic well being. But, today the very thought of gradual evolution and change seems to evoke bad feelings among many leaders in Africa, Asia and Latin America. To them the idea is obsolete, and repulsive, and instead they want "revolution" in all facets of social life. To many a leader this change is an absolute necessity if his country is to cope with world progress and change, to play its rightful role in the family of nations, to feed the hungry millions, and to prepare for the population explosion that is taking place the world over.

I pointed out earlier that the answer to this dream and aspiration lies in education. If one is to lead a nation to progress and prosperity, revolution has to take place in many individual members of a society.

They must be able to read and write, acquire different values, utilize different techniques and working habits, and develop new attitudes and insight to things in general. People have to be emancipated from the habit of resigning everything to fate, and be helped to see that things can and do change, and life can be better.

Since schools seem unable to accomplish the desired end in as short as desirable time, educators and national leaders have created new methods and approaches for reaching the masses. They have developed a special concept of education. Some call it fundamental education, others social education, and still others basic education. No matter under what its label or name, its aim is to educate and train all the people. To accomplish this aim underdeveloped nations have trained field workers and sent them either in teams or individually to teach the uneducated.

In this chapter the writer would like to survey how radio is used in community education in Colombia, Brazil in South America, and in India among the Eastern Nations. The work of Colombia and India will be described in some detail, while that of Brazil will be briefly treated. We shall also attempt to answer such questions as those aspects of community education which can be carried on by radio. What are the problems encountered when a nation makes use of such a medium? How are these nations using radio? Has their effort shown any tangible results? It is hoped that the answer to these and similar questions will yield valuable guiding principles for the use of radio in Ethiopia. Let

us now take these countries one at a time and examine the nature of their work.

Colombia

This mountain republic in South America is the only country whose shores are washed by both the Pacific and the Atlantic (Gulf of Mexico). Its population of over 13 million is composed of a minority of urban population and a majority of rural people living in a widely dispersed mountain villages known as "Veredas". The people who live in isolated houses or farms make about 60% of the population. Illiteracy is estimated at about 43% for the ~~na~~tion, being higher in rural areas. The farmers are usually poor tenants living in squalor. The people speak Spanish, although some of the mountain indians still retain their tribal languages. Most inhabitants are "Mestizo", that is mixture of Spanish and Indian.

Colombia has a good public school system augmented by a system of parish schools. According to the International Year Book of Education for 1961¹, in 1959 there were 1,891,044 students enrolled in all phases of education, of which 1,568,572 were in primary schools, 128,498 in secondary schools, 24,016 in institutions of higher learning, and the remainder in all sorts of vocational and technical schools. Colombia has a good number of universities and colleges, most of them small and

¹Colombia, Educational Development for 1960-1961 (International Yearbook of Education, Vol. XXIII, 1961) p. 94.

situated in the capital city, Bogota.

When one examines the educational condition one sees a dual society, as is true for most underdeveloped countries. The people are divided into the educated well-to-do urbanite and the semi-literate to illiterate rural people. It is to bridge this gap that divides the two segments of society that the venture of educating the rural people is undertaken. This undertaking is necessary, if, as already mentioned, the farmer is to lead a prosperous and a happy life, and if a balanced national development is to be attained.

Radio in education in Columbia

The use of radio in education in Latin America seems to be an old institution. Visitors have attested to the fact that radio talks and drama occupies most of the air time in these Latin countries. Gilbert Chase² when he visited South America in 1945 found a rather well developed radio system in the urban areas, some of it private and some publicly owned. Colombia, as most other Latin countries, had a mixed system of radio ownership. The government-owned station was offering programs in music and drama, and was also carrying such programs as "Our Marvelous World," "Great Men of the Americas," and "Land of Liberty," which find their origin in this country. The station published a bi-weekly bulletin, describing its programs, and also offered booklets to accompany

²Gilbert Chase, "Education Broadcasting in Latin America", The Journal of the Air, Vol. 5, No. 3 (Jan. 1945), p. 42.

the above-mentioned programs. Although most of the music came from records, there was live programming from time to time on the "Symphony Hour."

The bulk of the program is made up of folk music, dramas, lectures on science and literature as regular features. After World War I when American influence was spreading southward a series of languages lessons "learn English" was offered over radio Bogota. Most of the programs originating from the national radio station were aimed at the urbanite, and if the villagers and farmers benefited from them it was by accident rather than by intent. A systematic use of radio in educating the rural people came with the birth of Radio Sutatenza.

Radio Sutatenza

Sutatenza was a forgotten hamlet perched high on the Andes of Colombia, with a total population of 80 souls. But being the largest village in the surrounding area, it was the parish center for almost 9,000 people. In 1947 a young Catholic priest, Father Jose Joaquin Salcedo, was sent to minister to these parishioners. The people had no social outlet but to drink in the "tabernas" (drinking places), and no sermon could cure this social disease. Father Salcedo realized that the people needed another social outlet, another means of self-expression if they were to be reformed. He was an amateur ham radio operator. From his radio station and three receivers that were earlier sent to different locations on the mountain tops he spoke to the people. He

invited everyone to help construct a place that would serve as theater and school in return for speaking over the radio. Sixty people showed up and work began. Father Salcedo expressed a desire to teach them how to read and write, how to cultivate their land and how to take care of their stock by means of radio. The people were gradually won over and subscriptions opened to buy receiver sets. People paid chickens and eggs, instead of cash and these were sold in the city.

When in 1949, enough money was raised from the sale of chickens and eggs the General Electric Company in the U. S. was engaged to construct a 1-kw medium-wave transmitter and one hundred battery-operated receiver sets adapted to one wave length. Programs started immediately following installation. A literate local assistant was chosen in each community. The set was kept at the assistant's house in a locked box. The assistant's job was to take attendance, turn on the radio, and act as an intermediary between the station and the audience by carrying the instruction coming over the radio.

As the time went on it was found necessary to give the local assistants some form of training on how to conduct their work. Local assistants meet once a month at the municipal headquarters under the direction of a parish priest to analyze the results from each school and to work out future plans. What is more, Sutatenza Institute has been opened to train parish assistants whose work is to supervise the works of local assistant and give help when necessary. There were 1,888 such people trained by

the end of 1958.

In the initial stages "Radio School of the Air," as Radio Sutatenza has come to be known, was broadcast at 6:00 p.m. when farmers returned from work. But by popular demand it was changed to 5:50 a.m. Although this might seem early, people liked it and attendance is fairly regular. The number of transmitters has grown to five, one 25-KW, one 10-KW-s and three 1-KW's, and the number of receivers to 42,174. Each receiver can receive only one station. Farmers can buy receivers by installment.

Radio school of the air has become such a popular medium that the government has recognized it and is now called the "Accion Popular Cultural" (APC - popular cultural movement), with its headquarters at Bogota. The government has given its support and an annual financial grant of \$800,000. UNESCO is helping with various technical problems that emerged with growth and expansion, and plans to use this as an example for similar ventures in other parts of the world.

APC broadcasts programs four times a day consisting of classes in reading and writing, arithmetic, religious and moral instructions, information on agriculture and live stock, health instruction, cultural talks, news, music, variety plays, sporting events, etc. APC sends free of charge reading and writing sheets, readers, agricultural and health books, catechism leaflets, and special booklets on such subjects as milk cows, poultry keeping, pig keeping, cesspits, trees for timber, and bee-keeping.

Students make their own blackboards, although they can receive paints. The local assistant is required to send monthly reports in order to qualify for APC services and assistance.

"Time is a great teacher" someone said. With the years people at radio Sutatenza have learned many things. Take the program series known as "La Divulgacion Radio" (Radio Information Service). This offers systematic programs graded and adapted to the needs and problems of the rural people. The lessons are carefully revised from the standpoint of language and comprehension. The favorite subjects in this series are those connected with the protection of natural resources, methods of farming, methods of combating pests, the use of fertilizers, and the care of domestic animals. Efforts relayed through radio and nothing else might be fruitless, even with the best of programs, particularly in dealing with peasants. Thus numerous pamphlets are produced to ensure lasting effects.

Farmers receive regular booklets on such subjects as "Let Us Defend Our Soil," "Cooking Recipes" and even song books. Furthermore APC has set up a service of visiting agricultural experts who travel around the country side. They carry on demonstrations on subject matter related to the broadcast, and distribute such materials as sprinklers, syringes, vaccines, samples of insecticides, etc., of which the farmer has been told on the radio. It is hoped that farmers, after they get to know these aids and have learned how to use them, will purchase them

for individual use.

The Agrarian Credit Bank, working in close cooperation with APC, has organized small agricultural stores where farmers can buy, at low prices, the essential equipment for their work. Furthermore, the activities of the ministries of Agriculture, Industry and Education, the Federation of Coffee Growers and Farmers, The Building Institute, together with those of the Agrarian Credit Bank have been extended so as to reach the remotest of the peasants. APC publishes a sixteen page weekly newspaper, "El Campasino," (The Villager) devoted to the small farmer. It uses large type for easy reading by the newly literate. In 1958 its circulation had passed the 50,000 mark. Because of limitation in printing facilities further expansion of this publication was not possible. With improvement of facilities the expansion of the publication and selling it at the price of one egg is planned. UNESCO's technical assistance is geared to the production of textbooks, particularly for the teaching of reading and writing by radio, in line with the principle of educational broadcasting. It also aids in the production and use of audio-visual materials in connection with the "School of the Air."

Contact with the farmers is established by means of correspondence. Letters coming from the villagers speak of difficulties, ask questions, request advice on specific things, and make suggestions, thus serving as an effective means of assessing results and determining new needs. To this the constant visits of the parish assistants and other

agents for demonstration and counselling makes for closer relations between the people and the radio station. To ensure the practical application of the subject of broadcast, new means are tried from time to time. Many parishes are organizing community farms. Villagers give their land and labor and APC provides agricultural implements, seeds and other basic essentials. This set-up of cooperatives intended to stimulate innovations and change, is under the patronage of a parish priest.

Radio Sutatenza is strictly geared to the needs of a rural population. Belencito is a small village which once was a poor agricultural community that has recently been converted into an industrial center. Geologists found both iron and coal nearby and the needed limestone in Belencito itself, and thus they chose the site for a new steel mill. Farmers had to be converted into miners and factory workers. In its initial years they required 3000 workers at the mill and another 2000 in the mines. In order to pave the way for this urgently needed transformation the company asked for the cooperation of the APC in organizing radio programs. APC assigned this work to Father Alejandro Rodriguez, who was the first collaborator of Father Salcedo. Father Rodriguez had studied through observations, talks, and various trips taken under a UNESCO Fellowship in Canada. He also travelled in Spain, France, and England, always keeping his eyes open for broadcasting techniques. In 1954 he became the first director of Radio Balencito. It started with a 1-Kw long wave transmitter and 200 receivers.

Although radio Balencito transmits certain basic programs of radio Sutatenza, it had to make new adaptations and adjustments and develop new techniques. Its main aim is to transform a generation of farmers into industrial workers and serve as a medium of entertainment and instruction. It uses teachers as leaders in organized listening. Besides acquainting the ex-farmers with life in an urban milieu it also tries to orient them on such subjects as the story of steel and steel mills. Housewives of the new industrial workers have to find their new role, living in company houses and using money to buy necessities. Thus a new program of homemaking has developed.

Other uses of radio Sutatenza are the use of the station for teacher training, for teaching illiterate soldiers in the armed forces, and for teaching prisoners. Radio Sutatenza has tried a number of times to organize listening groups in urban areas but has met with little success. During the decade and half the station has been on the air it has expanded by leaps and bounds. It claims 700,000 listeners, and has a set goal of reaching the million mark in few years. What is the magic behind this growth? Has it been substantiated with actual growth?

Radio Sutatenza could produce statistics and figures of things accomplished. In the 1960 year book of Education³ it was reported that

³ Pablo M. Ozaeta, "The Radiophonic Schools of Sutatenza, Colombia", Communication Media and the School, The Yearbook of Education, 1960, (Terrytown-on-Hudson: World Book Company, 1960), p. 562.

because of the efforts of this station 22,500 houses were improved and 184,700 vegetable plots planted. Afforestation campaigns resulted in the planting of 2,030,450 trees, and 3680 aqueducts have been built, each bringing water to the doors of ten to twelve homes. Basketball being the popular game among the villagers, 2,160 courts have been built and 3,689 teams organized. These courts might not be of a high standard but they serve the people as a means of recreation. Since chemical fertilizers are unknown and probably too expensive for the small farmer to buy, 28,000 cesspits have been constructed to supply the necessary manure. In addition many bridges and miles of rural roads have been completed by the farmers' own effort.

The station receives an average of 800 letters a day from past and present students with inquiries on various subjects. When the literacy program was extended to the armed forces, examinations showed that 88% of the listeners were taught to read and write after 75 radio lessons. After listening to the radio lessons for eight months 85% of the inmates passed their literacy examinations. Sixty-five hundred teachers who followed the four years of teacher training courses over the radio appeared for the examinations.

The experience of Colombia has been a rewarding one. It has shown that radio could be used to awaken the people, and to open new horizons for them. It has revealed the need for printed materials and for field workers who could demonstrate the practical aspect of the

broadcast materials. It has demonstrated the need for working closely with other public agencies to avoid unnecessary duplication and to ensure success.

The community education program of all India radio

India is a vast country with a population close to 400 million people. It is again one of those nations that has a small educated and research oriented elite and a large mass of illiterate and poor people. Since its independence in 1949 India has shown the determination to combat social ills in all its forms, to eradicate disease, poverty, and illiteracy. One of India's pressing problems is the production of enough food to feed its hungry people, and to keep up with the rapid population growth. It has realized that one of the solutions to this problem lies in having an educated and informed farmer, and consequently has gone all out to bring improved practices to the farms. One of the means used to bring about this desirable end is radio.

Radio was brought to India in the 1920's. Already in 1929 before the formation of All India Radio (AIR) a Madras corporation was broadcasting educational programs to primary schools. In 1936 AIR was asked to prepare school broadcasts in collaboration with the various state educational authorities, and as a result it began broadcasting to secondary schools. The programs were meant to supplement and enrich school subjects and they followed a rather simple procedure. A teacher introduced

the topic to be discussed. This was followed by the broadcast, after which the teacher and students discussed the subject, thus providing for amplification and recapitulations. Through the years AIR has gained a lot of experience in school broadcasting, and has also conducted one week courses on "Radio in Education" to train teachers in the right use of radio programs in their classrooms.

In the field of adult education the story is different. When some-time around 1936 community sets were set up in Delhi-province, people were suspicious. But, when they were allowed to participate in the programs at the station the suspicion began to fade away and people began to look at radio mainly as a source of information, but also as an aid to education and entertainment. AIR installed many loud speakers in public squares, but progress was very slow until 1949. N. Kamur⁶ attributes the slow expansion up to this period to lack of electricity in the majority of villages, non-availability of suitable personnel, limited number of radio stations, and the low power of transmission.

Following the partition of the sub-continent into India and Pakistan, priority was given to the installation of new transmitters and the construction of studios. Starting with eight stations in 1947 AIR had

⁶N. Kamur, "The Use of Radio in Education in India", Communication Media and the School, The Yearbook of Education 1960, (Terrytown-on-Hudson: World Book Company 1960), p. 534.

installed twenty-eight stations by 1958⁷. This increase in transmitters resulted in an increase in a number of community sets and the expansion of rural programs. Thus, whereas in 1948 there were 2,000 sets in community meeting places such as the village squares, there were 7,000 such sets in 1954.

The greatest push forward came following the meeting of State Ministers in 1954 which considered the lack of funds for the purchase and distribution of radio sets being manufactured at cheap rates. It was agreed during the meeting that 50% of the price of set would be subsidized by the government of India, and the remaining 50% met by the provincial government and the villages themselves. As a result there were 30,000 community sets in 1956 and 50,000 in 1958 - a jump of over 300% and 600% respectively over the 1954 figures. Until 1939 the responsibility for program production for rural listeners was divided between AIR and the state governments. Following independence AIR took over completely and a rural advisory committee was appointed in 1950. It also appointed assistant producers and producers of rural programs.

The farm forum in India

India is a member of the commonwealth of nations whose membership includes Canada. The Canadian success in the use of radio to

⁷J. C. Mathur and C. J. Kapur, "Radio in Rural Adult Education and Schools in India", Fundamental and Adult Education, Vol. XI, No. 2 (1959), p. 98.

disseminate information to rural people had reached Indian program planners. In 1949 they inaugurated a program directed toward the farmers based on the Canadian model. At first the scheme was part of a drive to increase food production. This necessitated keeping in constant touch with the people in order to make them aware of the gravity of the situation and to inspire them to hard work.

In 1949 there were 81 forums spread through four states, and they grew to 137 in 1950. There were two broadcasts a week, and following the broadcast AIR officers and rural program supervisors, held discussions so that listeners could comprehend the content of the broadcast better. Despite the effort of AIR officers there was little sign of success. Different writers have attributed this failure of the first endeavor towards organized listening to the lack of co-ordinated effort between AIR and the adult education agencies and the dearth of trained personnel for conducting both pre and post broadcast activities. Mathur and Kapur say, "nevertheless these farm forums did not provide for the formation of specific listening groups or for an intensive kind of broadcast or for scientific assessment of the reaction of listeners."⁸

The eighth session of the General Conference of UNESCO approved a project which was stated as follows:

⁸Ibid, p. 108.

Broadcasting has a considerable advantage as a means of education, particularly in rural areas where the population is scattered over vast distances and methods of access are difficult. The Canadian Farm Forum, which was the subject of study by UNESCO in 1952-55 has shown how a forum type of broadcast programme can be used as an effective means of education in such circumstances. The lessons learned from the study will be applied in a member State in the Fundamental Education area, probably in South Asia. UNESCO will collaborate with broadcasting organizations in the production of special programmes, the organization of reception and the establishment of communication channels between broadcasters and the rural communities.⁹

Basing its initiative on the directives of the above quotation UNESCO offered its services to the Government of India in May 1955. The experiment started in 1956. The scheme which was financed by UNESCO was carried out by AIR in the five districts of the State of Bombay namely Poona, Ahmednagar, Nasik, North Satara, and Kolhapur with the cooperation of the government of Bombay and the Tata Institute of Social Sciences. The experiment was carried in three phases (a) organizing farm forums in the areas selected and ensuring their effective functioning (b) planning and presenting specially designed programs, (c) scientific assessment of the discussion and conclusions arrived at by the forums, the effects of the program on forum members, and attitude and reaction of the community covered by the program. The third phase of the program was assigned to Tata Institute of Social Science. The Institute also conducted a pre-program survey to find the initial attitude

⁹ J. C. Mathur and Paul Neurath, An Indian Experiment in Farm Radio Forum, (Paris: UNESCO, 1959), p. 19-20.

of the communities selected for the experiment.

It must be remembered that the region is not a totally new radio area, in some places radio was already part of the community life. There were 145 groups set up each consisting of twelve to twenty members, the majority of which were men. Twice a week from February 19th to April 26, 1956 twenty special farm forum broadcasts were given. Of the twenty programs four were live and sixteen on tape. One live and two recorded programs were produced on the spot in the villages.

Some of the topics broadcast during the experimental period were: How at last the marriage was fixed, growing fruits for profit and health, the blind goddess, poultry farming, agricultural education facilities for children, where are the books, and happy homes. Each broadcast was followed by a discussion period, and the forums drafted and dispatched reports following the conclusion of the discussions. Mathus and Neurath have the following to say with regards to the development of discussion:

Perhaps the most significant aspect of the forum experiment was the stirrings it aroused in the minds of the people and the ring of sincerity and not inquiry it lent to their voice. Organized group discussions on an equal footing for all participants were an entirely novel experience for these villages. It is only after the first two or three meetings that the age-old convention was broken of allowing the elders and so-called respectable person to participate in the discussion. This was achieved not through assertion of rights but as result of the stimulating atmosphere of the forum; there was sympathy on the part of the elders and accommodation on the part of younger members.¹⁰

¹⁰ Ibid., p. 39.

It has been noted above that Tata Institute of Social Science was co-operating in conducting the before and after experiment surveys. The main purpose of the evaluation was to investigate the suitability of Radio Farm Forum as an agent for transmission of knowledge and of group discussion as a means to that end. Although it used a sample of twenty villages out of the 145 experimented villages, the institute came out with the following conclusions and recommendations¹¹ (a) Radio farm forum as an agent for transmission of knowledge has proved to be a success beyond expectation. Increase in knowledge in the forum villages between pre- and post-broadcast period was spectacular, whereas in the non-forum villages it was negligible. (b) Group discussion as means of transmitting knowledge was a complete success. (c) Forums as a new institution in village life developed rapidly into decision-making bodies capable of spreading of common pursuits of the village faster than elected "panchayat": (d) Reaction to Radio Farm Forum was on the whole enthusiastic and demands that it be made a permanent feature was almost unanimous. (e) Reactions to individual programs were usually favorable, although single programs came in for criticism either for not being informative, or for not being presented in an interesting way.

Among its recommendations are (a) that the present organization of the forum with the leader, the convenor, the membership along with the same type of record keeping should be retained, (b) that the conveners should get better compensation for keeping the records, (c) that

¹¹Ibid, pp. 105 ff.

members of a forum should be heterogeneous in social background with more illiterates, women and Harijans (untouchables) added. Other recommendations had to do with the selection of leaders, selection of secretaries, the need for different programs for women, and the selecting of a more suitable time.

The success of the program was immediately followed by the inauguration of "Radio Rural Forum." The first program started on November 27, 1959. According to the new plan each state appoints a chief organizer of Radio Rural Forum, whose main responsibility is the organization and supervision of the overall workings of the forums in the state and is the main link between the state and AIR. In addition, block leaders were appointed who, in cooperation with the social education organization, are responsible for training local forum leaders. The Radio Rural Forum follows the pattern of broadcast, printed program material, and reporting of discussion findings. The local convenor passes any questions raised at the meeting to AIR through his report, and answers are given in the subsequent broadcast.

All India Radio works in close cooperation with other public agencies in the country, especially the Department of Agriculture, which maintains field workers and furnishes broadcast materials from time to time; The Indian Council of Agricultural research, which keeps constant contact and provides occasional scripts and write-ups; the central Social Welfare Board, which cooperates in arranging listening groups among

women; and exchanges information with the Indian Adult Education Association.

The programs for rural broadcast are a daily affair, although some programs intended for women and children run on a weekly basis. The station to which rural radio forum is attached broadcasts in 12 languages, 48 dialects and 28 tribal languages, the content of the numerous programs could be classified as (a) Information for immediate utility, (b) Current Affairs and general knowledge, (c) Information designed to improve vocational proficiency, (d) Health talks, (e) Cultural expression and entertainment. AIR has developed convenient and simple methods of presenting rural programs which is partly improvisation and partly preparation, and some pre-recorded presentations. They include talks, play, documentaries, features, newsreels and songs. It is also experimenting with the use of traditional forms of drama for new themes. Audience participation is used extensively, and thus the microphone is in a different village each time.


AIR stations which are close to industrial establishments have started adult education programs for the workers, and already seven stations are broadcasting programs, ranging from 20 to 30 minutes in duration. Broadcast time is either during the noon break or from 4:00 to 4:30 p.m. or during the evening break. The Ministry of Labor and Employment is collaborating in program production. There is already an Industrial Program Advisory Committee attached to each station which reviews the programs

and offers suggestions. More than half of the time is devoted to spoken words and the balance to music. The main objectives of the talks are to acquaint workers with the laws and problems of industrial establishment, the rights, and duties of labor, to improve their general knowledge with regards to current affairs, and to provide entertainment. In 1958 AIR inaugurated a similar program for the plantation workers in the Asam region.

AIR has learned a great deal from its experience of broadcasts for school children, and for urban and rural people. Programs are constantly reviewed and the necessary adjustments made. In all its endeavors AIR has kept the culture, and the social organization of the people in the forefront of its thinking and has endeavored to work within this framework. It has also shown how working with the people can produce rewarding results.

Radio in community education in Brazil

Brazil with its million inhabitants and a vast territorial expanse is one of the largest countries in the western hemisphere. It has a somewhat developed coastal strip, and a backward and undeveloped hinterland. Because of inadequate information this part of the chapter will be limited to a brief discussion of the subject. A group of scientists and men of good will headed by Professor Roquette Pinto and Harigue Morize founded the first educational station at the Academy of Science in 1923. However,



because of economic circumstances the group was not able to continue broadcasting its cultural and educational programs, and consequently donated their station to the Ministry of Education and Health.

In 1945, the *Journal of the Air*¹² reported that educational broadcasting in Brazil was carried by several stations, among the most notable ones being "Servicio de Radiodifusao Education" a ministry of Education station and Radio Mana, a government supported private foundation establishment for public service to the interest of labor. In 1956 Marvin Alsky¹³ wrote that under the directorship of Fernando Tude de Souza, the Ministry of Education was broadcasting fourteen hours of program using one AM and one shortwave transmitter.

A Brazilian decree of March, 1961¹⁴ laid the basis for the broadcasting of programs in fundamental education for the next five years. The objectives to be developed within the specified time length being (a) to transmit fundamental education to underdeveloped regions in the north, northwest, and west-central, (b) to create a community life around each school by arousing the spirit of initiative and social responsibility among the pupils, (c) to work for the economic and spiritual development

¹² Gilbert, Chase, *Op cit.*, p. 42.

¹³ Marvin Aliskey "Educational Broadcasting in Latin America", *The Journal of the Air*, Vol. 15, No. 3 (Jan. 1956), p. 23.

¹⁴ International Bureau of Education, Bulletin 35: 205 (1961).

of the regions selected by paving the way for basic reforms. The decree also stated that at first the movement would use the results obtained in experiments conducted in the north, and north east. There was also a plan to use the rural education transmitters in Natal as the center for broadcasting programs, and as the heart of the whole development system. The station which is linked with the vast organization known as the Rural Assistance Service Unit, and of which it is the main organ and motivating force, has been in operation since 1958. In 1961 there were over 300 centers giving instructions to over 5000 pupils ages 12 to 70.

Turning to the content of the programs we find that all Brazilian educators have avoided the use of radio for literacy work. They argue that it is not economical and that it depends on the willingness of the learner for its success, and what is more, it requires the presence of a person if the group is to learn anything. Radio has been used to teach students, who failed to complete secondary schools, the regular school subjects. At one time there were about 4,000 pupils enrolled in "Radio School." The dialogue in conversational methods has been mostly used in the lecture or reading method supplementing it occasionally. Students are required to turn in written home work papers which are graded and mailed back to them. In addition there were a number of informal studies offered, such as programs for women. Women are the key to children's education, and consequently the programs provide them with useful informations of care and raising of children.

Prominent people in each field are invited to talk on their area of interest. There were also regular courses in homemaking offered. The main clients for such programs were urban dwellers, The Director of Educational Broadcasting¹⁵ reports that reactions to these programs have been encouraging and constructive.

There were three programs broadcast daily for rural listeners. "The Brazilian Land" directed towards the farmer; "Little Farmer" for farm youth; and "For Housewives in the Rural Area" for the women. The radio stations provided seeds, miniature tools for children, books and pamphlets for the housewives on food, cooking, canning and the like. The pamphlets also covered such areas as the problems of animal raising, planting seasons, and crop harvesting. In areas where radio ownership is low loud speakers placed in public squares have been used to increase the audience. However, until the passage of Radio Act of 1961 the Brazilians seem to have made little use of group listening.

SUMMARY

All countries studied in this chapter have a more or less similar population made up of a few educated urbanites and a large number of poor and backward rural people. They have all used radio in health,

¹⁵Fernando Tude de Souza, "Radio in the Service of Fundamental Education," Fundamental Education Quarterly, Vol. 2 (1950), p. 20.

homemaking, agriculture, cultural, and current affairs education with some measure of success. Colombia has used it to teach literacy and has registered figures indicating the feasibility of the medium for this purpose. Private correspondence with the NAEB personnel has however cast some doubt as to the quality of literacy work done in this particular country via radio. Nevertheless radio has proved useful in disseminating information on health and agricultural education, and in other areas that have practical value to the people. In order to attain lasting results radio broadcast should be reinforced through the use of the printed page, and the help of field workers. Thus a man in every locality is indispensable. The educational quality of the local leader does not have to be of an exceptionally high standard. The use of group listening helps to break traditional barriers and makes for cooperation in community projects. The cost of radio is shared by a group, making it cheaper to operate. Broadcast materials that show tangible results tend to be more successful than others. Program planners should attain a proper balance between educational and recreational materials. Finally, these countries have demonstrated the need for closer cooperation between all the public and private agencies directly or indirectly concerned with community education and development.

CHAPTER V

IMPLICATIONS AND PROPOSALS FOR ETHIOPIA

Broadcasting in Ethiopia

Radio broadcasting in Ethiopia was started some time before the Italian occupation of 1935-1941. Since no records of any sort are available it would be futile to try to trace the development and growth of the industry before 1941. Following the end of the war radio was administered by the Department of Press and Information of the Ministry of Pen. (Ethiopia Ministry of State) until 1949. Administration was transferred from the Ministry of Pen to the Ministry of Finance in 1949, where it stayed until 1958. In 1958 an independent Ministry of Press and Information was created and control of all broadcasting activities was transferred to it.

Broadcasting has undergone some growth and development, although from the standpoint of what is envisaged it is still at its infancy. All local broadcasts are carried by three transmitters, a ten-KW and a one-KW shortwave, and a one-KW medium wave. The times of broadcasting amount to ten hours a day during weekdays, and eleven hours on weekends. Local broadcasts are carried in Amharic, Arabic, and Somali languages. After the completion of the two studios now under construction it is hoped that the length of broadcasting time will be expanded.

In addition to the three above mentioned transmitters there are two directional transmitters which carry programs beamed to West Africa, Europe and the Middle East in English, Arabic and Swahilli, for a combined time of 16 hours and 20 minutes per week. Plans for expansion of broadcasting operations, and the opening of nationwide satellite stations has already been completed. It is hoped that when this is accomplished there will be expanded production at both the national and regional levels. Recently the Lutheran World Federation established two 100-KW shortwave transmitters in Addis Ababa, Ethiopia. Their plan is to broadcast both religious and educational programs to Africa and Southern Asia. This marks the opening of the first private radio station in the nation. In the Northern part of Ethiopia the U. S. Army is operating station KANU from a 50-watt transmitter. Station KANU has also a television station connected with it. The people of Asmara (pop. 150,000.) get the benefit of both the radio and television stations.

Programs offered over the radio include news and news commentary, music, and occasional programs such as religion, public announcements, history, economics, public affairs, homemaking, agriculture and health. Although the Ministries of Agriculture and Public Health use the medium to disseminate some useful information, no systematic use of radio has yet been developed. English is now being taught by radio from tapes made available by the Voice of America. The exact number following these lessons is not known. The Ministry of Education is investigating

the use of radio in teacher education, but when final plans will materialize is a matter of speculation.

The greatest limitation of the Ethiopian broadcasting system is the fact that many people do not own radio sets. What is more, most of the sets marketed in the past have been electrically operated, and the absence of electric power in rural Ethiopia is a limiting factor. The cost of radio sets ranges on the average between 100 and 200 Ethiopian dollars (\$40.-\$80. in U.S. currency) for the less expensive ones. This is rather high, especially when one considers the low income of the average person. World Radio Handbook estimates the number of radio sets now in private homes in Ethiopia as 305,000¹. In addition there are loud speakers in public squares and prominent places in the major cities. Many public places such as tea shops and bars also have radio. These make for a wider audience than the number of sets in private homes indicates.

Implication and proposals.

The two preceding chapters have established the importance of radio in adult education. It has already been shown that Ethiopia has a large illiterate population which at the same time is inefficient in working habits and suffers from poor health and unsanitary conditions.

¹O. Lund Johansen, (Editor), World Radio TV Handbook, 16th Edition, 1962 (Copenhagen: Det Berlingske Bogtrykkeri, 1962) p. 112

Further, educational opportunities for young and old alike is meager and insufficient. Even though the government is spending an increasingly higher share of its national budget on education the prospect of accelerated increase in expenditure from local sources is not too bright.

Furthermore, the number of prospective teachers is limited and the facilities for training teachers are inadequate. The conditions in the rural areas of the countries studied in the previous pages are not too different from those found in Ethiopia. If Ethiopia is to reach the people in the rural areas and spread educational opportunities it should use radio as one means. Perhaps with a limited expenditure on capital equipment for broadcasting purposes, it could bring hope where it did not exist before.

In a country like Ethiopia it is neither practical nor possible at this stage of development to delegate everything to the provinces. This is especially true when one considers the dire shortage of trained personnel. When and if the country decides to establish an educational radio system there are a number of things that should be considered and these will now be discussed.

Administrative set-up

There is a need for a central administrative center that will coordinate all broadcasting activities in the country. The programs examined from other countries have demonstrated the need for closer

cooperation among the different public agencies. Ethiopia is no different. Each Ministry is trying to do its share in the program of community education and development.

There is much duplication in the work being done by the different agencies and much of it unknown by the others. It is not necessary to do away with the programs of the various agencies, rather we need to help them work as a team and thus save needed resources and energy while at the same time doing a more fruitful job. The writer believes that the administration of an educational radio system should be shared by the Ministries of Agriculture, Community Development, Education and Public Health together with the department most closely related to labor.

The National Board of Educational Radio, as the administrative body might be called, should be composed of representatives of the above mentioned ministries, and should include some educators. Immediately under the "Board" and responsible to it there should be an Executive branch which for greater efficiency could be advised by a number of specialized committees such as the committee of rural education, industrial works education, etc. The executive branch would be responsible for all broadcasting and programming decisions. If the idea came to maturation, regional branches could be opened to produce and broadcast programs suitable to each region.

Personnel.

It was hinted earlier that Ethiopia's one major problem is the inadequate supply of personnel in almost every field. To begin with, in addition to whatever native personnel is available, we should utilize the services of foreign advisors. This is especially true at the early stages of developing a national educational broadcasting scheme. No attempt should be made without the assurance of some measure of success at the initial stages, as it might tend to block future ventures of similar nature. Here is where the talent and ability of a program planner comes in. In addition to and concomitant with this gathering of foreign and native personnel we should start training personnel at home. On-the-job training is one of the best ways of producing competent personnel in this area. Furthermore, promising young men and women should be sent abroad to countries like Canada, Great Britain, and the United States of America to study.

People who are going to work in the educational scheme should be given the chance to travel to one or two countries in order to make on the spot observation and study. Canada, India, and Colombia should be among the countries to be visited. What ever approach is taken to procure the necessary personnel for immediate and future needs, one must keep in mind that these are the key people in the production and distribution of information to the people. They have to be people with a measure of understanding of the nature of adult education, and the

needs of the country and its people.

Physical plant

To suggest what type of wave length or how much power is needed to reach every corner of the empire is not within the sphere of this paper. The type of wave length suitable for a tropical country should be arrived at upon consultation with radio engineers. The existing broadcasting facilities are used for both public services and commercial purpose, and thus have their prime time already committed. Since no commercial stations are available the present set-up is fulfilling a necessary end and should be allowed to continue and grow. The writer hopes that the government will consider the establishment of special broadcasting facilities solely for educational purposes. This should be a network of stations that will cover the entire nation. There could be a central transmitter with four or five satellite stations that have the capability of transmitting as well as carrying the national programs. This will make for the production and distribution of subjects of special interest in each region.

India, Colombia, and Canada have proved the feasibility of group listening. It was mentioned at the beginning that the average Ethiopian could not afford to buy a radio. Nor can the average Indian or Colombian. But, with a well planned and a well coordinated approach, it is possible that the government could make available to the people radio sets for sale or on credit. Because of the cost factor, and because of

the great educational gains that could be derived from group discussion, arrangements should be made for group ownership of sets. Since little cash reaches the hands of the rural people, payment in kind should be made possible. To facilitate the distribution of sets and the collection of payments arrangements should be made with local merchants to handle the distribution. In the absence of potential dealers in an area arrangement must be made with some government agency, preferably some section of the regional education office. However, if it is decided that each province should be responsible for the activities within its jurisdiction decision should be made to fit local frame work.

Another factor that would help cut the cost of receiving sets is the production or assembling prefabricated sets in the country. Many foreign firms are more than eager to cooperate in such a venture provided that they are assured of a steady and growing market. Furthermore, such an activity would help create jobs for Ethiopians and serve as a training center for needed technicians. Yet, if this program should falter or fail to materialize, the government should look into the possibility of importing such specially developed radio sets as the Saucepan Special*. What is more if production at the national level is impractical the government should investigate the possibility of producing cheaper sets in cooperation with a number of neighboring states. These

*The Sauce-pan Special is a cheap and sturdy receiving radio set developed by the British for use in Tropical Africa.

are some of the alternative and others have to be investigated. Sets produced have to be battery or transistor operated because of the absence of electric power in rural Ethiopia. Arrangements should be made to facilitate the immediate replacement of worn out cells and the repair of sets in rural areas where such attention is needed. The number of personnel needed, and how far apart they should be placed is a question worth considering.

Approach.

It has been demonstrated that most of the programs in the sample countries developed because of the existence of specific needs. Needs should be considered at two different levels. First, there are those needs of nationwide importance. These are the needs that the economic planners and community development project workers envision and try to combat or meet. Then there are the local needs, the things that people consider as really important to them, the things that affect their day-to-day activities. This is the starting point of any educational broadcasting.

In order to determine these needs there should be ideally, a national survey. Ethiopia, with an area of over 450,000 square miles and a population estimated at 21 million people, is too large to handle as a single unit. To plan one program that would be of use to the entire country is a fallacy. The country should be divided into workable regions

for purposes of the national survey. This is the ideal way of doing things. A less costly and more practical way would be to select a few villages in different parts of the country and use these as experimental areas. UNESCO used this approach in India in the early days of "Rural Radio Forum", and because the results were encouraging and constructive, the project was carried out at a national level.

The need for programming at a regional level is evident because the problems of the grain farmer in the central part of the country are not the same as those of the coffee grower of southwest Ethiopia or the nomadic herdsman of the southeast. Health problems on the highlands are different from those in the malarial lowlands. It is these and other differences that must be identified in order to successfully plan and execute a meaningful program of adult education.

Ethiopia is a country whose inhabitants speak different languages and dialects. At this stage of history having a national language is imperative and necessary. A country in order to attain a desirable rate of progress, and to make for a smooth transition from one level of social and economic conditions to another must see to it that the opportunity is uniform and equal for all segments of its population. Today the press and radio in Ethiopia use Amharic and English for the most parts. If we are to depend on these languages only for the spread of education, success will be slow and doubtful. The Amharic of Addis Ababa is never the Amharic of the rural Amharas, let alone of the

non-Amaric speaking people. It is only fair and just that we should organize the regional programs in the languages that are most widely understood. In educational broadcasting we cannot mix political aims with educational goals. The writer contends that by using four or five of the major languages it will be easy to reach most people. With the gradual spread of the national language the regional languages could be dropped and all broadcast carried in Amharic.

Broadcasting alone is not a sufficient nor a sure way of disseminating knowledge and information. All the countries studied in this paper have found it imperative for the radio program to be supported by the use of printed materials. Whereas the broadcast material fades out as soon as the radio is turned off and is not available for further reference, the printed page will be there for consultation. Things that cannot be shown on the air could be shown by distributing clearly and simply illustrated printed materials.

The readership of the printed material will be limited until literacy spreads fairly wide. Publications should be as simple as possible and should use large type to ensure readability and comprehension. In addition to the frequent publications on specific topics and subjects there should be a regular weekly or bi-weekly newspaper. This would be used to bring news of all categories to print stories and short plays, etc., together with all kinds of educational materials. This is especially important when we think of the newly literate who are going to need

reading materials at their level of ability and interest.

Content of broadcast programs. It has been specified earlier that any program, in order to be of any practical value to the people should be based on need. Here the concern is with the general areas of study that could be successfully carried on by radio rather than the specific topics for each and every broadcast hour. The study revealed that information on health, homemaking, agriculture, and public affairs are suitable for use on radio. To this we must add the great advantage that radio has in teaching languages. Language programs both for school children and the adult population have been carried by radio for more than three decades in the western world. Ethiopia as already pointed out is a land of many languages and dialects. The government is trying to spread the use of one national language and rightly so. Here is one vehicle of instruction that should be exploited in this area of national endeavor. To these there should be added programs mainly intended for entertainment purposes - music, drama, variety shows, and sporting events being the important ones. People, especially those in the rural areas, have a limited opportunity for entertainment and radio could help fill this urgent need.

Literacy programs by radio have been attempted in Colombia among the areas studied and in other countries. The reaction of education and mass media specialists to this subject is mixed. For one thing the work requires that a person who is able to read be present with the group which

amounts to employing a teacher to teach literacy. However, since the local leaders are not supposed to be highly competent, perhaps there should be regional training workshops organized for such people to help them to do a good job. There is no reason why the idea could not be given some trial, but we should never place full reliance in it until such time that it has proved successful through repeated trials.

Other points to consider in producing a radio program are the time and the culture of the people. Time is especially an important factor. The people, if they are to learn anything, must have a say about the time of scheduling programs. Colombia shifted from evening to the early hours of the morning because of popular demands. In both Colombia and India programs are broadcast two or three times a day to make sure that the intended audience has had the chance to listen. When are the farmers able to come together? At about what time are the housewives free from household duties? When do the industrial workers have their break or shift hours? These and similar questions should be assessed in order to plan and schedule appropriately. There is also the cultural factor. In selecting local leaders or in determining the form or tone of broadcast material cultural considerations are indispensable. To go too contrary to the accepted way of life is to invite problems and to antagonize the people.

Decisions as to the type of format of broadcast should not be made too early in the program. The panel discussion, the interview method,

dramatization, straight talk should be used, but be considered experimental for an extended period of time. Variation is also a key factor in presentation and must be used. Everything presented on the air should be subjected to constant revision and scrutiny. Some programs might have to be dropped either because they have served their end or because no one is benefiting from them. Long term planning, although advisable, should be flexible enough to accommodate any unforeseen and unexpected changes and needs.

Finally the participation of individuals in the entire community should be on a voluntary basis. People should not be regimented into any activity. This also means there should not be a list of do's and don't's. People should be encouraged to reach their own conclusions. Our duty as educators should be to stimulate thought, create enthusiasm and help develop desire for the better things of life. The need for personal contact to ensure success cannot be overemphasized.

CHAPTER VI

LOOKING AHEAD - THE USE OF OTHER MEDIA IN ADULT EDUCATION

In the previous chapters our concern has been with the use of radio in adult education. This is because at the present stage of development of mass media in Ethiopia the writer considers radio to be more practical and economical than any other medium for the purposes expressed. The twentieth century has experienced greater advances in the field of mass communication than in any other period in history. Nation after nation is finding itself the owner of a powerful, and yet alien means of communication and control, the use of which is both challenging and little understood.

The great technological progress in mass communication, which already has had its effects and ramifications on the West, is slowly but surely reaching the entire world. Western educators who are often considered conservative and least open to change and progress are displaying a change of heart, so to speak, in the use of these technological innovations in their educational endeavor. Ethiopia is just entering the age of technology. But technological advances cannot be accelerated unless substantial progress or gain is made in the field of education.

The large percentage of school age children not in school, the mass of illiterate and economically poor adults both in urban and rural areas have to be reached. It is heartening to realize that the Ethiopian government has grasped the basic need for technological, cultural and spiritual progress. As the proverb sighted in Dr. Thos. Fuller's Gnomologia (1732) puts it, "a disease known is half cured." Since the key to the solution of all our problems, needs and interests is basically one of education, we must concentrate our efforts to attain the desirable level of educational excellence. It is with this basic issue as the background that the writer would like to project a view of the near and distant future and see what other mass media will and should be used in Ethiopia. Radio has already been considered as the main part of this paper. In this chapter television, films, filmstrips, and the printed page together with the rest of the audio-visual materials as they would apply to the Ethiopian situation, will be discussed briefly.

Television in community education

Television for all practical purposes has not arrived in Ethiopia yet, but with the speed the neighboring countries are entering the age of television, it will not be too long before the country begins its use. If television follows the present trend of ownership and control, it will be publicly owned and government controlled, at least in its initial stages of development. One disheartening fact in the development of

mass media in the country is that neither businessmen nor the institutions of higher learning are pressing for the possession of broadcasting rights or displaying a discernible interest.

Ethiopia should set aside a specified number of radio and television channels among those within its jurisdiction for educational purposes. Reading the history of the development of radio and television in this country one can appreciate the importance of an early decision with regards to the reservation of adequate number of stations.

The type of administration of television will depend greatly on how soon the medium will make its debut in Ethiopia. If it comes within the present decade, which seems most likely, it will be highly centralized mainly because of the lack of qualified personnel. However, delay in the acquisition of television facilities could mean the development of centrally administered regional centers. The development of educational radio will also have its effect on subsequent growth of educational television. Yet, the most important development is not primarily the administrative pattern that it will take, but the quality of programs that are to be offered in the area of community education. Ethiopia and other developing countries must look to the advanced countries for the effective use of the media in education. This type of knowledge would save time, energy and finance and avoid the unnecessary repetition of the mistakes of others.

When thinking of how television is utilized in the West, many

things come to mind. Today, more than a decade after the emergence of television as a powerful force of mass communication, the West is still speaking of the experimental period. There are many things, both immediate and remote, with regard to television that are not yet fully grasped by educators. Nevertheless it has become an accepted fact that television can (1) provide motivation and stimulation, (2) develop attitudes, (3) develop intellectual skills, and (4) demonstrate various skills and activities¹. Because of the knowledge of these and similar qualities of the media, many different uses are made of it.

From its early years television has been used for direct teaching at various levels of the educational ladder. Public school systems, colleges and universities, interstate education at all levels are using television to provide programs for classroom consumption. The Hagerstown, Maryland public school system, the various Freshman courses at The Ohio State University and other institutions, the interinstitutional teaching via television in the Oregon State System of Higher Education, the closely studied experimental teaching at Miami University in Oxford, Ohio are examples of the use of television for direct teaching.

These experimental uses of the media have shown that television students learn as much, and sometimes more, as the regular campus

¹A. J. Cross and I. F. Cypher, Audio-Visual Education, (New York: Thomas Y. Crowell Company, 1961), p. 21 ff.

student. We also have the commercial stations' programs of Continental Classroom and the Sunrise Semester offering college level education from coast to coast. The Chicago City Junior College is helping young men and women complete two years of college while employed or living at home. Recently, station WKNO-TV in Memphis, Tennessee originated a literacy program via television which has been followed by Philadelphia's "Operation Alphabet" over WFIL-TV, and which is spreading to other cities and communities. The various informal educational programs of all categories produced by individual stations or distributed through the National Educational Television and Radio Center are excellent examples of adult education on television.

Across the Atlantic there is still another type of approach to the use of television in adult education. Europe, despite its technological know-how, still has a rural population with rather low standards of living. This segment of the population, although rapidly improving its status, has been unable to obtain the better things of life, among them television, the price of which is rather prohibitive. France, by starting the teleclubs in 1951, set the ball rolling. The "tele-club" is a new approach of collective ownership of television sets. In Italy, group viewing has taken two forms. Its "tele-scuola" are nothing more than listening posts where young men and women gather to get academic and vocational education via television. Italy has also tele-clubs for the illiterate and semi-literate unskilled audience where the rudiments of

reading and writing and some vocations are taught. The idea has spread to Japan.

Ethiopia could use television in various ways. If the idea of group listening of radio in rural area materializes, it could eventually form the basis for television clubs. The community education program on television which will be both formal and informal in nature will have to take various shapes, and has to accommodate ideas not strictly part of the community education concept.

Some of the things that could be carried on television are: (1) Formal education to bolster up the work of the poorly trained teachers in the entire school system. To teach both adults and children in places where schools are non-existent. (2) To upgrade the quality of the teachers by providing in-service training programs. This would save time by providing year-round training and reducing the need for the refresher courses during the rainy season. (3) Courses to help the youth who are not completing their education, thus enabling them to complete their education and be productive and responsible citizens. (4) Informal education on home-making, health, agriculture, public affairs education and cultural education. (5) To provide healthy and wholesome entertainment.

Today research in the field of education in Ethiopia is very limited. Whatever extra-curricular activities the institution of higher education carries out are in the form of extension classes, thus limited to the few

who can benefit from them. Their relationship with the mass is virtually nil. Until an agency which is responsible for educational television is created, the colleges should be provided with the means to conduct programs on an experimental basis. This would of necessity include contact with other nations to find the best ways of approaching community education via television, and also the training of personnel of all categories. Television, because of its appeal to both sense of vision and hearing, is much more powerful medium than radio. Its effective use greatly depends on knowledge of many technical, social and educational factors. The institutions of higher studies should develop this knowledge. Finally with regard to the effective use of the medium, Cross and Cypher say:

Television itself, however, is merely a means of communication. What is done with it, whether it helps or hinders man in striving for better ways of living, depends upon what we do with it. The responsibility for the effectiveness of television for good or evil lies with those who produce telecasts. And this is a responsibility calling for more than a conviction and a determination to use this powerful medium for good. It demands command of the best techniques of determining what society means by "good." It demands the best knowledge of how to interest people, who have a free choice as to whether they view television and as to what programs they view. It demands great skill in presenting viewing materials in a manner which will effect desirable learning, desirable attitudes, actions and behavior patterns.²

The above quotation aptly summarizes the proper and "good" use

²Ibid, p. 16 ff.

of television. The future holds a bright and better life to the Ethiopian people provided they learn to master it. Yet, there is always the other side of the coin to look at. What, if any, are the after effects and social consequences that could emanate from the large-scale use of this strong medium? It is not easy to answer such a question with certainty and confidence, but careful study and extended experimentation should provide some pertinent clues.

Films and filmstrips in community education

Motion pictures as a source of mass recreation have spread all over the world. The ~~monopoly~~ monopoly of the production of feature films has long been broken. Today countries outside the Western World are entering the race of major producers of feature films with Japan, India and Egypt being already counted among the large scale producers. Ethiopia is a consumer of films and hardly produces any even for entertainment purposes. Motion picture showings have until recently been limited to a few cities. The purchase of mobile units by the Ministry of Community Development in recent years has enabled many villages to view films for the first time. The few film and filmstrips produced under the control of the Communications Media Center. Most of the production is for school-room use, but some short films and filmstrips on specific topics of health and agriculture have been produced for use with adult groups. The use of mobile units is expected to expand since it will be long before villages and schools could acquire a permanent projection facilities.

In the Western World motion pictures are used to teach in connection with some specific units in the curriculum, to motivate and create interest among young and old alike, to provide pertinent information, to demonstrate a skill, to initiate discussion among adult groups, and of course, the already mentioned activity, to provide recreation. Their application for similar ends in Ethiopia is unlimited.

However, motion pictures are costly to produce for local consumption, and in Ethiopia, the problem is further complicated by multiplicity of languages. Some countries have successfully tried the use of live commentary using the regional language or dialect as the film is being shown. Ethiopia should explore the idea. The principle of one language, noble and desirable as it is, should wait until such a time that Amharic is truly understood by the great majority of the people. Filmstrips which are easier and cheaper to produce could easily be adopted to local needs.

Today in the Western World those who neglect the use of films and filmstrips in education are those who are least informed about the nature and effectiveness of the media. To make these media truly beneficial to the Ethiopian situation, training of the people who are supposed to use them should start soon. People who are already working in community schools and public schools should be given in-service instruction in the proper use of these materials, while those in training should be required to take similar instruction while in school. The subject should also be

made an integral and permanent part of the training schools' curriculum.

In order to have an adequate supply of good and usable motion pictures and filmstrips, it is necessary to have a thorough knowledge of the various sources and supplying agencies. Ethiopia should also enter some bilateral agreements on the exchange of films and filmstrips with some of the newly developing countries. It is true that some effects of motion pictures are lost when they are applied in an area different from that for which they were originally intended. But with proper selection methods and with occasional adjustment even the most difficult pictures are applicable in a different situation. Ethiopia will remain a consumer for some time rather than a producer. The Communication Media Center should be strengthened and its financial resources improved as early as possible so that production of films and filmstrips to meet local needs could be speeded up.

Experience of other countries alone is not enough to plan and produce films and filmstrips for local consumption. There are many aspects of film and film-making that should be preceded by substantial research and experimentation. For example, the story-telling and the documentary forms of presentation have been popular and successful in some of the newly developing countries. Are they applicable in the Ethiopian situation? Many of the cinematographical techniques and tricks used to enhance the effects of motion pictures seem to be at times a hindrance with the new cinema audience. How much pre-knowledge and

experimentation are necessary in this area? Color is one of the things that add depth and meaningfulness to films. What are the different colors that the Ethiopian really appreciates and considers pleasing to the eye? These and similar questions should be researched upon to develop a truly native heritage of cinematography. The research should be conducted by the institutions of higher learning and the Communications-Media Center. In the final analysis, however, the development of motion pictures will depend on the extent of government assistance. The above mentioned institutions are government financed and unless their budgetary allowance is increased they cannot expand beyond their present capacity. The government should find ways to finance both the initial research and the production of films and filmstrips on a sustaining basis. It should also provide for increased purchase of mobile units so as to reach as large an area as possible.

The printed page in community education

The Ethiopian press has evolved from the first one-sheet "Aymero" (Common Sense) in the late nineteenth century to what it is today. Early publications were in Amharic and French. Later English and Arabic were added. The Eritrean press uses Tigrigna, Arabic, Italian, English and Amharic. There are seven dailies, eleven weeklies, and thirty-five periodicals published in the country. The most extensively used languages are Amharic and English. The circulation of most of the papers

is small, but it is on the increase especially since the increase in transportation facilities and the opening of regional office of the Ministry of Press and Information.

Aside from the regular newspapers and periodicals, many books, booklets and pamphlets are printed by the different printing establishments every year. Due to the high cost of printing, and the absence of publishing companies, many writers do not get their works published. Among the many publications especially printed by the Communications Media Center are various pamphlets on agriculture, health, and homemaking, together with readers and textbooks for schools and the newly literate adults.

It is common knowledge that many newly literate adults revert to illiteracy. Most of this is attributed to the absence of reading materials at the level of understanding and of interest to the adults. Some available reading materials are not of interest to them, especially when initially we are required to justify the need for reading and writing. The materials produced for adult consumption in their early stages of reading should be purposive materials, in addition to being simply written and printed in larger type. In other words, they should contain information that is meaningful and pertinent to the needs, interest and problems of the people.

The present trend in Ethiopia, in literature production, is one-sided, favoring the rural people. There is lack of planned production

for the newly literate or for the one with some schooling living in an urban area. Even though people have to see some purpose in learning to read and to write, utmost care should be taken not to equate a purposeful approach with strictly utilitarian one. The development of aesthetic taste of the reader and entertainment should be given ample consideration. In addition to the news and public affairs information, we should gradually introduce our readers to the beauty of literature, poetry, short stories, drama and the like. Ethiopia has a rich literary heritage, but it remains almost unknown to most Ethiopians.

In the Western World the amount and quality of reading materials consumed by any individual depends on a number of factors. Physical availability is the first factor. People do not go out of their way to find reading materials. Accessibility has a great influence on the reading habits of the people. The level of education is also important. The better educated people read more than the less educated ones. Reading habits are also influenced to some degree by age, sex, occupation and the socio-economic status of the individual. Although the thirst for knowledge of the people in the newly developing countries is deep, would the above mentioned factors have great influence on their reading habits. What are the factors in the developing countries that need consideration? The cost of reading materials is a factor that should be given close attention. People are reluctant to spare the little that they have to merely satisfy a curiosity. To some degree, then, reading will

depend on how cheaply we can provide the necessary materials.

The strength of the printed page is, of course, augmented when used in connection with the other media. Subject matter presented over the radio or television, or on film, gains clarity when the audience is able to read more on it and refer certain points. The printed page because of its constant availability is a handy source of information of all categories. Looking ahead in the future growth and development of the printed page, the writer hopes for the immediate establishment of a publishing firm. Without such an agency expansion is virtually impossible, especially with the rise of living standards, printing costs are going to increase further barring the individual from having his works published. The Ministry of Community Development should cooperate with the Ministry of Education to develop a coordinate program of development of the mass media for use by the adult people.

The above presentation would be incomplete without some mention of the most versatile means of education. These are the charts, flannelboards, bulletin boards, still pictures, maps, models, dioramas, and displays. Educators, especially those in public schools, have learned to benefit from these. The success of any teaching endeavor, especially that intended for the beginner, depends on the degree of concreteness of presentation we can achieve. Audio-visual materials have this quality in addition to others. Skillful use of these materials helps make things meaningful to the learner. They are readily available

or could be easily and cheaply produced locally. Display of the local works and products helps keep the motivation up, in addition to providing an excellent learning situation. Skills are better learned through demonstration. Adult educators have used them time and again with various individuals and groups. Ethiopia has also been able to utilize them in many instances and in order to improve their future use it should provide teaching programs on the production and use of audio-visual materials.

The above has been a look into the present and future use of mass media in Ethiopia. A planned approach to the field of mass media in adult education holds great promise for the country. Beside serving as a medium of dissemination of information and skills, it will be a unifying force in the country. Thus, eventually it will bring the final touch to the process of unity which has been set going by the tides of history.

SUMMARY

The mass media hold a great promise as a means of adult education in Ethiopia. Both formal and informal education have successfully been taught via television, film, filmstrips, printed page and the other audio visual material or the combination thereof. Because of the cost factor and the lack of qualified personnel, television and film production in Ethiopia will expand slowly. However, to develop a genuine national program and films the entire activity should be preceded by

research and experimentation. In addition, a corp of men and women that will eventually man the program should be trained at home and abroad. To insure successful use of these materials, in-service and in-school training programs on the use of audio-visual materials should be inaugurated as early as possible.

CHAPTER VII

SUMMARY AND CONCLUSIONS

This study was conducted because of the desire to find ways and means of widening the educational base of Ethiopia. Ethiopia has made a good beginning in both the fields of public education and community education, but only a beginning. The greater job still lies ahead. When one considers the extent of the problem in terms of the large number of school age children and adults who need schooling, one cannot stop looking and searching for a far-reaching approach to education.

It would be naive to suggest that radio is a good substitute for schools and teachers. But since the spread of universal public education and adult education is not possible in the foreseeable future, due mainly to lack of finance and teachers, the next best thing in today's Ethiopia is to use radio in education. Radio as a means in education has long been realized in the Western World and this knowledge is gradually trickling to the newly developed countries.

The findings of the entire dissertation could be said to revolve around these questions: (1) How is radio used in the field of adult education? (2) What are its effects and limitations? (3) Can Ethiopia learn anything from the experiences of other countries? In order to find the answers to these questions, sample programs from the United States,

Canada, Brazil, Colombia, and India were analyzed in some detail. The method of investigation was based on written documents, visits and interviews, and correspondence. The study showed that these countries were using radio (1) To provide formal education for adults - such as was exemplified by the college level courses here in the United States and the literacy and teacher education programs of Colombia. (2) To give basic information informally with regard to various aspects of human life and endeavor. All the countries had informal education programs on health, homemaking and agriculture. They also used radio to disseminate news, public affairs programs, and cultural education. (3) Radio was also used as a major source of entertainment. Its music, drama, variety shows, and sporting events programs fall in this category.

The level at which the various aspects of the content of radio programs was presented varied from country to country displaying differences of need and culture. Nevertheless all the sample programs studied indicated that radio is an important means of adult education, arousing interests in the people and furnishing some basic information.

The effect of many of the programs could be seen in the multitude of action projects carried forward and in the change of interests and outlook of the people in the radio area. This was especially evident in Canada, Colombia and India. In the United States, because of the diversity of sources of information open to the people, it was hard to tell how effective radio is. However, the fact that people correspond frequently

ask for program bulletins and other publications, shows that they benefit a great deal from radio programs. Further, interviews with the people directly concerned in programming adult education revealed that there is a gap in knowledge of the audience, and that no audience study of any major quality has been done in recent years. A study of education at radio audiences in this country is long overdue.

The following few generalizations could safely be made on the basis of this study. These are only tentative and their value will depend on future studies of similar programs in other parts of the world.

- (1) Radio is a strong and valuable medium of adult education.

Subjects of an informational nature could be easily taught to the people via radio.

- (2) The quality and lasting effects of radio education are strengthened if reinforced through the use of the printed page and audio-visual materials. This is especially true in relation to subjects of a practical nature that need illustration to be carried on successfully.

- (3) Field workers are a necessity in educational broadcasting.

Radio broadcasts can arouse interest but it is the field worker who can bring to fruition the ideas expressed over the air; furthermore, they are important in organizing groups, in promotion, and in evaluation of programs. They also serve as a go-between for the station and the public, thus creating a

two-way system of communication.

- (4) Group listening is important. In the economically advanced countries and in urban areas, group listening has not proved to be very successful. There is, in fact, a decline in group listening with increased economic well being. But, group listening is especially important in the newly developing countries because of the education obtainable from group discussion and because group ownership of radio is economical.
- (5) Literacy work by radio alone needs further experimentation. People who have studied the subject have conflicting views about it.
- (6) Public agencies and community organizations are important factors in the use of radio in adult education. The fact that such organizations have established channels of communication with the public helps radio stations reach more people. These agencies and organizations are important at the planning, promotion, utilization, and evaluation stages of radio programs.
- (7) Audience involvement in the planning, promotion and evaluation stages of any program is important. In this way people can identify themselves with the program.
- (8) Programs, especially those in the newly developed nations, must show some immediate results in their initial stages.

This is important in order to gain the confidence of the people.

- (9) Programs should be scheduled at a time suitable for the audience. Stability in scheduling helps keep the audience intact.
- (10) Variation in methods of presentation helps keep up audience interest.
- (11) There should be a balance between educational and recreational programs. Too much educational programming might defeat the aim.
- (12) Knowledge of the culture of the people is imperative in organizing of listening groups.
- (13) Further evaluations of programs is necessary for purposes of constantly revising and improving programs.



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AUTOBIOGRAPHY

I, Solomon Inquai (short for Inque Selassie) was born in Asmara, Eritrea (Ethiopia), July 28, 1931. Starting with church school, I continued my education in public schools in Asmara and Adigrat. Following my completion of elementary education I took two years of teachers' training education in Addis Ababa, Ethiopia, and graduated from there in June, 1949, after which I taught for six years in public schools in different parts of the country. Meanwhile I continued my education by correspondence and by attending summer schools, and was able to matriculate in June, 1955. I joined the University College of Addis Ababa, and was graduated with a B. A. degree with Distinction in 1959. I was awarded a scholarship by the imperial Ethiopian Government, and came here to The Ohio State University in September, 1959. I received my M. A. degree in June, 1961, and continued my studies here. I worked as a graduate assistant with Dr. Edgar Dale since October, 1961. I prepared for the degree of Doctor of Philosophy under the guidance of Dr. Andrew Hendrickson.