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**MASS MEDIA: THE ROLE OF RADIO BROADCASTING
FOR DEVELOPMENT IN TANZANIA**

By

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ABSTRACT

MASS MEDIA: THE ROLE OF RADIO BROADCASTING FOR DEVELOPMENT IN TANZANIA

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The objective of the study was to determine how radio broadcasting in Tanzania can be effectively used for development. The study was based on Literacy Campaign of 1972-75, and on the premise that Tanzania has chosen radio broadcasting as a basic means for disseminating information.

A careful review of library documentation as well as a number of relevant interviews were done. The review of literature indicated that radio has been used for development purposes in many countries. The study also indicated that radio broadcasting must be supplemented by other media to be effectively used for development. The survey revealed that radio broadcasting suffers from a lack of autonomy and audience-oriented research. Finally, it was noted that future economic and social development through radio broadcasting, will depend in part, on Tanzania government leadership and its understanding of the integrative role of media in development

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CHAPTER I

INTRODUCTION

General Information

The invention of radio, like print, has simplified the dissemination of information. The world seems smaller than it originally was. Either by lifting up a phone or by a dial of a radio, one sends or receives messages from the channel of his or her choice. Nations, groups and individuals use radio for swift dissemination of information to the targeted audience. Like television, radio is reaching millions of people from one source with a similar message. Unlike television, radio can be carried into a pocket, listened to as you work, walk, drive or while you are doing something else. Television, however, calls upon your presence. Your eyes have to be involved with the movement of the pictures portrayed. Again, radio penetrates even into the most remote part of the country, free from electricity.

Purpose

It is because of this capability which radio has that many developing nations are deciding to utilize it to its utmost. And yet the degree to which radio is used effectively for national development plans suggests a need for further investigation. It is the purpose of this study

to find out how radio broadcasting in Tanzania can be effectively used for social and economic development.

Background

This study hinges on the concern that Tanzania radio broadcasting, as one of the major government tools for development, ought to participate fully in the processing and the dissemination of information needed by the people to enhance the nations' social and economic development. Such being the case, the flow of information, the content of information, the target and the timing have to be calculated if such information is to be beneficial.

After the attainment of political independence in 1961, Tanzania realized that it was important to be socially and economically independent. To achieve this goal, the government used various strategies in an attempt to involve all individuals in the national development. Success has been very marginal, partly because the dissemination of information to the millions of Tanzanians scattered all over the country has met with considerable difficulties. However, little seems to have been done to find out how effectively information can be disseminated to the relevant audience. It is my concern that an information medium like radio should be given a priority because of the central role it plays in development process. By disseminating pertinent information, the targeted audience will be given an awareness of social and economic problems prevalent in the

country.

Radio broadcasting has been a choice in many developing nations as one of the most appropriate technologies for dissemination of information. It is also recognized as a major medium for mass mobility and development (McAnany 1973). In Tanzania, radio has already played a significant role in two major nation-wide development campaigns, namely Mtu ni Afya (Man is Health) and Literacy.

Questions have been asked about the role of radio broadcasting for development in developing countries. More important is the role radio broadcasting plays in the developing countries whose radio (and other media) is owned and controlled by the government. In regard to the media control in Tanzania, Mwakyembe (1973) says, "personnel have always maintained that the performance could have been better had it not been for the problems they encountered while going about their duties." One of Mwakyembe's concerns in Tanzania's media is that "media are given low priority in the country's development policy."

Research Rationale

Tanzania committed herself to fighting ignorance, disease and poverty from the time she attained independence. Since development is of "things" is not necessary but of man, Tanzania gave priority to the war, fighting against the above three "enemies." But to be able to win this battle,

the nation needs to be informed, and to have its role to be clearly defined. Such information in Tanzania can only be disseminated widely and fast through radio broadcasting. Thus, it is the duty of Tanzania to ascertain that the means of disseminating information to the nation, especially radio broadcasting services, are efficient.

The main objective of this study is to understand how broadcasting in Tanzania can be effectively used for social and economic development. Implicit in the above objective, the following are the specific objectives:

1. To find out what role broadcasting has and will play in the social and economic development.
2. To find out what role radio broadcasting played in Tanzania during the nation-wide development campaign--Literacy.
3. To suggest the role radio broadcasting can continue to play more effectively in social and economic development of Tanzania.

Research Questions:

It is my objective that this research will be able to answer the following questions:

1. What role can radio play for the social and economic development of a nation? A theoretical framework of radio broadcasting for development will be discussed.
2. What role did radio broadcasting in Tanzania play during the nation-wide development campaign (Literacy)?

What were the problems encountered in the campaign and why? Of interest will be to find out the current problems and how they are trying to overcome them.

3. What are the other social and economic development roles that radio broadcasting can play in Tanzania? (This will take into consideration Tanzania's present socio-economic and political situation.)

Methodology

Materials included in this study are those which give information on the theoretical perspective of the use of radio broadcasting for development: materials on the role played by radio broadcasting during the nation-wide development campaign in Tanzania; and those materials that indicate the present socio-economic and political situation of Tanzania.

Since this study is mainly a library research, information is gathered from libraries and various other sources. These include Michigan State University libraries (in Lansing, Michigan): the main library, Applegate library in the College of Communication, Arts and Sciences, and the International Networks in Education and Development (INET) library in the College of Education. Other sources include the Clearinghouse on Development Communication library in Washington, D.C., a division of Academy for Educational Development, and the Tanzanian Embassy in Washington, D.C.

Substantial information from various individuals, especially those who worked directly or indirectly with radio broadcasting in Tanzania are included in this research. Information from such leaders and specialists in the area were gathered through correspondence and or interviews.

Limitation of the Study:

It should be recognized that the findings of this study will not be generalized beyond the limits of Tanzania Radio Broadcasting Services and the development of Tanzania. Considerable care is exercised in making interpretation of the material collected to make this research as objective and as systematic as possible.

Significance of the Study

This study is centered on development as a major priority of Tanzania in all its planning. The research gives suggestions on the use of mass media, specifically radio broadcasting for development. In addition, the suggestions included at the end of this study may aid decision-makers to integrate radio and other mass media with other government institutions in the development of the nation.

While the research focuses on the development of Tanzania, the theory provided is open for adoption and re-definition for the use in other developing nations. It is

my hope that the findings and suggestions incorporated here, will provide a better insight in preparing future communication strategy that will bring about the desired social and economic change in the development of Tanzania.

THE NATION

Tanzania, an East African Republic with a population of over 21 million was formed by the 1964 union of Tanganyika and the island of Zanzibar. Mainland Tanzania was a German colony from the 19th century until the end of World War I, when it became a League of Nations mandate territory and later a U.N. trust territory under British administration.

Geographically, Tanzania is known as the land of Kilimanjaro, the highest mountain in Africa. Tanzania is bordered by Kenya and Uganda in the north, washed by the clear and sweet water of the second largest lake of the world, Lake Victoria. In the west lies Zaire, Burundi and Ruanda; whereas Zambia, Malawi and Mozambique are south of the country. Tanzania enjoys the coastal line which lies in the east with the vast Indian Ocean.

Tanzania is a mountaineous country, except in the central regions and the coastal area which runs from Tanga in the north to Mtwara in the south. The rains fall heavily between November and mid-April. From mid-April to the beginning of November, the land is dry in most parts of the country, making impossible in some places for the cultivation of anything. Irrigation systems have started in various areas to combat drought problems which usually

result in hunger.

About 80 percent of the people in Tanzania live in rural areas. Their occupation is based on the production of farm products. Literature suggests that literacy has climbed from 30 percent to 80 percent in less than five years, a subject which has been given special attention in this research.

Tanzania came to independence in December 1961, with several social-political characteristics that would prove to be important advantages in its future development. Unlike other African nations, Tanzania does not have a single dominant societal group (otherwise called "tribe"). This condition has allowed the developmental efforts to go forward without any organized opposition that such a group might provide. In addition, most of the people in Tanzania speak Kiswahili, a language which has offered much unification among societal groups in the nation.

But perhaps the most important precondition to Tanzania's later development was the dominance of the Tanganyika African Nation Union (TANU) party, which under the guidance of the energetic and philosophical leader, Julius K. Nyerere, had brought the nation to independence. Although TANU had planned little for the time following independence, it had conceptualized ideology within which plans were to be formulated. This was used as a work-bench for the kind of socialism that was to be the vehicle for

development efforts in Tanzania.

The TANU was the only popular party and the only to win a seat in local and national election. It became the only Tanzanian official ruling party in 1965 and joined other Africana states under the one-party-state system.

The TANU, which later came to be known as Chama Cha Mapinduzi (CCM) or a Revolutionary party in 1977 (as a combination of TANU and Afro-Shiraz Party of Zanzibar) has continued to play a unique role in the development efforts in Tanzania. The CCM interprets socialism to the people, and through its understanding of the people, serves as the communication system between the people and the government. From the words of the President of Tanzania at that time, the TANU party is a

two-way, all-weather road, along which the purpose, plans, and problems of the government can travel to the people; at the same time as ideas desires and misunderstandings of the people can travel direct to the government (Mshangama, 1971).

Julius K. Nyerere who was prime minister, and later the first president of Tanzania in 1961 was re-elected president in 1965, 1970, 1975 and 1980. His re-election has always been possible because of the interest of the majority of the citizens of Tanzania who have always cast their votes for him. Again and again, Nyerere had indicated the intent of "stepping down" and letting someone else run for the presidency, but some of the Tanzanian leaders in the party system seemed to indicate that the time for someone else as

president apart from Nyerere had not yet come. It was not until 1985, that these leaders (otherwise called "wazee") accepted Nyerere's desire of not running again for the presidency.

From the expressions of the leadership he has given to the nation, Nyerere has always seen unity and cooperative endeavors as essential to African development, and even offered to delay Tanzania's own independence if the colonial government and the other East African nations could agree to become independent together as a united East African Federation. Although President Nyerere adheres to the principles of public ownership and control, universal hard work, an egalitarianism, he sees the Tanzanian brand of socialism as capable of borrowing from any system which does not interfere with Tanzanian self-determination. He is committed to democratic processes, non-classism (non-racism) and to change through persuasion rather than coercion. He has shown himself willing to undertake fundamental change and to experiment with new methods of achieving the goals of development.

Although the beginning of what was to become the Tanzanian brand of socialism and self-determination was present at independence, it took several years for these ideas to crystallize and for structural changes to begin to occur. The institutions of colonialism, with their emphasis on centralized control, still remained. One wonders why

such was the case. Yet, the need to operate with a degree of stability competed with the need to institute change.

To give an example: the first five year development plan, covering the period from 1964 to 1969, depended on foreign aid, an aid which in light of colonial experiences was viewed as a right. The realization that such aid, irrespective of whether or not it was deserved, was not forthcoming combined with the realization that no amount of outside help could create a nation of "not only good farmers but good thinkers able to judge for themselves" (Nyerere, 1967), resulted in the dramatic events of 1967.

The movement to the left, which Nyerere graphically described as "groping our way forward towards socialism" (Nyerere 1968), took an historic turn with President Nyerere's presentation of the Arusha Declaration to the annual meeting of the national conference of TANU in February, 1967 in Arusha. This document made socialism and self-reliance the central focus in the national development. It highlighted the ideological commitment to democracy and egalitarianism, and to achieve these goals it set out plans for the nation to establish ownership of the commanding heights of the economy and to limit the opportunities for leadership to entrench itself as a privileged class.

To give an example, no leader was allowed to collect more than one salary, nor to own a home for income purposes. Although it had long been recognized that the wealth of the

nation lay in its people and its land, the Arusha Declaration placed a new emphasis on ruralization. The Arusha Declaration institutionalized a socialism in which all Tanzanians of all races and classes were invited to participate. It is always important to note that institutionalizing something does not always mean acceptance as a working policy. The fact that socialism was institutionalized in Tanzania, does not suggest that all Tanzanians worked harmoniously in seeing its development.

The Arusha Declaration was followed by a series of policy statements which attempted to spell out the meaning of socialism and self-reliance in the realities of life and development. For example, as stated by Ingle (1972) the emphasis on rural development was not a new one, but it seemed to need constant restating. At an address at the opening of Morogoro Agriculture College (now known as Sokoine University) in November 1965, Nyerere lamented: "to talk of the importance of agriculture is like playing a record that has been heard too often."

In Tanzania, socialism was interpreted to mean the concentration of development potential on the poorest classes of the nations, namely, the rural peasants. Under the emerging theory of development, all citizens were to be integrated into the social mainstream. Rural residents were relieved of the head tax, members of the bureaucracy accepted salary cuts, and additional taxes were

levied on wage earners. The statement that "the more you earn the more you pay" was fulfilled to its iota. While these measures were calculated for the success, one wonders how effective they were. For a time these measures worked all right. But today, there has been a reintroduction of the head tax to every citizen. Either removing the head tax did not work as it was planned, or there was an underestimation of what it takes to develop a nation under the ideology of Ujamaa system.

As part of the integration process, emphasis in development was at the level of the village. Education was seen as most important when directly related to village life. Villagers and students were expected to interact, each learning from and teaching the other. Primary schools were encouraged to take part in self-help projects while secondary schools were encouraged to be self-supporting. Unfortunately, university students were not involved in this self-help education. It would have been encouraging to see university students working hand in hand with other students in the nation to defray the cost of running those schools. On the contrary, university students received a sum of money as a monthly allowance without doing any work either for the university or for the nation's development.

The emphasis of participation and self-reliance meant not only integrating all Tanzanians into national life, but also systematically wresting control of the nation from all

non-Tanzanians. A massive effort was launched to ensure total Tanzanization (jobs held by citizens irrespective of race) of both the civil service and the parastatal corporations. Over 90 percent of all occupied civil service positions were filled by citizens in 1971, compared with only 26 percent at independence (Economic Survey, 1972). Tanzanization of the parastatals proceeded more slowly, due partly to the draining of qualified Tanzanians to the Civil Service. And although there was a projection that by 1980 there would be a localization of the civil service, this has not been fully reached due to many unforeseen constraints which Tanzania faced during the latter part of the 1970s.

Nyerere's unique combination of ideological commitment and strategic flexibility has baffled many outside Tanzania watchers. He has been called an "ideological pragmatist" while he has himself termed the Tanzanian model of development "revolution by evolution" and the true African revolutionary a "realistic idealist" (Speech to National Assembly, United Arab Republic, April, 1967). This eclectic approach to development translates into a willingness to associate economically with any nation, East or West, which does not violate ideological principles or attempt to interfere with Tanzanian self-determination. This policy allows the consideration of any offer of aid as long as the aid does not deflect development from the desired path. However, when an ideological principle is to be violated

because of the aid, Tanzania will show itself unwilling to compromise even if severe losses will be the result.

The case in point is Tanzania's dealing with the International Monetary Fund (IMF) which repeatedly has called Tanzania to devalue her shilling from 80 to the dollar to 35. This Tanzania has not accepted. In 1985 however Tanzania accepted to devalue her shilling at 18 to the dollar. Speaking on the issue as interviewed by Africa Report (December 1985), Nyerere explained:

We oppose devaluation--but not on some socialist grounds . . . When we started the debate with the IMF some six years ago, it was 8 shillings to the dollar, but now they want 35. There is no socialist value of the Tanzanian shilling in relation to the dollar. It could be 100 shillings to the dollar, it does not matter. The problem is that I want to see the effect of devaluation at that time on our people, what it will mean.

Then, Tanzania has chosen to limit itself ideologically and refuses to limit itself politically. This policy of non-alignment, or in Nyerere's phrase, "not letting our friends choose our enemies," has caused distress among Western nations, a distress which in the past has been translated into sanctions against Tanzania's independent stand.

As a result of the policy of non-alignment the pattern of Tanzania's foreign aid has changed drastically since independence. In 1966, the United Kingdom accounted for over 60 percent of all bilateral aid. In 1972, the United Kingdom accounted for only about 5 percent of all aid while no single nation contributed more than 30 percent of

Tanzania's total aid (computed from data in the Economic Survey, 1970-1971). Mazrui suggests there are only two ways of dealing with aid while remaining self-determining, that is, either reject it or diversify the sources of aid to such an extent that no nation can place you in a position of dependence on it. Tanzania is attempting to chart a course based on diversification.

Decentralization

Most of the people in Tanzania live in scattered, isolated homesteads. Ujamaa Vijijini, or socialism in villages, was a major policy implication of the Arusha Declaration. Ujamaa Vijijini emphasized how people could "live together and work together for the good of all." The emphasis was on relocating to Ujamaa villages where the people could set up meaningful cooperative production-distribution activities. This arrangement would also allow the government to supply adequate social facilities. While the idea was a good one in view of the developmental effort of the nation, the idea in most part, did not work. For one thing, some authorities forced individuals from their original domaine to the Ujamaa village. And yet these leaders would act under the name of the government.

The base on which true decentralization could develop was present in the concept of Ujamaa villages. Although the number of Ujamaa villages created (and the significant social transformation that has taken place in many of them)

is remarkable, the majority of the population has not been involved and the emphasis in recent years appears to have changed. The call by President Nyerere in the late 1970s for "villagization" in those areas where traditional people live in scattered areas was even intensified. Simultaneously, existing villages were urged to press on with intensified cooperative activities.

The second Five-Year Development Plan (1969-1974) underscored the desire to return planning responsibility to local units. It stated that Ujamaa villages would be given priority in decisions concerning the allocation of resources and that ways must be found to ensure that the allocation of resources was in accordance with the wishes and requirements of the Ujamaa village committees. It was in response to this recognition of the requirement for greater local participation that attention turned to attempts to decentralize authority and services and to make government at all levels more responsive to the needs of rural areas.

Local planning as it was to emerge, had a precursor in the Rural Development Fund, an arrangement to make monies available for self-help projects which were initiated locally. In 1969, President Nyerere announced a "fundamental and potentially revolutionary decision." A year later, it was realized that structural as well as attitudinal changes were necessary in order to foster the goals of decentralization.

In 1971, a TANU document, Mwongozo, made participation a central tenet of national policy as well as a strategy to achieve decentralization. According to TANU Guidelines (1971) "If development is to benefit the people, the people must participate in considering, planning, and implementing their development plans." This document turned the nation's attention to the importance of planning by the people themselves. The handing of authority to the people represented an act of faith on the part of the central government that the people recognized the value of the socialist path they had been traveling (until then by central direction). It reflected a belief also in a strong consensus between the top level of government and the rural peasant concerning how development should proceed. Yet, an average person would possibly not say how involved he or she is in planning for the nation's development. While it may be so outlined in principle, the involvement of citizens may be hardly seen in practice.

This policy made explicitly the judgment that less growth with greater participation was to be preferred to more growth with less participation. The center was to be viewed as the responding, not the directing body. In January 1972, President Nyerere broadcast an explanation of this policy direction to the people, and the implementation began soon after to help make decentralization a reality. The growth has not shown throughout the years, there has not

been a developmental effort toward Nyerere's ideology. This is either because of the problems of implementation or a lack of understanding of his philosophy by Nyerere's co-leaders or both.

Summary

History, the geographical location of Tanzania, political ideology, and economic aspects have all contributed to the kind of media Tanzania has and will continue to have, and the impact of media in the overall national development. The language--Kiswahili--has played a major role in the unification of the many societal groups scattered throughout Tanzania. More important is the energetic and philosophical leadership of Julius K. Nyerere for over twenty years as president of Tanzania.

The future economy and social development process of mass media in Tanzania, and especially radio broadcasting, will depend in part on the leadership of the nation as well as the insightful integration of media with other tools for the development of the nation. Policies do not work if they are not accepted by those who do the implementation. In order for the people to cooperate with authority, development ideas have to be translated from the blueprint to actions.

CHAPTER II

REVIEW OF THE LITERATURE

An important element in the identification and nature of the research involves an investigation of previous studies and literature on the subject. In this chapter, an attempt is made to review the research literature relevant to the study of radio broadcasting for the development of Tanzania. A broad view of literature on the theoretical perspective of radio broadcasting for development is taken into consideration.

This chapter is divided into four sections: radio broadcasting in Africa; broadcasting for development; broadcasting for literacy; and a summary.

Radio Broadcasting in Africa

The continent of Africa is experiencing the growth of mass communication today. Radio and television broadcasting industries are increasing in Africa. While television has not yet been widely introduced, cheap transistor radios have brought the spoken word to millions of rural and urban Africans. In most countries in Africa, broadcasting is directly controlled by the government. The idea of control is not necessarily the invention of leaders of these independent countries. To be sure, such concepts of control

were introduced years ago by many of the colonial powers, especially the British. As observed by Ainslie (1966), "Africa broadcasting . . . tends away from the concept of broadcasting as a function independent of the British . . . in colonial days" (p. 174). What one sees in Africa is the legislation of broadcasting under direct ministerial control. In most cases, under the Ministry of Information. Whether such a move has helped the development of these countries in Africa, depends on what development itself is (a section to be treated separate in this research), and how a given country prioritizes her development programs.

Kargbo (1974) in his studies of African media says

The plight of Africa's news media has been, and still is, directly related to the circumstance that they are a Western import, and as such, a byproduct of European Colonialism. Both print and broadcast came from outside, with the European incursion so that neither journalism nor mass communication were indigenous to African society. (p. 46)

Rainhold (1977) concluded that there is a great dominance of foreign influence in Africa even in the area of broadcasting. For instance, the largest part of the industrial products used in Africa are still produced overseas. These include radios, televisions, telephones, school equipments et cetera, which in most cases, are imported along with the cultural background.

Media have been, not only a means of dissemination of information to individuals, but they have also been used to bring individuals together; as observed by Kargbo (1974). Kargbo's emphasis is that Africans have been, for long time,

isolated from each other and from the outside world. But media have brought not only the knowledge of each other, but also that of the outside world.

Broadcasting for Development

From the time Fisk and Lazarfeld (1945) introduced the work of the office of Radio Research, a division of the Bureau of Applied Social Research in Columbia University, researchers have been more interested in field researching the role of radio in various developmental aspects. Fisk and Lazarfelds attention was directed to the technique of radio research, including surveys of listening habits and more specialized research pertaining to the effectiveness of one section or element of media programs.

At that time, Fisk and Lazarfeld contended t h there were at least six characteristics of radio which distinguish it from other media. The most significant characteristics picked up were; radio's accessibility and the auditory perception. The combination of its accessibility with its reliance on auditory perception enables people to listen while carrying on a variety of other activities which do not necessarily interfere with their perception.

* UNESCO's activity in exploring the use of radio for development in the developing countries has been rewarding. In a study of radio and television in Asia (in UNESCO Report 1967), some of the conclusions drawn were that, radio could be an instrument to promote social and economic development

and expand the educational systems of less developed countries. According to the UNESCO report, this was due to the independence from traditional ground communication, instant and flexible production, emotional and intellectual appeal, individual or group participation, cheapness of production and reception, lack of necessity for electricity and personalism.

The above conditions are especially true for Asian and African countries which were and are characterized by a small percentage of school age population, irregular distribution of educational facilities and opportunities, and the scatteredness of distribution of persons in these countries. Thus, UNESCO (1980) in Many Voices One World suggests that the inter-link between development and communication be studied. It also suggests that the developmental models of the past utilized communication to disseminate information to make people aware of "benefits" to come from the "sacrifices" required for development. The concern is that such a model is deficient in that there is no active involvement by the people in making development their own responsibility.

X Riitho (1971) describes uses of radio which offer some obvious advantages as a communication medium for family planning education in Africa. The program consisted of various broadcasting in such formats as short messages, spot announcements, interviews, panels, talks et cetera. In

introducing the context, local customs, holidays, and taboos were taken into consideration. Problems including getting the villagers used to fixed schedules, nation-wide scheduling, the uniqueness of the radio, and the fact that only six percent of the population owned radios were also apparent.

Media have been used for development in Africa for a long time, but there has been a drawback in finding out what could be done to make media work for development. Spurr (1952) gives an account in his report on the use of mass media for development at that early date. He says that an experiment was done in the use of films for the agricultural and health education of the Sukuma in Tanzania. The intent of the film was to try to use a different propaganda than the traditional form of information dissemination which was then used by the Sukuma.

Spurr (1952b) says elsewhere that the colonial file services were set up to encourage the government of Kenya, Uganda and Tanzania to form groups for the production of basic educational films for Africa.

In his study of mass media, Reinhold (1979) concluded that mass media in general works as a strategy for the social change. To him, what development scholars have described as "collaborative and participatory communication as a strategy for social change in a given nation" will only be visible when people and systems begin to change, and the "effectiveness of the medium of communication depends

essentially on the overall organization of services into which it is integrated and the socio-political framework in which it operates. In the same manner, Schramm (1964) pointed out that for "national development, the mass media are agents of social change" (p. 65).

4 Jamison and McAnany (1978) have maintained that "radio is the single most pervasive means of communication with the majority of the world's population, and that many countries will use . . . to promote development goals" (p. 59). There are many ways radio may be used for developmental purposes. Perhaps one of the major uses of radio is for information. As Rogers and Shoemaker (1971) suggest, if innovation of a particular product has to take place, the first stage must be the awareness. And awareness is promoted, in most cases, through mass media like radio. Likewise, media is used to inform a large illiterate population in matters of politics or development plans as found in Colclough and Crowley (1974) studies of Botswana broadcasting.

The use of a humorous 15-minute drama by the Voice of Kenya was aimed at motivation. According to UNICEF (1975) the drama is intended to get rural listeners to think about their families' health problems. Such was the case in USA when the operas were so common in the 1950s. Another example of motivation would include the study of Hall and Dodds (1977) in the health and food growing campaigns in Tanzania.

* In recent years, radio has been used to teach skills in many developing countries. Tanzania, for example (Hall and Dodds, 1977), used radio and printed materials to teach courses in village bookkeeping, boiling water before drinking, et cetera.

The importance of radio as an instructional medium had been previously pointed out by the European Broadcasting Union's International Conference on Educational Radio and Television (1967). A 600 page report was documented discussing the applications of instructional radio from all parts of the world.

There are also some studies which claim that radio has been used to change behavior of the target group. Those who have engaged in such studies include Hudson (1977), who used radio for meeting arrangements; Hall and Dodds (1977) claim to have used radio as the only feasible means in instructing rural dwellers in Tanzania on how to vote for the first time, and Manoff (1975) whose radio spot in Ecuador instructed that iodized salt be added to the diet.

7 Peigh et al (1979) view radio as a powerful medium for improving the quality of life whether it be in a developed or developing country. Likewise Khair (1973) points out that such a powerful and effective means of mass communication would support developmental functions in various developing countries. It can not be overemphasized that radio, just as any other modern technological discovery, stands as a major means for development if it is

wisely utilized.

Abell (1965) on the other hand, conducted a study of the Farm Radio Forum Project in Ghana. The project which was carried out in eight villages, divided into four groups; two for experimental purposes, and the other two as control villages. Through pre- and post-test broadcast questionnaires, it was found the listening groups contributed to villagers' comprehension of inter-village cooperation, the formation of cooperatives and better food nutrition.

Matiko (1976) writes about Tanzania radio campaigns within the context of Tanzania's approach to education for self-reliance and health. Matiko gives historical perspective, planning and implementation (including problems encountered) and evaluation of the campaigns. Riitho (1971) in his article, "Radio in Family Planning in Africa" makes comments that family planning through radio in Kenya, proved to be useful for the distribution of family planning information. In a like manner, Berrigan (1975) points out the role of media in teaching underdeveloped nations about birth control methods and that it has been very successful.

X It remains true that without the spoken word through a medium like radio, many people in the developing nations would not have heard about the "good news" on healthful living. As Atkin (1981) emphasized, the review of theory and research has indicated that mass media can play an

important role in communicating health information not only to adults, but also to a young audience.

Literature on Radio and Literacy

Radio broadcasting in conjunction with other media have reached their way to training illiterate people how to read and write. Such a contribution of broadcasting is proving to be of paramount importance in the developing countries.

Maddison (1971) made a study covering forty nations giving brief summaries on the use of radio and television in adult literacy work. He concludes that broadcasting has brought about a tremendous change in reading and writing on the part of the illiterates in the few years adult programs have been aired. Van Bol and Fakhfakh (1971) compiled more than 2,000 entries of published works and periodical articles on the use of radio for literacy showing how extensive radio broadcasting has been used for literacy.

Practical advice and guidance on the use of radio and television broadcasting in adult education has been given by Waniewicz (1972). His practical information is best suited to educational planners and administrators, educators and those responsible for curriculum development and teaching methodology, field work organizers as well as broadcasting administrators and producers, especially those in the developing countries.

Mason (1958) gives his experience on programs in Upare in Tanzania where teaching and writing for the community

development was done at that early date. He also points out that they had newspapers Habari za Upare (Pare News) and Mambo Leo (Daily News), and that these newspapers were the organ of the local administration as a forum for the citizens.

Brumberg (1972) provides an excellent overview of Action Cultural Popular (ACPO) experiences. The ACPO was established in Colombia in 1947. Broadcasting as "Radio Sutatenza" it has become the most important institution in the field of popular education in Colombia and is a model for the promotion of rural development in all Latin America.

Some of the findings evident to Brumberg were: mass media education programs combining radio, printed materials and local staff, appears to be effective in teaching campesi nos (peasants) to read and write. Multiple media must be employed in a coordinated manner, and personal contacts must be eliminated. The educational content of mass media a program need to be practical and motivational, appliable and applied. In a mass education program that seeks to treat the "whole man" a clear ideological stance is important. He says that a mass education program must gain the support and approval of the local power structure if it has to be effective within a given community.

In his analysis, Brumberg says that mass media educational programs require effective feedback mechanisms to ensure that the right messages are being broadcast, that they are being accurately perceived and that a loyal

listening audience is being built up while the learning offered is being practiced. An important element included in Brumberg's research is that a mass education program should be a long term effort and should depend in large part on the presence of other development inputs into rural communities.

In view of the importance of radio broadcasting in Tanzania, Ndugu Wakil (1965) then minister for Information and Broadcasting, emphasized that an illiterate country should use the radio to explain to the people the nation's development projects.

Without doubt, radio broadcasting has its limitations. In his analysis of "Radio and the Educational Needs of Africa" Quarmyne (1985) points out that the use of radio as a stand-alone system, requires creative compensation for interpersonal and other support inputs. Likewise in the author's interview with Peter Spain (who was working with A.I.D. to introduce and expand the use of interactive radio in schools in developing countries), Spain (1985) emphasized that broadcasting ceases to be a means of communication if there is no interaction between the source and the receiver. Thus broadcasting must depend on other interpersonal communication or otherwise for the medium to be "alive". There must be feedback from the receiver. In this way, radio can accomplish its goals.

Summary

Broadcasting for development in developing nations has become one means of bringing about change in the nation. In spite of the complex situation African countries have, Africa has accepted to try the use of media in reaching the once unreached masses. The role, as it has been established, has been not only to inform, but also to bring about some tangeable results in the lives of individuals.

Throughout the world, radio has been used as a major force for improvement of people's lives. The promotion of social development has for a long time been realized. Yet, there is another side of it. That is, radio has been used by developing nations to promote healthful living through health campaigns, as well as for eradicating illiteracy through literacy campaigns.

As Schuphan and Peigh et al (1979) declared, broadcasting serves a threefold purpose: the maintenance, extension and transmission of a culture. It must concern itself with emergent values, but it must concern itself even more with those transmitted values without which no society can achieve continuity and stability.

It is therefore, necessary that such a powerful medium be explored and utilized to its utmost for the development of a nation. To do this, several considerations ought to be looked upon if such a medium is to produce the desired outcome. Having said this, it remains to see the

theoretical perspective of radio broadcasting for a nation's development. The following chapter has been designed just for that.

CHAPTER III

A Conceptual Framework of Radio Broadcasting For Development

Introduction

This chapter is designed to outline some concepts that explain the use of radio broadcasting for economic and social development. There are two main sections included: the first section gives the concepts or definitions of what development is. The second section deals with the role of broadcasting in fulfilling what has been described as development.

In the section dealing with the definition of development, an attempt has been made not only to define what development is, but also to pinpoint some important variables related to development. For example, brief discussions have been included on what causes underdevelopment: discussions on dependency theory and some strategies which could be used to overcome dependency.

The section on the role of broadcasting for a nation's development points out some theoretical aspects of radio broadcasting for development: the relationship of broadcasting to a government; and some aspects of balancing developmental achievements as perceived by a social group and as weighed by philosopher William James' model (to be

discussed later).

Background

A review of the literature on economic development leaves one strong impression: most economic development writers assume an outside intervention, usually by professional staff, as the focus of development activity in a given country. The possibility of self-perpetuating, completely independent development is not always considered. There is also confusion and contradiction resulting from different conceptions of the development definition and its process.

As observed by Coombs (1973) the general literature on development is not very helpful in answering questions such as the role of rural areas on national development; the criteria and evidence appropriate to judge progress of rural development; and the manner in which the process of rural development gets started and unfolds (p. 20). Part of the reason for such observation is that much of the literature on development tends to be quite general and theoretical, focusing on national needs. In order to answer Coombs, attention must be focused on the human element and the perspective must include that of development from the local upward as well as from the national level downward.

SECTION ONE

Meaning of Development

Individuals, especially those from what has been called "undeveloped" nations (the terms "developed" or "undeveloped"; "first world" or "third world" are used only to express some commonly understood concepts; the author does not share the concepts and the meanings assigned to these terms), have been searching for the meaning of development. What is "development"? What labels one country as "developed" and another as "undeveloped"? What causes undevelopment and what are the obstacles of development?--are questions which always perplex modern scholars in developing nations.

In the past, definitions of development have always evolved around a model which heavily emphasizes GNP. Today, the emphasis is turning from "things" to "people." Emphasis on the improvements in people's lives, and changes in socio-economic relationships within and between countries which help to make such improvements possible is evident. It is today, that such view is being translated from concepts into actions.

The dominant view of the UN on the definition of development has been characterized by the existing technology of the US and European countries, where "macro" social and economic indicators such as GNP growth, has been the measure of "success." But as far as the definition of

"development" is concerned, hardly do two individuals agree in all its aspects. Below, are examples of some definitions as provided by different developmental scholars:

Rogers (1976) defines development as

a widely participatory process of social change in a society, intended to bring about both social and material advancement (including greater equality, freedom, and other valued qualities) for the majority of the people through their gaining greater control over their environment (p. 346).

Rogers's 1976 definition of development is a great improvement from his former 1969 definition in which he suggested development to be a

great type of social change in which new ideas are introduced into a social system in order to produce higher per capita income and levels of living through more modern production methods and improved social organization.

It is an improvement in that the focus on "higher per capita income" and "new ideas" which are introduced do not say where such ideas come from. Thus, the focus is changed from income to a general "social and material advancement."

Ihayatullah (1981) suggests that

development is a change toward patterns of society that allow better realization of human values, that allow a society greater control over its environment and over its own political destiny, and that enables its individuals to gain increased control over themselves (p. 101).

According to Streeten as quoted by Tadero (1977), he suggests that development be defined as

an attack on the chief evils of the world today; malnutrition, disease, illiteracy, slums, unemployment and inequality. Measured in terms of aggregate growth rates, development has been a great success. But measured in terms of jobs, justice and the elimination of poverty, it has been a failure or only a partial success (p. 68).

In his words, Tadero says:

Development must therefore be conceived of as a multidimensional process involving major change in social structure, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of absolute poverty. Development in its essence, must represent the entire gamut of change by which an entire social system, tuned to the diverse basic needs and desires of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory and toward a situation or condition of life regarded as materially and spiritually 'better' (p. 71).

Tadero points out that "development" should be seen as both a physical reality as well as a state of mind in which society has, through some combination of social, economic, and institutional processes, secured the means of obtaining a better life. Regardless of the components of the "better life," development in all societies, suggests Tadero, must have at least the following objectives:

1. To increase the availability and widen the distribution of basic life-sustaining goods such as food, shelter, health and protection.
2. To raise levels of living including, in addition to higher incomes, the provision of more jobs, better education, and greater attention to cultural and humanistic values, all of which will serve not only to enhance material well-being but also to generate greater individual and national self-esteem
3. To expand the range of economic and social choice to individuals and nations by freeing them from servitude and dependence, not only in relation to other people and nation-states, but also to the forces of ignorance and human misery (p. 73).

At a later time, Rogers (1976) decided to abbreviate his definition of development by saying that it is "a purposeful change toward a kind of social and economic system that a country decides it wants" (p. 347). This is perhaps what many people in developing nations would see as a fit-in-the-puzzle definition of development.

Development Within a Social Group

Development means change, that is, change in people's attitude, values and institutions. It means dynamic alterations of fabric of all societies, that is, in the already highly industrialized countries of Western Europe, North America, and Japan, as well as in the still developing countries of Africa, Asia and Latin America. Individuals in all these societies are subject to the stresses and conflicts resulting from change. But development cannot simply concern itself with the attainment of economic goals. The development process by its very nature involves some very profound social and cultural transformations as well.

As a country develops economically, there is usually a dramatic population shift from the countryside to the cities. This migration increases unemployment and poverty, and produces vast urban slums. The urban migration also brings an increased awareness of impoverishment. And as levels of education and literacy increase for both men and women, so do the choices and problems.

Perhaps one of the major questions in development one has to ask is the very choice and direction of the development. For instance, who is to say which attitude is more applicable in particular countries: which is the road to "development" and personal fulfillment? Indeed, who is to choose which course to follow--proceeding rapidly to political democracy, or following an alternative course with the hope that democracy will come later? Should the people choose, and if so, how should they do it? Or should a leader and his followers choose, and impose their program of development? As President Julius Nyerere insisted that the choice is not between changing or no change; the choice for Africa is between changing or being changed. Changing our lives under our own direction, or being changed by the impact of forces outside our control.

The concepts and definitions of development may not have clear and universal answers. But it is important that the meaning of what development is and how it is to be understood in a nation's development should be made within the developing countries themselves. Outsiders cannot impose attitudes, nor transplant institutions into cultures that may not be able to use or even understand them. Development can only come in the act of doing. Developing countries, including Tanzania, must make choices in accord with the values of their society, that is, with what the society feels to be ultimately compatible with its ideals and desires.

An oriental fable which suggests the difficulties that result when different cultures come together. It is the story of a monkey and a fish caught in a great flood. Skillfully, the monkey climbed a tree for safety. Looking down, he saw the fish struggling in the current. The monkey succeeded in pulling the fish from the water, but the fish was most ungrateful for this "aid" (See "Attitudes and Values," The Development Puzzle, 1977).

So it is with development. What one values may not necessarily be important to someone else. Or what another wants may not seem desirable to others. Observers, for example, believe that the developing world does not need products such as Coca-Cola. But if they want to put a premium on consumer goods, who is to tell them that they cannot do so? Clearly, the developing countries should be left to make their own decisions about the meaning of development and about what should go into it.

Traditions and Culture in Development

It is true that traditional values of developing countries may present some obstacles to development. Change and development necessitate choices between the old and the new. Often the very beliefs and morals that help people to survive in traditional society give rise to resistance to development. The fatalism inherent in the "Karma" of Hinduism, the "Kismet" of Islam, or "God's Will" of Christianity, may do little to inspire people to make changes to improve their present life.

Patterns of culture which have been used for centuries are not given up overnight. A family planner in Java has difficulty in providing contraceptives because the Javanese believe that God will provide food for all children allowed to be born, hence the number of children one has is not really important. Moreover, many women feel ashamed to accept family planning because they believe that to accept contraceptives implies that they are poor and cannot afford to feed or clothe their children or send them to school. Thus efforts to control population growth--a prerequisite for further development--are often impeded by traditions.

On the other hand, traditions can sometimes be helpful in promoting new techniques for development. In a small village in Panama where the "compesinos" had long used a slash-and-burn technique of agriculture, the villagers willingly accepted fertilizer for their sugar cane crop but shied away from using available tractors or insecticides. They were willing to use the fertilizer because they concluded that it had the same effect as the ashes from the fire used in the traditional method of clearing land; it "fit in" with their traditional techniques, whereas other proposed new methods of agricultural practices did not.

Thus, it is essential that the values and attitudes of people be understood, for it is only then that struggles with development can best be understood and learned. As His Excellency Soedjatmoko (1971) said:

It is a man's vision of the future, his hopes, fears and expectations that determine his actions in the present; his awareness of the past influences him as well. It is impossible to understand the dynamics of a social system responding to new problems and challenges . . . unless one also has an understanding of these hopes and aspirations as well as one of the self-image of the people within that system. And until we take into account how a man in a given society perceives his own problems, his interests and his goals, we really have no clue as to how and why he will react in a particular way and not in another (p. 46).

It is, therefore, necessary to note that any success of the future development strategies in Tanzania, will depend, in part, on the mutual appreciation and acceptance of different cultures, ministries and other organizations which would take part in development within and outside the country.

The Causes of Underdevelopment

One approaches and chooses to solve a problem based upon one's definition of the problem. This is especially applicable to development in the developing nations. For example, the strategy of the UN first development decade (1960-1970) generally assumed that the problem of underdevelopment was a matter of inherent deficiencies--economic, social, and cultural--within the Third World countries. To confront this problem, the Third World needed to "catch up" to technologically advanced countries, through inputs of capital and technology and through adopting modern values.

At present, this deficiency view on the causes of underdevelopment has been challenged by new analyses. The

analyses link the conditions of underdevelopment to a history of unequal power relationships between the Third World and technologically advanced countries, from the era of colonialism to the present. This new view does not suppose that the Third World can "develop" merely by changing certain external relationships. As did the former deficiency perspectives, the historical analysis recognizes that concrete economic and social problems do exist in the Third World.

In contrast to the deficiency perspective, the historical analysis does not see the causes of these problems as inherent. While certain climatic or religious factors in the Third World may have contributed to present social and economic problems, the problems were largely aggravated by colonialism. Today, the problems have a momentum of their own and must be confronted directly.

Thus, the historical analysis points to the need for a two-pronged approach to the problems of underdevelopment: confronting internal economic and social difficulties and changing external relationships with technologically advanced countries.

This redefined view of the causes of underdevelopment should not be considered a total explanation of the problem. However, the view does provide a fuller and more accurate picture than did the deficiency perspective; the historical analysis does not see the causes of these problems as inherent. While certain climatic or religious factors in

the Third World may have contributed to present social and economic problems, the problems were largely aggravated by colonialism. Today, the problems have a momentum of their own and must be confronted directly.

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Traditional Views

Generally, traditional views of underdevelopment have supposed that the absence of certain conditions, present in technologically advanced societies, caused underdevelopment. Szentes (1976) presents what he calls the "lack and lag" theories into five types, based on: 1) quantitative statistical indices; 2) the aggregate of certain criteria and limiting factors, such as unfavorable natural endowments; cultural factors, high population growth rates, et cetera; 3) "specific forms of motion," for example, a cycle limiting factors; 4) the sociological view of a stagnant, traditional society; and 5) Rostow's five stages of economic growth (traditional-transitional-take off-drive to maturity-high mass consumption).

However, the five "lack and lag" theories confused the symptoms of underdevelopment with their causes. Depending on one's definition of the goals of development, some of the indicators and conditions listed above may or may not be representative of underdevelopment. But, these cannot be identified as the causes of underdevelopment. Looking at the details of the five definitions, they all have two shortcomings in their assumptions that: 1) the underdevelopment situation of Third World countries was the same as that of the technologically advanced countries before their own development "revolutions" and 2) that deficiencies within Third World countries were the major force preventing their own development.

Briefly, the two views have been summarized by Goulet and Hudson (1971) that

the first view postulates that while some nations are unfortunately backward, they can evolve in the direction of developed nations if they adopt acceptable behavior and modern goals.

The second view rejects this language as historically unreal. Underdevelopment is not rooted in providence, inferior personality traits, or traditional values. Rather, it exists because the Third World has been the object of systematic subjugation action by the dominant nations. Following centuries of colonialism and neo-colonialism, a world-wide system has been 'aided,' 'technologized,' and 'mutual securitized' into place

Jackson (1965) explained that the traditional analyses of underdevelopment were dominated by theories evolved during the period of the Marshall Plan. When applied to Third World countries these theories proved ineffective because they ignored history.

One should not underestimate the idea that underdevelopment began with colonialism. The so-called developed countries of the world today were un-developed in their pasts, but never underdeveloped (as expressed by Wither and Weaver, 1975). In other words, prior to their industrial revolutions, the resources of technologically advanced countries were largely untapped; however, these countries never experienced the large-scale exploitation of their resources by another country. The underdeveloped condition occurred as a "by-product of development" of the West (as observed by Goulet, 1975) which depended heavily on the low prices of commodities from and markets to the Third World nations. Jackson (1965) explained:

The raw materials were sent out to pay for the original investment. Profits, capital gains, and sometimes ten-fold amortization returned to the metropolitan investors. What local purchasing power was generated was mopped up by the sale of western manufacturers imported through large trading companies.

From the colonial period through the present, Hunt and Sherman (1972) suggest that formal independence has changed the essential patterns of economic relationships very little. The historical analysis of underdevelopment indicates that the fundamental cause of the problem can be attributed to the unequal power relationship between technologically advanced and Third World countries, rather than attributed to Third World countries themselves. While the history of the Third World's unequal relationships to the technologically advanced world may not account for all

the conditions which characterize underdevelopment, the imbalance has undoubtedly had a strong impact on Third World economies, social systems, and cultures.

In a word, historical perspective sheds new light on the causes of underdevelopment. It suggests a causal relationship between the development of some countries and the parallel underdevelopment of others. In contrast, the traditional view represents an example of what has been called by Ryan (1971) "blaming the victim." And developing nations have been held responsible for conditions actually caused by systemic forces.

The Dependency Theory

The distinguishing feature in the unequal relationship between Third World and technologically advanced countries as seen by Dos Santos (1973) is dependency, in which the economies of certain countries are conditioned by the development and expansion of other economies to which the former are subjugated. The dependency theorists believe that the unequal relationships of international trade and investment are beneficial to the technologically advanced countries and detrimental to the Third World.

For example, Frank (1973) characterized underdevelopment as an on-going process, "the development of underdevelopment," caused by the unequal economic relationships between Third World and technologically advanced countries. His historical research, focused mainly on Latin America, showed that countries or regions of those

countries most closely tied to the technologically advanced countries, "metropolises," tended to be least developed.

Hunt and Sherman (1972), for example, noted that U.S. corporations invested \$5.2 billion but transferred to the United States \$14.3 billion in profits, a gain of \$9.1 billion or almost two hundred per cent. Speaking of the unequal distribution of income, Wilber and Weaver (1975) say:

As a result of the highly unequal income distribution created by narrowly based growth, stimulated by foreign business, the upper income groups adopted the consumption patterns of their counterparts in the developed countries. This shaped both the import and domestic manufacturing sectors of the underdeveloped countries. The luxury consumption demands of this group were catered to instead of the subsistence needs of the vast majority (p. 208).

Furthermore, colonialism created a local elite in Third World countries. The gap in the elite-majority income has increased and the poor members of society have gained only minimally from development efforts. The structures and processes of production have neither provided them with basic necessities nor with needed jobs and income. For example, private cars are produced before adequate public transportation networks; modern urban hospitals are established before clinics.

Two Major Forms of Dependency:

From the observation of Szentes (1975), one sees two major forms of dependency in the developing nations. These are external and internal. External forms of dependency

fall into five groups: 1) direct control by foreign monopoly capital; 2) trade dependent on a few countries and subject to fluctuations in the world market; 3) poor terms for banking and credit, including increasing indebtedness which further exacerbates dependency; 4) technical dependence; and 5) income drain and losses of numerous kinds: profit and interest repatriation, foreign exchange transaction, monopoly pricing of primary products, and costs of shipping, insurance, and other related services.

Explaining this issue, Szentes said:

As long as the influx of material and intellectual resources into the underdeveloped countries is connected with an increasing outflow of resources, which follows from the spontaneous mechanism of the capitalist world economy and the structural characteristics of the underdeveloped countries, and as long as in consequence of all this the unequal distribution of the dynamic factors of growth (science, technology, and the industries closely related to them) is maintained (and even increased), there is no hope of narrowing the gap, nor even preventing its further widening (p. 228).

Szentes listed a number of specific factors of internal dependence: a narrowness of the home market, a lack of capital accumulation, outward-directed transportation links, and the grossly unequal distribution of income.

In the discussion of external and internal dependency, Goulet (1975) maintained that, even though inequalities have always existed, they are much greater today because of the structural paternalism dominating the relationships between technologically advanced and Third World countries; politically, economically and culturally.

Politically, the influence of Third World countries on international issues and sometimes even their own domestic issues, has been limited by the power and interests of the technologically advanced countries. Economically, Third World economies have been beholden to the technologically advanced economies; and culturally, attempts have been made to change Third World values and social patterns judged incompatible with modernity, while Western values have been exported to the Third World through media.

In his book, Goulet makes a statement based on what he suggests to be one of the keys in understanding dependency, i.e. vulnerability. He says that the underdeveloped countries have a weak bargaining position and provide little defense against external forces which shape the direction of their change. In some cases, countries have not been able to chart futures based on goals and strategies most supportive of their own developmental needs. Instead, they have made choices which, at best, attempted to minimize their vulnerability.

Although attempts to overcome dependency and vulnerability cannot by themselves alleviate the conditions of underdevelopment, such efforts are necessary and important. They enable peoples and countries to develop confidence and exercise greater control over decisions which shape their futures.

Overcoming Dependency

Based on historical analysis and the writings of dependency theorists, the fundamental cause of underdevelopment has been attributed to the unequal and dominant-dependent relationships existing between technologically advanced and Third World countries. Responding to this definition of the problem, development theorists, as well as planners, have proposed new approaches to confront underdevelopment. Generally, the proposals emphasize the need for structural changes: between Third World and technologically advanced countries and within Third World Countries.

This can occur only if people involved in development assistance and the people of the Third World countries both experience the "shock of underdevelopment," that is, "the realization that what appears normal is abnormal and that what appears aberrant is the lot of common man" (suggests Szentes). Wither and Weaver (1975) on the importance of redistribution of income, maintain that

If income is distributed more equally, the problem will more or less take care of itself. The new pattern of consumption demand would lead to a new outbasket embodying less capital and foreign exchange inputs and more labor inputs. This would make more effective use of limited capital and foreign exchange resources. New patterns of consumption demands would, therefore, maximize the employment of labor and reinforce equality in income distribution (pp. 218-219).

The redistribution of income is viewed as a catalyst in a chain reaction. Wilber and Weaver contend that the additional income for the poor would create demands for new

consumer goods, many of which could be produced by labor intensive rather than capital intensive technologies. The new production activities would create more jobs and thus enable the poor to enter the modern sector and further increase their income, thus, contributing to the solution of some of the problems.

On the one hand, Grant (1972) supported other kinds of changes within Third World countries, including: adoption of labor-intensive production technique; revising tax laws; production of basic consumer goods rather than luxury items; land reform; tailoring social services to meet the needs of the poor; encouraging the poor to save and invest; and the establishment of credit services. On the other hand, Parmar (1975) advocated "self-reliance" in terms of rejecting imitative development approaches; ensuring that social justice accompanies growth; and giving priority to social and institutional change. And changes within the technologically advanced countries were proposed by Goulet, particularly "voluntary austerity" to provide the resources to meet all people's needs.

To a certain extent, Tanzania has adopted strategies representative of those proposed above. Tanzania tries to espouse policies emphasizing self-reliance, which attempt to structure economies appropriate to her own resources and needs and to build cultural esteem. This is important in that, if development goals are to reflect the values of a population, members of that population must have access to

decision-making. Thus, development shaped by a people's values is not only ethical, but also potentially more effective because it is based on changes they can accept.

In summary, this section has given a lengthy discussion of what development is. An attempt has been made to give some views as to what could be done to alleviate the problems of underdevelopment which are essentially caused by both internal as well as external factors, as has been substantiated by economists. It seems basic that for any development to be successful, people who are to be affected, must take part in planning and executing developmental goals. But what has this to do with radio broadcasting? The following section details the role of broadcasting in a nation's development.

SECTION TWO

The Role of Radio Broadcasting in a Nation's Development

Development is the development of people. To achieve it requires learning, motivation and effective communications. A broadcasting system provides the government with means to promote and explain development plans and their implementation, to provide a link of communication between the government and the people.

Stockwell and Laidlaw (1981) observed that economic development has been enhanced by the development of mass means of communication. Their table, as presented below, shows the direct association between economic status and

mass media development. They see the need for communication occupying high priority in the national development plans of the developing nations and calls for the closure of the gap which the table seems to show.

Table 1. Indices of mass media development in rich and poor countries: circa 1970*

Annual per capita income (U.S. dollars)	Newspaper circulation copies per 1,000 inhabitants	Radios: number of receivers per 1,000 inhabitants
\$1,500 or more	354 (15)	421 (15)
\$500 - \$1,499	195 (21)	234 (22)
Under \$500	36 (75)	78 (94)
\$300-\$499	95 (14)	156 (17)
\$100-\$299	34 (38)	91 (44)
Less than \$100	5 (23)	22 (33)

*Indices are averages for the countries in each income group. Numbers in parentheses indicate the number of countries on which averages are based.

Source: E.G. Stockwell, "The Dimensions of Development: An Empirical Analysis," Population Review 18 (1974): 35-51.

Too often those who engage in developmental planning think only of providing the economic prerequisites of development such as capital, or, if they think of motivation at all, of economic incentives. While these are important considerations, attention should also be given to psychological planning for mobilization. Broadcasting organizations should be attuned to fulfilling that role. It is one of the main contributions they can make to development. Broadcasting organizations can explain to government departments and other authorities the potential

of electronic mass media in support of development as well as their limitations. They can advise government and other development agencies on the psychological dimensions of programs and can advocate before planning and other development agencies the requisite communication aspects and resources for persuasion.

It is important that developmental broadcasting demand close co-ordination with the concerned government departments and other institutions responsible for implementation. It would be pointless for instance, to promote a new seed variety if it is unavailable in the localities where it is to be used.

Special skills are required for those who broadcast for development purposes, skills which not all broadcasters possess. Pool (1975) suggests that developmental broadcasts should have entertainment value as well as other qualities, and that broadcasting organizations should provide training which goes beyond classical broadcasting training and includes an understanding of all aspects of the development process and the use of communications media.

Broadcasting organizations have not only a critical role of activating the human potential of the country for development, but also they have the role of providing not only serious educational programs but also those programs which are primarily for entertainment. It is through these programs of entertainment that the role models are presented for new ways of life. Pool also suggests that broadcasting

as an integral part of communication for development purposes, should establish credibility with a diverse audience, and bring forth the priority goals of development.

In other words, broadcasting can not bring about development in isolation. Other means of communication should go hand in hand with broadcasting. Book, museum exhibits, training in schools, motion pictures, production of diverse materials in an attempt to reach everyone at his level of understanding should constitute the development process of a nation. The broadcasting industry ought to help develop other cultural institutions which would otherwise lag behind. Since such related activities are not central to the organization, a broadcaster might perhaps spin them off when and if they acquire the ability to become self-sustaining. Thus, for a broadcasting organization to fulfill its role as promotor of economic and social development, it must branch out into auxiliary activities. For example, in teaching courses over the air, it must distribute printed matter for that cause. Or, to engage in agricultural advice, programs must maintain liaison with field agents. This is to say, the goals should define the activities rather than the activities defining the goals.

Since broadcasters need a two-way relationship with their audience, credibility and effectiveness in promoting development will depend on the understanding and the interaction with the audience. Research, therefore, is an important element in this setting, for getting to know the

audience better. This helps the broadcaster to avoid the danger of communicating his own view and that of his own social group. This could be a library research for the benefit of programming; audience research, which would provide information about the audience one is dealing with, including size, type, interests, attitudes, values and behavior et cetera. Other types of research would be organizational and systems research on the broadcast institution itself. This would be a kind of evaluation in resources and management in response to developmental projects.

It is also important to have program testing evaluation of materials contributed to the development of innovative concepts before using them nationwide. For any research consideration that has to do with programming, an operating policy should be decided. As argued by Pool, research ought to report to the highest policy level; there should be rapid dissemination of research results to all levels of the organization where they may be used; researchers within the broadcasting organization should maintain contact with professional colleagues in other institutions and should act as translators of research results into terms that are understandable research provides background information and post facto evaluation. In addition, by operating iteratively in the productions cycle research should answer questions raised by producers as they arise; research can, at times, provide useful program material by identifying

people's interests and concerns.

The Relationship Between Broadcasting and the Government:

From one end of the globe to the other, one finds a variety of arrangements for the governance of broadcasting, ranging from government monopoly to commercial systems. Other arrangements include public broadcasting corporation, broadcasting by universities or churches or other voluntary associations. In this case one may expect some differences just as the kinds of broadcasting systems differ. To be sure, any structural form of broadcasting organizations is determined by particular socio-economic, cultural and political factors operating in any given society, the resources available and the number of channels. Relationships between media and government change as new social, economic and technological advances emerge.

It happens that a given government needs channels to communicate to the people, on the same vein, people need information about their government. But it is the government at any rate, which determines the basic policies and structures under which the national communication system operates. Thus, there is always that relationship between the government and broadcasting. Since in most developing nations government provides most or all of the monies for broadcasting, the government may, by their control undercut the effectiveness of broadcasters.

Conversely, it can be argued that there is a strong

protection of the autonomy of broadcasting organizations, whether broadcast monopolies or competing networks. Autonomy simply refers to the independence of broadcasters in their professional role. The autonomy that is desired is that of broadcasting professionals acting responsibly. To achieve it while resisting the temptation to become a happy few requires the continuous interaction of the independent professionals with their audience by such various means as research, feedback and participant programming and decentralization of the system.

Broadcasting organizations should not be narrow minded; they must provide access to the air for diverse elements of the population. To do this, availability of specialized channels, or programs through advertisements, public service announcements, or by local and decentralized programming is important.

* One of the major crises of the developing nations is the cry of insufficient funds for effective operations of broadcasting services. In most cases, broadcasting revenue may come directly out of the government budget. To meet the needs of funds for broadcasting services, Pool suggests that the formula for broadcasting revenue should be related to a fixed percentage of the national budget or to those components of the national budget relevant to communication.

The choice between having payment by the public, the advertisers or the government is partly a function of who can best afford it. But this puts in a disadvantageous

position developmental goals; because whoever pays for programs broadcasted, will be biased and have the power to dictate what is to be broadcasted. Perhaps the best way is to have a mixed system, part of which is responsible primarily to audience tests, part to serve primarily government objectives and part to be purely commercial. This would eliminate the bias and control of those programs which are sponsored by and controlled by one group, and prevent one interest group from thwarting developmental projects.

Satisfaction of Aspirations Achieved:

The other way of looking at how broadcasting can be used for development purposes is by using the model of philosopher William James:

$$\text{SATISFACTION} = \frac{\text{ASPIRATION}}{\text{ACHIEVEMENT}}$$

This formula or model could be explained simply by saying that people are always satisfied as long as their achievements live up to their aspirations, in other words, getting what they want (Leaner, 1963). When there is an imbalance, people get frustrated and begin to develop some sort of behavior aimed at bringing up the balance. On the other hand, when there is a satisfaction, that is, when people are getting most of what they want, they become less likely to try to change the situation. To resist any change becomes obvious in such situation.

Keeping this model in mind, it can be argued that one of the development functions radio broadcasting could perform, would be to unbalance the model if it is deemed by the society that there is a need for a certain developmental project. This could be something like helping people to achieve a certain ratio by creating higher aspirations, thus encouraging people to work a little harder rationally to raise their needed achievement. This could be done by showing what other people from a certain village, or township have accomplished, and that everyone would have such privilege of achievement if he or she tries.

While there are shortcomings in this aspect of the use of radio broadcasting for development; such as not reporting dangers of exposing grains at a certain time of the year before harvest; or the fact that media can take some of those issues as very simple and not realize the impact that they will bring to the individual. Nevertheless, it is important to say that radio broadcasting has more potential to be used in a definitely positive way to promote the overall process of development than many other media combined.

Summary

An attempt has been made in this chapter to define what "development" is, as well as providing some references on how development has been understood in a social group setting. The chapter has also included information on how traditions and cultures may hinder or aid developmental

goals. A mention of what causes underdevelopment through traditional view and dependency theory has been made. It has been shown that there are ways to overcome dependency. But such effort has to begin within the society rather than being imposed from the outside.

The second section has looked at how radio broadcasting can be involved in a nation's development. From the past, radio had taken an active role in the nation's development. But in order for radio broadcasting to work effectively in the developmental projects, it has to collaborate with other institutions in the dissemination of information for development.

An underlying factor in the use of radio for development, seems to be the research aspect. Radio can be a powerful tool for the development if research is done before the broadcasting of the intended messages. Such research would include audience, message content, tools of dissemination of the message and the organizational structure of the broadcasting industry itself. An assessment of the audience's attitude is vital in helping to determine the usefulness of those messages thus sent.

CHAPTER IV

BROADCASTING FOR DEVELOPMENT IN TANZANIA

This chapter is designed for the discussion of the role of radio broadcasting for the development of Tanzania. Discussion begins with the indication of the general goals and objectives for the national development. Second, a historical perspective of radio broadcasting and its relationship to development is discussed. Third, a case study on literacy is introduced. This sets as an indicator of what role radio Tanzania has played in a national development. Fourth, a brief observation is made on the case study as well as an evaluation of the overall broadcasting system for development in Tanzania.

X The goals and objectives of independent Tanzania can at best be summed up by the slogan once very well known by Tanzanians in 1960s, "Uhuru na Maendeleo" meaning, "Independence and Development." This meant that the getting of independence was to be marked by development. In order to encourage active participation of its citizens in the local, state and nation, Tanzania government adopted the following specific objectives as specified by Maliyamakono (1980):

1) Education for Self-Reliance: Education for self-reliance was supposed to provide an important tool for

fostering cooperation, responsibility and self-independence.

2) African Socialism: This was characterized by nationalization of all means of production, especially industries; all public service institutions, and created developmental cooperatives.

3) "Ujamaa" (Familyhood): In theory, Ujamaa meant that villagers were to live and work together and the profit of the products were to be shared equally according to the work each one has contributed. While the tools and technology of production would be as modern as possible, the work would be done in a family level.

4) Decentralization: This meant a complete restructuring of the administrative systems such as of education; involving the functional operations at national, regional, district and divisional levels.

Among other things, an understanding of the concept of "Education for Self-Reliance" is crucial to an understanding of the country's mass education program, of which the "work-oriented functional" literary program is a part. The aim of Education for Self-Reliance was to instill in the students new attitudes and values of education (that education could be made relevant to rural life, and that education need not to be elitist). Also the values which were promoted included cooperation, the importance of social service, and community development through participation. Thus, the importance and values of development of Tanzania meant growth and equity.

Growth and Equity

Tanzania has attempted to build a society to overcome some of the major problems of modern societies, whether they be socialist, communist or capitalist societies. By choosing a socialist approach, Tanzania hopes to achieve both growth and equity.

Through the leadership of President Julius Nyerere, Tanzania chose to depart from the notion that socialism is simply a more efficient means of producing a high material standard of living associated with an industrialized society. Rather, Tanzania has advanced a model of an economic order based on an agrarian society, with limitations on the accumulation of material wealth, yet believed to be capable of providing adequate levels of material existence for all citizens. The main intent is to avoid the emergence of distinct social classes.

* This vision was made plain and addressed by President Julius Nyerere in the Arusha Declaration and Mwongozo Guidelines. In the Arusha Declaration (1967), two major strategies were laid. First, private ownership of industry was abolished and replaced with state ownership. Second, private ownership and control of agricultural production was restricted and was replaced by collective ownership and production of agricultural products within the framework of the Ujamaa village.

The Mwongozo Guidelines declared that the mode of leadership in the society must change from the


individualistic to the collective in politics, government administration, industrial and agricultural management. This meant that workers' councils, sharing of managerial responsibilities between the bureaucratic and the elected political leadership, and the active participation of small farmers--in the planning and implementation of agricultural and rural development would be the result. Second, it meant the establishment of a peoples' militia--primarily to assist the army in defense, as well as enhancing political consciousness of Tanzanian youth. Third, the guideline claimed to be a critical aspect of development, that is, the expansion of political consciousness toward freedom, personal independence, and responsibility.

Tanzania's long term goals include that of equity, which has ramifications for the ownership of property, for the distribution of income from labor, and for the distribution of public services. The goal was to achieve equity in these areas without regard for place of residence, urban or rural, rich or poor region, employment status--whether in large or small enterprise; and irrespective of the time preference of generations.

The goals of participation, however implies more than the traditional meaning of political democracy--the choice of who governs and the capacity to influence political decisions. In Tanzanian context, participation meant both this political democracy and economic decision-making process at the workplace.

Self-reliance on the other hand, meant a reasonable symmetry between the country's ability to produce and consume basic goods. That is a minimum of external disequilibrium, or the ability to finance imports from exports so as to minimize dependence on capital flows to finance imports. In other words, the government's goal is to be able to supply its people with food, clothing, housing, water and education.

There may be some contradictions in formulating these objectives. There may be a contradiction between equity and the rapid economic growth which is required in pursuit of self-reliance. Or contradictions between growth and participation. Yet, Tanzania's efforts to achieve these sometimes contradictory objectives must be seen in a comparative and historical as well as political context. On the other hand, one wonders what benefit self-reliance have in the lives of the individuals who seem to have no promise of improvement of their economic life twenty years after the program started.

 In each case, broadcasting has played a significant role in the dissemination of information. Program after program has emphasized the mobilization of the citizens and passed on the information as the government wanted. Yet it is one thing to disseminate information to the nation, and it is another thing for the information to be understood and be implemented. What becomes important at this point is to see the role of radio for such developmental goals for the

nation. But first, the introduction of the historical background of radio broadcasting in Tanzania.

Historical Perspective of Radio Tanzania-
Dar es Salaam (RTD)

Radio broadcasting in Tanzania, as in many other countries, is such a household phenomenon that one hardly stops to think that it is less than forty years since it began. With the increase and modification of radio output from manufacturers, radio has become smaller and relatively cheaper than when it was first introduced.

In Tanzania, radio broadcasting was first introduced by the British Colonial Administration in 1951 in most part as a social amenity for its expatriate staff. At that time it was confined to Dar es Salaam and its suburbs with a coverage radius of about 40 kilometers (24 miles). A building at Kichwele Street located near East African Brewery, housed the studio. This radio station was known Sauti ya Dar es Salaam or (The Voice of Dar es Salaam), and was under the Tanganyika Social Development Department.

Although broadcasting was introduced primarily as a social amenity for the colonial expatriates as suggested by Ignatus Mhumbile (1981), its impact in 1954 was, as observed by Mhumbile, felt by the local city residents. With the introduction of the South African made "Saucepan Radio" many local residents were able to listen to the broadcasts from Sauti ya Dar es Salaam.

When broadcasting became popular, the Colonial Administration realized its potential in terms of its use for propaganda. As such, the authority installed a new 20 kw HF Marconia 1956 transmitter and moved to a better location. The broadcasting house at that time meant a few offices, two studios, a main control room and a small library of records. Even with these few facilities, Tanganika Broadcasting Services (TBS--as it was known then), was recognized as the most powerful station in East Africa (see Mhumbile, 1981).

Broadcasting in Tanzania, as in many other colonial countries in Africa, was introduced by using the high-frequency band, since high-frequency coverage was relatively cheaper in respect to the area covered. The colonial administration might have believed (as in the case of Tanzania) that they were there for a limited time, hence their concentration on cheap high-frequency broadcasting as opposed to medium frequency broadcasting which was being carried out in Britain.

After acquiring new transmitting and studio equipment, broadcasting in Tanzania made a big impact on the citizens. Radio receivers were slowly spreading throughout the country, and, since the high-frequency broadcast bands were not so crowded, people enjoyed relatively good reception except occasionally when there were some atmospheric disturbances.

TANZANIA: The growth of radio and its audience
1950-1973

Year	Number of transmitters	Number of imported receivers	Licenses sold	Contemporary estimates* of actual number of sets in use
1950	1 SW	n.a.	-	1,400
1952	1 SW 1 MW	n.a.	-	
1954	1 SW 1 MW	19,045	-	
1955	1 SW 1 MW	21,225	-	
1956	2 SW 1 MW	11,418	-	60,000
1957	2 SW 1 MW	14,685	-	
1958	2 SW 2 MW	10,721	20,480	
1959	3 SW 2 MW	12,486	18,176	
1960	3 SW 2 MW	12,479	18,000	72,232
1961	3 SW 2 MW	14,488	34,404	
1962	3 SW 3 MW+1+	22,520	37,620	
1963	3 SW 3 MW+1+	27,892	62,280	
1964	4 SW 3 MW	86,502	144,581	
1965	4 SW 3 MW	58,351	139,010	
1966	5 SW 4 MW	26,009	124,057	
1967	5 SW 4 MW	n.a.	113,000	500,000
1973	5 SW 4 MW + 3 regional	n.a.	-	1,787,000

*Experimental regional transmitter, later closed.

n.a. Not available

+ From surveys

Source: Mytton, Graham (1983). Mass Communication in Africa, London: Edward Arnold.

British Government in Tanganyika granted the TBS the status of corporation in 1958 and became Tanganyika Broadcasting Corporation (TBC) under Director-General Mr. Tom Chalmers (from British Broadcasting Corporation--BBC). As radio listening increased, it was found to be necessary to have another transmitter to cater to the English services, and in 1958 another 10 kW high-frequency transmitter was installed. At the same time, three medium-frequency transmitters, each of 1 kW high-frequency capacity were installed for the residents of Dar es Salaam. The transmitters were for Swahili, English and School Services, while another high-frequency transmitter of 5 kW was installed for standby purposes.

In terms of programs, Porojo (comedy) and Mchezo wa Radio (Radio Play) in Swahili Service, proved to be very popular among listeners. Swahili Service depended on local talent, whereas the English Service relied heavily on BBC transcription programs. The BBC used to relay world news both in English and Swahili from London.

With the Swahili, English and Schools Broadcasting Services firmly established, it was also found that radio could be used for commercial advertising. Soon advertising was introduced in the form of spot announcements in the Swahili and English Services, which provided a lucrative source of income for the young corporation.

At the time of independence in 1961, broadcasting was well established with a high proportion of locally recruited

staff, including the Director-General, Mr. Miki Mdoe. At that time Tom Chalmers who was the Director-General before independence, remained to be his advisor. Two years after independence, the TBC was probably the first public institution in Tanzania to be Africanized.

The broadcasting system was financed by a Government subsidy and through revenue obtained from advertising. Radio advertisements were inserted between the main programs in both Swahili and English, but it was soon realized that there was a need for a separate commercial service. The 100 kW for the new service was installed in 1967. This made TBC the only broadcasting organization in East Africa to have a separate channel for its commercial service. Coupled with the fact that the signal was able to be picked up throughout East Africa, TBC proved to be very popular. As a result (according to Mhumbira, 1981), many advertising agents in Nairobi-Kenya bought air time, and it was necessary for Tanzania to open a TBC liaison office in Nairobi to cater to clients there.

When Tanganyika gained its independence, the country committed itself to help Liberation Movements in Africa, particularly, the neighboring countries. The TBC gave air time to Liberation Movements from Zambia, Mozambique, Malawi, Angola and Namibia. In 1963, the TBC started the external service to cater to the Liberation Movements in these areas. The impact of the service was evident. In 1964, Zambia gained its independence, followed by Malawi in

1966. The broadcasts for these movements certainly played an important political role in helping the countries involved to achieve their independence.

While TBC was introducing most of all these services, the government too was reviewing the status of the corporation and in 1965, the government decided to make TBC a department of the Information and Tourism. It was at this time that the corporation changed its name to "Radio Tanzania-Dar es Salaam" (RTD). This change meant, among other things, that while the Director of Broadcasting was responsible for the day-to-day running of the radio station, financial control and major decisions were under the Permanent Secretary of the Ministry. It also meant that the government was to control most of the productions for broadcast at the station.

In spite of this, RTD has been involved in many activities for the development of the nation. Among others, is the major drive against illiteracy, the details of which will be seen later. Although there have been problems in the operation of the broadcasting in Tanzania, suffice it to say that radio broadcasting has played an important role in the nation building at best, and won listeners both outside and inside the nation. To be able to reach listeners in Tanzania, RTD installed three medium wave stations in Arusha, Mbeya and Mwanza. Each with 50 kW and one 10kW standby. In this way the broadcasts from Dar es Salaam are boosted around these areas.

At present, RTD is the only broadcasting organization in East Africa that does not operate a television. However, there are indications that television will be introduced in the near future. According to The 1981-2000 Long-Term Plan presented by the Ministry of Economic and Planning in Tanzania, the statement says,

. . . 124 Investigation for the introduction of television for the whole nation of Tanzania will be made. A radio station will also be installed to enable broadcasting to be received throughout Tanzania without the aid of booster stations (p. 25).

Observation

Historically, broadcasting in many African countries including Tanzania, has been perceived as an instrument in the hands of the government for achieving the government defined goals. This is but a heritage from the colonial government. What the independent governments have done, is to take broadcasting's existing structures from the colonial government and redefine the purposes for which radio was to be used. As noted by Mytton (1983):

The British colonial rulers did not genuinely believe in independent, publicly owned public service broadcasting because when in government, they made sure that they had full control. Only when independence under majority rule seemed assured, were statutory corporations established by the departing British in attempt to distance broadcasting from the newly Africanized political and governmental arena (p. 65).

Since radio was the medium that reached the largest number of people, Ansah (1985) suggests that "government leaders saw it as an instrument to get hold of, for fear that if it went under different control, it would make the

task of nation building more difficult." As observed by Cantril and Allport (1935),

when a million or more people hear the same subject matter, the same arguments and appeals . . . it is psychologically inevitable that they should acquire in some degree, common interests. It seems to be the nature of radio to encourage people to think and feel the same.

Thus, the government took control of it.



As in most African countries, the government of Tanzania made it clear that broadcasting was to be controlled by the government, otherwise it would fall under the control of a few wealthy people who would use it for their own commercial purposes rather than in the promotion of the "national interest." As one Tanzanian member of Parliament stated it

A broadcasting system is a very powerful instrument and it can be a very dangerous instrument if those who are responsible for running it happen to hold different views from those of the Government, and great harm can be done to this country by giving emphasis to the wrong thing paying very little attention to those things which need special attention. It is my view that to avoid this powerful instrument being used by people who may not have the interest at heart, this instrument should be taken over by the ministry of Information Services and run as one of the Government Departments. (See Tanganyikan Parliamentary Debate, February 16, 1961)

The reasoning behind the control explains the physical nature of radio broadcasting stations in many African countries. In this continent, many radio stations are veritable fortresses with sandbags, barbed wire fences and armoured cars guarding the premises at night. No wonder in almost all coups d' etat, a seizure of radio transmitters is

a must. The success in most cases is determined by those who control the radio.

Although such government control and protection of broadcasting seem to be important, and somewhat necessary, radio broadcasting suffers in a number of ways. As noted by Ansaah (1985) there seem to be no real alternative to government involvement with broadcasting operations in Africa. Perhaps what needs to be discussed, is the nature and amount of control over broadcasting and how it is to be exercised. Ansah indicated; "Where the broadcasting system is directly controlled as a government department, there is the danger of the Ministry interfering with the day-to-day supervision of operations, and professionalism may be given short shrift in the process." He points out further that professionalism is likely to be lost whenever broadcasting is treated purely as a civil service function with the same procedure for recruitment and promotion as in other parts of the civil service. He emphasized that most of those who are promoted to higher levels become administrators rather than professional creative broadcasters, thus leading to the loss of talent. Furthermore, he noted that broadcasting has been perceived as the voice of the government, even by the broadcasters themselves, thus leading to shying away from those topics which are considered sensitive or embarrassing to the government. The result is the eroding of the credibility of broadcasting as a trustworthy medium. It has been noted in a number of countries that people have tuned

in to foreign stations to find out about what is happening in their own country, thus, developing a cynical attitude towards the nation's media.

It would be in the government's interest to allow broadcasters a certain measure of autonomy so that creditability can be built up for the system. Tanzania in particular, will do well to entrust the governance of its operations to a reasonably independent board of directors whose membership may be taken from identifiable groups within the government and community as indicated by the models given below. Such members would be those who are perceived by the public to be trustworthy and respectable.

As seen by Ansah:

If broadcasting is too important to leave to the professional broadcasters alone, it is equally true that leaving it entirely to the government in both policy and operations it may lose its impact to the nation. A statutory board composed of government representatives and individuals who have established a reputation for devotion to public service would seem to be a right mix for regulating broadcasting in Africa (p. 9).

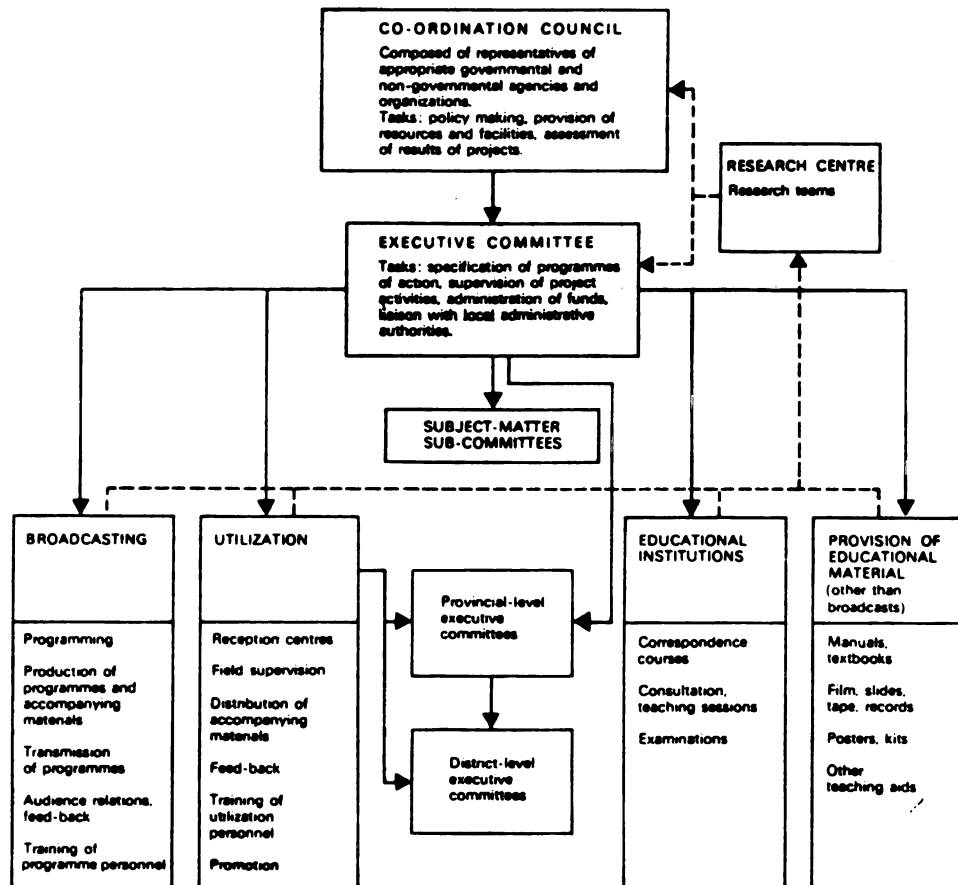
In view of the foregoing description, it has been necessary to suggest the following organizational-structural models, which detail the relationships of communication or media and education for development. The relationship of a co-ordination council and the executive committee as well as its various sub-committees. Also a model of broadcasting organization as related to the Ministry of Education or any other government department for that matter, has been drawn. Note the interlink of education (which is used here as an

example of any other ministry) and the broadcasting organizational components. Thirdly a model which explains the broadcasting structure itself and its relationship within various departments outside the organization, as well as within the organization. Finally, taking again the ministry of education as an example, note the interlink of Research and Evaluation on all subject matter and the sub-committees such as Utilization, Services Branch and Educational Broadcasting Branch. The structure of these models are borrowed from UNESCO (1972), but the author has reconstructed some parts of the models in order to make them apply to the situation in Tanzania.

Having seen the historical perspective of radio broadcasting and its relationship to development, it is important to turn to at least one of the nation-wide campaigns as a case study showing the role radio broadcasting has played. The author is aware of the fact that there have been various national campaigns in Tanzania including Mtu ni Afya "Man is Health," Chakula Bora "Nutritional Food" et cetera, but he has limited himself to the "National Literacy Campaign" which started in 1972.

Figure 3

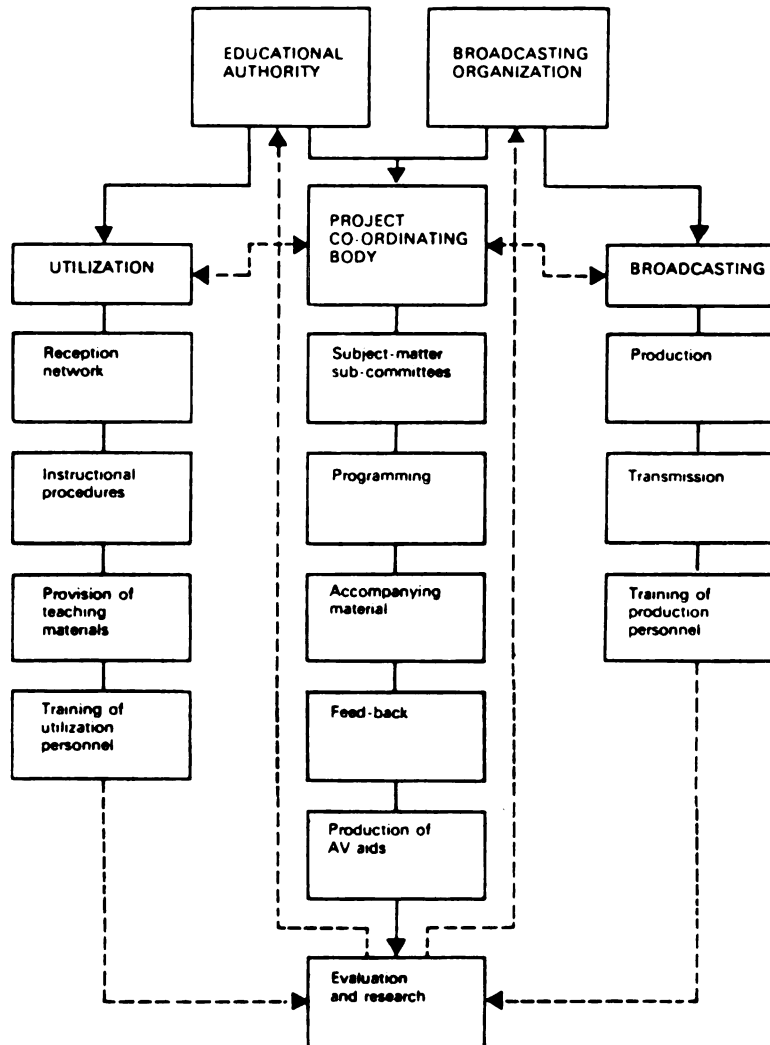
Relation of Co-ordinated Council and
the Executive Committee



Source: Weniewicz, Ignacy (1972) Broadcasting for Adult Education. Paris: UNESCO.

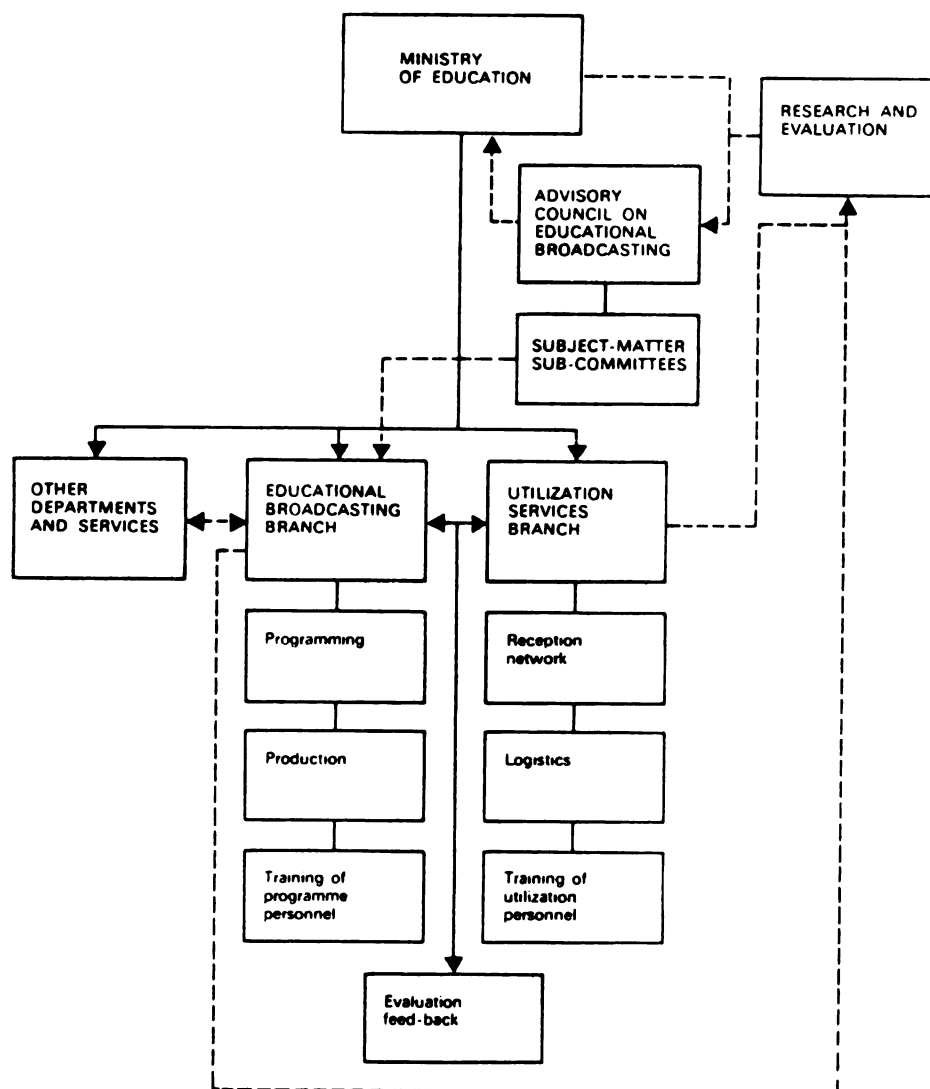
Figure 4

**Broadcasting Organization in Relation
to the Ministry of Education**



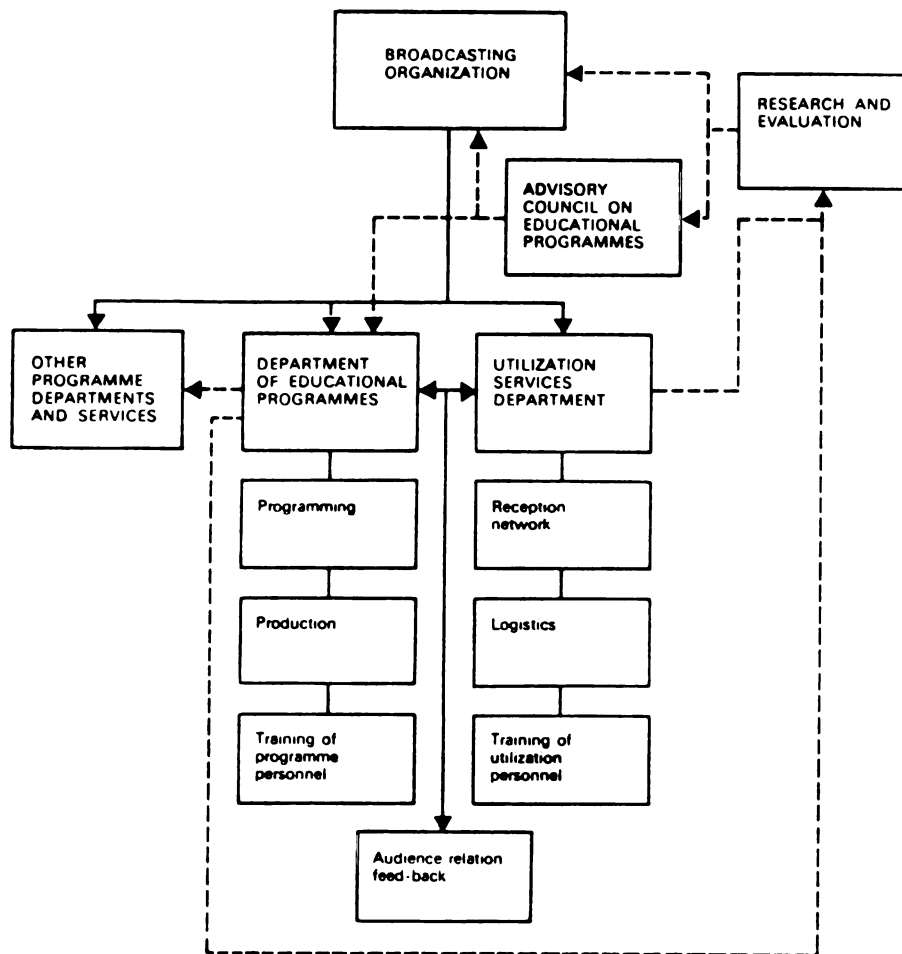
Source: Weniewicz, Ignacy (1972). Broadcasting for Adult Education. Paris: UNESCO.

Figure
Broadcasting Service Structure



Source: Weniewicz, Ignacy (1972) Broadcasting for Adult Education. Paris: UNESCO.

Figure 6
Ministry of Education and Research
in Relationship to Broadcasting



Source: Weniewicz, Ignacy (1972). Broadcasting for Adult Education. Paris: UNESCO.

The National Literacy Campaign (1972 to 1975)

"First we must educate adults. Our children will not have an impact on our economic development for five, ten, or even twenty years. The attitude of the adults . . . on the other hand, have an impact now" (President Julius K. Nyerere, at the inauguration of the First Five Year Development Plan in 1964).

Thus was the declaration on adult education eight years before it was put into practice. It was not until September 1971 during the 15th Biennial Conference of TANU that it was officially directed by Nyerere that illiteracy in Tanzania should be completely eradicated by the end of 1975 (see TANU Guidelines 1974). This was not an easy determination for a country like Tanzania which had more than five and a half million illiterates. The Tanzanian government decided to use the functional literacy approach in this mass literacy campaign.

The emphasis placed by the Tanzanian Government on the development of adult education is an outgrowth of Tanzania commitment to socialist development. It is an extension in educational policy of the ideas expressed in the Arusha Declaration in 1967 which formally committed Tanzania to a socialist path and of the subsequent policy which emphasized that development depended upon the development of man, not of things (as it has been noted above) and further that it depended on the development of people in rural areas, where more than ninety percent of the population lives.

As the plan began to be visualized, the budget for the adult education began to show a difference. For instance, the money allocated to adult education within the budget of the Ministry of National Education rose substantially since 1970/71 as can be seen in the table below. The figures, however, do not include the adult education expenditure in other ministries or other parastatal organizations such as rural development cooperative education or the Ministry of Labor.

Figure 7

Education Expenditure in Tanzania (in Tz Shillings)

Year	Total Expenditure	Adult Education
1969/70	277,922,060 37,056,274*	
1970/71	300,039,085 44,005,211*	9,960,500 1,328,067*
1971/72	368,642,200 49,815,293*	9,306,800 1,240,907*
1972/73	181,520,785 24,202,771*	18,732,700 2,497,693*
1973/74	233,630,760 31,150,768*	20,185,400 2,691,387*

Source: Ministry of National Education

*Figure to the nearest US \$.
Computed by the author from the exchange rate of
7.5 Tanzania shillings to 1 US \$ in 1972.

The Campaign:

Thus, Tanzania's adult education was selected as an immediate priority for the nation's development. Educationists agree that illiteracy is a very disabling handicap to development. Tanzania had in 1970 roughly over 70 percent of its adult population illiterate. Hence in 1971 it was nationally decided that illiteracy be wiped out as indicated above. It was decided however, that the training in the skills of reading and writing be conducted hand in hand with practical skill and knowledge in any of the occupations or vocations. For example, corn farmers would learn how to read and write using primers that would teach them better farming in a very practical way. Likewise cotton farmers. Thus, the functional approach to adult education--where education is tied down to practical application of skill, attitude and knowledge gave a sound basis for continuing education in anyone's walk of life.

Campaign Objectives

The major specific objectives for the campaign were outlined as indicated by Kinunda (1975):

Literacy and Math Skills:

Learning to read and to write and to solve simple problems of arithmetic using basic vocabularies used in the agricultural, industrial, health, practices, etc.;

Knowledge and skills: Learning knowledge and skills about agricultural practices, health and nutrition, home

economics, etc., while at the same time learning how to read and write;

Community Studies: Policy of self-reliance, participation in the development of the community;

Post-literacy Program: Creating opportunities for continuing education.

Most of these educational programs were supported by radio programs. Groups met on the scheduled radio time and carefully listened to the radio talk which was punctuated with relevant music. Radio scripts were given out in simple language, important points were discussed, while few, but pointedly questions for reflection were asked for stimulating discussions. Group leaders read from the relevant book the topic in more detail, and a general discussion on basic points was generated. Finally a group outline for itself practical actions to be taken as a result of the session. To what extent this arrangement worked, and for what results, remains to be seen.

Organization:

The number of known illiterate towards the end of 1971 was estimated to be 5.2 million people aged 10 years and over. But by September 1975 figure, according to Kassam (1978) stood at 5.9 million, an increase which was attributed to the villagization program, and a more intensive survey was done during the course of the campaign. Mbakile (1976) says that of the 5.9 million people, 44

percent were male while 56 percent were female. Based on the original estimate of about 5.2 million illiterates, the following table shows the projected phases of the campaign in terms of the number of people who were to be covered between 1972 and 1975.

Figure 8
Number of Illiterates to be Covered
During 1972-75

1972/73	1973/74	1974/75	1975
1,300,000	1,700,000	1,700,000	500,000

Source: Ministry of National Education "The National Policy of Adult Education in Tanzania." 1974a.

Most of these adult classes were conducted in primary schools. Other classes used places such as an office, factory, dispensary, church, TANU office, the backyard of an individual house and even under the shadow of a tree. The total teachers involved in the campaign was estimated to be 98,000. Of these, school teachers were 14,000; the rest being volunteers, most of whom were primary school leavers. These primary school leavers received an honorarium of Shs 30 (about \$ 4) per month. According to Kinunda (1975) this caused serious trouble as the number of students increased because of insufficient funds available for this purpose.

Some of the adults had problems with their eyes in reading and writing, and so a total of about 12,500

spectacles were provided free to those learners in need. Mbakile (1976) indicates that the enrollment rose dramatically from about 745,000 in 1971 to more than 2.5 million in 1973, and to about 5.2 million in 1975. Although Mbakile says that the final enrollment figure accounts for 88 percent of the total known illiterates, that is about 5.9 million, Kassam (1978) explains that "the enrollments do not indicate the number of regular and effective learners nor do they indicate the number of those learners who might have eventually dropped out.

What is important at this stage, is to see how the Tanzania Party resolution of 1971, that illiteracy would be completely wiped out in Tanzania by 1975--with the implication that 5.2 million illiterates would have to be made literate within four years worked out. But according to the UNESCO sources, and as indicated by Fischer (1980) a comparative study and simple arithmetic calculations from the data available, the statistical information on Tanzania, show the following:

On one hand, cumulative total of 4.48 million enrollments had been made for literacy classes during the five year period, and that during the same time, a total of 1.91 million people were made literate. By the same token, the percentage of illiterates adults (15 years and older) had declined from 63.1 percent in 1970 to a 52.5 percent in 1980 and a projection of 36.6 percent in 1990.

On the other hand, the actual number of adult illiterates has increased from 4.6 million in 1970 to 5.0 million in 1980 despite the decrease in percentages, and is projected to be still 4.8 million in the year 1990. And that only 42.63 percent (1.91 million out of 4.48 million) of the actual number of enrollees for the five-year period (1971-1975) had been made literate, particularly emphasizing the high percentage of dropouts and the unsuccessful candidates. Linked with this is the seemingly downward trend in the actual number of enrollments for literacy classes from 1.48 in 1973 to 0.31 million in 1974 and 1.18 million in 1975.

It is clear that Tanzania's population growth rates together with the perpetuation of the problems experienced during the campaign are outpacing the country's concentrated efforts to wipe out illiteracy which has been designated as the most detrimental factor to development. For one thing, this case study can be said to illustrate "how to mobilize all efforts for the provision of functional education to the masses, with particular emphasis on rural development" and "how the provision of mass education could be linked with national development" (Compare with UNESCO 1976).

But what can be learned from this experience, and particularly, as related to the radio broadcasting? Perhaps it is important in the first place, to see the rationale for using radio broadcasting for this campaign, and then to give some critical assessment of the broadcasting as it was used

in this campaign.

Observation

As it has been stated above, the rationale for using the radio in the campaign was two-fold: first, radio is the only means of communication to which the greatest number of Tanzanians have access, and second, radio is the only effective mass medium for communicating messages to illiterates. But for the success of any campaign; planning, implementing, and evaluation are necessary components. For the purpose of observations, it is important to look at each of these variables closely.

Planning

Planners are usually thought to be experts who translate ideas and principles of policy makers into a workable model for a specific project or program. But planners need more than that. They have to understand a number of other things including the type of the terrain of the ground which has to be covered, the availability of resources, the time and the speed of implementation. Planning a radio campaign, just like planning any other campaign, one has to put into consideration the above mentioned elements. There are some factors which need to be noted for the planning of a radio campaign. These include the purpose of the campaign, resources, the timing of the campaign and the methods of meaningful evaluation.

In the case of Tanzania, the purpose of the literacy campaign was to fit into the general purpose of education explained elsewhere in this research, and as defined in "Education for Self-Reliance" and in various party and government statements. This knowledge would lead the planners to decide upon the best methods to be used in order to convey the message that would achieve both the general as well as the particular purpose of the campaign. It is here that knowledge of teaching and broadcasting techniques are needed. It is not easy to find one individual who combines both types of knowledge. Thus, the knowledge of the overall purpose of the campaign was critical.

The second factor in planning is the focus of the radio campaign. It is very important to know the type of audience one is speaking to in order to decide the type of language as well as the material and approach the speaker should use. It is also important to know the audience if evaluation of the campaign is to be scientifically done.

In the case of the campaign in question, the audience was supposed to be the adults, which means, for the purpose of adult education, persons above ten years of age. This is a very mixed audience. It has a wide range in terms of age, educational experience in life, knowledge of Swahili language, and a varied interests. This audience may be organized in study groups but it is not necessarily a captive audience like a formal school class.

The campaign had organized study groups of fifteen to twenty people under a group leader. This size of the group was thought to be ideal for effective democratic group-discussions which were planned to follow after every radio broadcast. This is the audience which was subjected to evaluation. However, the size of the audience poses a couple of problems. First, since the main purpose of education is to educate the public as a whole, then the planners should have aimed at reaching as many people as possible without restriction. Everyone who wanted to participate should have been allowed. But on the other hand, meaningful discussion becomes impossible when the group is too large, thus the less effective the message intended for the listener.

Connected with this, is the choice of the theme of the campaign. Since the audience was not a captive audience, its attendance could only be maintained by interest in the lesson. It is argued that a person will be interested in a subject s/he wants to study. If this argument follows, then the planners should have let the audience select the subject they wanted to study. This can be done to a certain extent. But there will come a time when the planner will feel that it is necessary to guide the audience by choosing a subject that is of relevance to the audience.

The third factor in this consideration is the communication facilities. In Tanzania, the communication system is very poor. There are two types of problems.

First, there is a problem of poor communication links by roads, railways, air, telephones, and even radio. Some areas are inaccessible by some and even all of the above means of communication. Second, is the inadequacy of communication or equipment such as motor vehicles, telephones and radio sets. Because of these problems, a much longer time is needed to prepare and carry out the campaign than would be needed in a situation where a good communication system exists. Thus, poor communication was one of the major factors which contributed to the failure of the campaigns in some villages and districts.

The fourth and probably the major factor is the resources availability for the campaign. There are three types of resources needed. First is the personnel for planning and supervising the campaign at the national, regional, district and village levels. There is also a need for group leaders or advisors. These have to be trained for the task they are to perform. But they are so mobile that some of those who had been trained had been transferred by the time the campaign began. The second type of resources needed are the teaching aids and or study materials such as books, posters, and radio sets. The training and the personnel and production or purchase of study materials have to be financed. So the third type of resource is finance. This has been the major constraint in Tanzania radio campaigns. It has limited the scale of the campaign as well as the amount and types of preparations and evaluation

needed to be done.

The timing of the campaign is another factor of consideration by planners. This has three components. There is the duration, the preparation and implementation. It is not only important to have enough time for preparation of campaigns but it is also important to decide on the optimum period of the campaign which will allow the participants to absorb the message of the campaign without becoming bored with the campaign. But if a campaign is to succeed, there is a second and third component of timing. These are the seasons of the year and the day as well as the time of the day chosen.

The season of the year is important in Tanzania, because the attendance of the people, particularly in the rural areas, will very much depend upon what they are doing at that time of the year. In Tanzania, the choice for the campaign was the dry season (summer). But the choice has not been ideal for the whole country because there are slight seasonal variations in the country, and also dry season is not ideal for demonstration work, particularly in farming.

The day and time of the day are important because there are certain days that are set aside for religious or other functions. The time of the day is also important. The participants will depend on the time of the day the campaign is scheduled. Furthermore, the quality of radio reception in many parts of Tanzania varies from time to time. The

reception is usually good in the mornings and evenings. But it is usually bad during the day.

Another factor is that of evaluation. In most cases, evaluation has been done as a post mortem exercise. Evaluation is supposed to be a work-bench, a check point, and an assessment of what the campaign has accomplished. One evaluation is worse than no evaluation. It is so important to evaluate the preparations as well as the implementation to allow for corrective measures to be done. The planners have to decide on what factors should be examined and what instrument should be used for the evaluation right from the beginning of the plans for the campaign.

Implementation

In the implementation of the Tanzania radio campaign, five types of problems have been experienced. These are inappropriate personnel, organizations of study-groups, study materials, inadequate radio sets and poor reception of radio broadcasts, and rising or falling attendance of participants. It is difficult to get the right personnel, both in number and quality, for implementing the campaign. Since the participants are adults and since the campaigns were supposed to help people understand the problems and take corrective actions themselves, it was decided that the study groups should discuss and make decisions in order to encourage maximum participation. In other words, the

participants were to be actively involved rather than passive receivers of knowledge. To achieve this, each group as to have a group advisor rather than a teacher. To produce a group advisor or leader rather than a teacher, requires training people with potential to lead. It was not easy to find such people. So what happened was that some groups did not have "qualified" group-leaders and hence, did not conduct the campaign in the expected manner.

The other problem was the organization of the study groups. In a number of cases, the study groups were not organized in time. In some cases, the groups were too small, whereas others were too big. Hence the difficulty of leading them.

The third problem was the study material. There were a number of problems here. The study materials did not reach all the areas in time because of the problems of communication. The study material, especially books, became inadequate where the interest is high, and the other problem was the difficulty of the material to some participants to understand.

The medium, radio, had problems in itself. First, there were too few sets in the country. According to a survey done in December 1973 and January 1974, and as described by Kassam (1978), there were 157,000 and 1,579,000 radio sets in urban and rural Tanzania respectively. The adult population at that time was estimated to be 6,441,000. This gives a ratio of one radio set per 3.7 adults but in

the rural areas the ratio is one radio set to every 3.8 adults. From this ratio there would be no problem with the use of radio. Unfortunately the distribution of radio is not always so rational. In fact only 28 percent of the adult population owned radio sets and only 59.6 percent listened to radio everyday. Thus, during the campaign some study groups had no radio sets, and were not therefore able to follow the radio broadcast.

The other problem connected with radio is the poor reception. In many parts of Tanzania which are far from Dar es Salaam, the reception is very poor. This problem has been partially solved as booster stations were built after the campaign to improve reception (as was pointed out above). While this part is solved, it remains to increase the number of radios and make them cheap and affordable to as many people as possible.

The fifth problem in the implementation is the participants' interest. Interest is governed by several factors, some of which are the amount of and quality of preparations (including publicity, mobilization of the people, et cetera), relevancy of the subject to the participants and the quality of the group leaders. In some areas the interest was so good that the organizers failed to cope with the number of participants. Some groups had from 20 to 50 and even 100 people. When the interest is good, then the organizer has a cause for rejoicing that the campaign is likely to succeed, but they have also a cause

for worry because they cannot meet the demand. Financial and manpower became very serious constraints in such cases. However, in other areas the interest falls as the campaign continues. When this happens, then the organizers have to try to revive the interest. In some cases they succeed and in others they fail and so some study groups break up.

Evaluation:

There is no way of knowing whether the campaign has achieved the purpose for which it was intended without some kind of evaluation. Evaluation is done for two purposes. To find out whether or not the campaign was a success and to what extent it was a success if it was. The factors to be examined on the components of success must be agreed upon at the planning stage so that methods of evaluation can be devised before the campaign begins. The second reason for evaluation is to establish causes of failure or less success so that corrective measures can be taken in future campaigns. More important, the campaign progress should be checked and improved whenever a mistake is detected.

In Tanzania, radio campaign has revealed the following factors which contribute to failure or less success:

- 1) Poor communications caused delays in the transportation of equipment and study materials to participants. In some cases, these materials reached the participants a month after the start of the campaign.

- 2) Lack of enough radio sets made it impossible for some study groups to receive radio broadcasts.

3) Lack of cooperation with local party leaders hampered the mobilization and stimulation necessary for good participation in the campaign. Although adult education is a party activity and all the party leaders from the national to the local level are supposed to make the pushing of adult education campaign as one of their important duties, some local leaders tended to neglect it and therefore made it difficult to the campaign to succeed.

4) The study material was too difficult for some participants to understand. Some participants could hardly read, others could not understand illustrative diagrams and pictures, and others found it difficult to understand the language used in both the books and radio broadcasts.

5) The knowledge gained by the study groups was supposed to spread to the rest of the community, in the same way as waves spread from the center of the pool, tended to dissipate as it passed from one person to another.

6) Differences in education, age, sex and experience of members in the same study group prejudiced maximum popular participation in the discussion, which were usually dominated by a few people. Every broadcast was supposed to be followed by democratic group discussions so that the decisions taken by the group were reached by a consensus and therefore be easily implemented. But when the discussions are dominated by a few people, the decisions taken were somewhat imposed and could not therefore be properly implemented.

7) Unsatisfied demands generated by the campaign tended to prejudice future campaigns. That is imposing decisions on one group the decisions made by another of other study-groups.

The need for corrective action generated demands for material and equipment essential for each action. Society must be prepared to meet such a demand. If it is not prepared to meet it, then the people become disillusioned. They begin questioning the usefulness of the campaign, and may, in the end, look upon the campaign as a mockery, and therefore turn a deaf ear to any future campaign.

Conclusion:

In conclusion, several lessons have been learned from this campaign. Planning a campaign needs much longer time than most planners assume. There is a lot of coordination needed and if ample time is not given to planning, a number of important factors will be overlooked. Campaign materials must be related as closely as possible to the people's needs, cultural background and level of education. The campaign must be publicized early enough to allow time for receiving feedback on the extent to which it has been received among the people and if possible the likely response. Also, as far as possible, the campaign must be decentralized and maximum use of local manpower must be made. Training of group advisors must be well done and timely; and any campaign must be sure to have a

comprehensive evaluation system right before the beginning of the campaign.

Perhaps one of the major lesson here is that radio campaigns are an effective means of educating the masses and their effects go far beyond the formal study group. The education received by the masses generates demands which if not met may lead to cynicism or apathy or more questioning of the wisdom and competence of leadership at various levels. Radio on the other hand must prove itself to be reliable, trusted by the citizens of the country, and able to provide adequate information in order to minimize the need for citizens to tune their radios to stations outside of their own country in order to find out what is happening in their own country. Finally, if the campaign raises needs of the participants, the planners should be able to provide the need if the campaign is to be successful.

CHAPTER V

SUMMARY AND CONCLUSION

The purpose of this research has been to find out how radio broadcasting in Tanzania can effectively be used for social and economic development. In the developing nations like Tanzania, broadcasting for development has become a means of bringing about change in the nation. In spite of the many constraints found in Africa, and Tanzania in particular, the nation has accepted the challenge of trying to use the broadcasting medium in reaching the once unreachable masses. Not only is radio used for the dissemination of information, but it is also used for the promotion of the nations' development goals.

Conceptually, radio has always been part and parcel of the developmental process in many countries. As an information channel, radio has no barriers, it passes through social and economic boundaries to be able to disseminate pertinent information to the society. In the case of Tanzania if it is to be successful, development has to involve people. Individual citizens have to take some part in planning and executing developmental goals. This is important in that individuals get the reward of belonging through their contribution to the society they belong.

The involvement of radio broadcasting in the nation's development is very important. In the past, radio has not been very well integrated with other institutions in the preparation, planning, implementation and the evaluation of the nation's project or campaign. Radio itself has not really accepted the task of research before, during and after a certain project. Although there are constraints which have contributed to the difficulties radio has had in the dissemination of information such as personnel, finance, transportation, equipments, et cetera; it is still equally important that a project be evaluated before, during and after it is done.

In the first place, constraints have been contributed by the very way radio broadcasting is organized; that is in most cases, radio broadcasting, being government controlled, has inherited the colonial function of radio, which made very little contribution to the nation's development. As it was pointed out above, British colonials had no interest in having functional broadcasting which would improve the life of the individual citizens. Their interest was for their information and the security of the colony and their positions. Today, broadcasting seems to follow the same pattern.

As far as machinery, that is, the broadcasting itself is concerned; it is too much controlled by the government, so much so that the day-to-day supervision is threatened, making professionalism of little importance. Thus, little

creativity is encouraged. Since broadcasting is perceived as the voice of the government even by the broadcasters themselves. They shy away from "sensitive" issues and the credibility of the broadcasting has become eroded. This has led the public to tune into foreign stations to hear what is happening within their own country. As a result, cynical attitude toward their national system is developed.

The recommendation given above as far as the structuring of radio broadcasting and its relationship with other institutions should be considered. It is strongly believed by the author that for a nation like Tanzania, development is not a choice, but a necessity. While it is the task of the government to bring about some corrective measures in the radio industry, it is the radio broadcasting system which should initiate these changes and sit together with the government to discuss ways in which to bring more understanding between them.

Furthermore, from the case study drawn from the literacy campaign, it is important for the institution which plans to use radio for its campaign to recognize the role and ramifications radio broadcasting has. In other words, radio should have a central role in planning, implementation and evaluation of all programs for broadcast. They are the ones who know the intricacy of broadcasting and the psychological impact on the individual.

Another thing is the lack of research in this area. For instance, radio broadcasting showed in the case study

that they were not so sure as to how many people were literate. They based their plans on estimate figures. It is not surprising that the discrepancy which came in after the campaign had started was a miscalculation of .7 million people (as shown above). This distorted the whole planning of the campaign objectives. Prior research lays the foundation for the whole campaign. It also gives the bases for evaluation rationale as well as an indication to whether or not there is a true success in the campaign. This basic research is as important as that which is done during the campaign and after the campaign. And as for the case study incorporated in this research, this was not evident.

The other important thing is the evaluation itself. There must be a clear-cut basis for evaluation agreed upon right before the beginning of the campaign if the campaign is to be objective. The questions posed in the previous chapter need to be considered carefully in any evaluation for any project or campaign.

The author has full confidence that Tanzania has the potential of being a leading nation in terms of development. There is plenty of land, an enormous increase of manpower in many and diverse disciplines, and an increased usage of modern technology. With what little the nation has today, there is still the potential of being a leading nation in both the political world as well as in its economy. The structure of the information machinery like radio broadcasting ought to operate in the climate of being people

oriented and for development-oriented. When this is done, confidentiality of citizens will be won and they will in turn, cooperate more with the national goals for development. Without this "glue" of trust, people will act like machines without the inherent inner heart "utu" (humanness) contributing to the development of the nation. Rather each will concentrate on self interest and as such, the spirit of national development will be completely lost. Because of the love the author has for his country Tanzania, he would not like this to happen.

Thus far, the government through the leadership of President Julius K. Nyerere has done tremendous work for the benefit of the nation--as a foundation. It is my prayer that President Hassan A. Mwinyi will have a similar energetic vision and the radio broadcasting will work together to see that the nation is informed and development, that especially economic development, become the central theme of the nation's planning.

Future research on radio broadcasting would probably focus on the broadcasting industry itself, looking at how information is processed and its effect to the receiver. Also it would be of even greater interest to do a research on the perception of the television medium among the Tanzanian mainlanders before it is introduced. Such research would help to lay foundations and better plans for the use of television for national development and not make the same mistakes which many other countries have made in

the introduction of television. It remains to say that the future of the Tanzanian broadcasting will be determined by how the present broadcasting is treated today.

Since this research is basically based on library findings, there may be some errors which were beyond the control of the author. And because imperfection is human, and being one of them, to err is a crime which can be corrected. It will be gratefully acknowledged should the reader of this thesis find such an error and be able to point it out to the author. To see an error and remain silent, is to commit an even greater crime than that of the author. To God be the glory.

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