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THE USE OF RADIO IN THE CHRISTIAN
EDUCATION OF LATIN AMERICAN YOUTH

By

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INTRODUCTION

THE USE OF RADIO IN THE CHRISTIAN EDUCATION OF LATIN AMERICAN YOUTH

INTRODUCTION

A. The Statement of the Problem

This year of 1947 marks the twenty-seventh anniversary of radio broadcasting. It was not long after the advent of radio that far-seeing Christian workers saw in this new instrument of communication an opportunity to extend the gospel ministry into new fields at home. With the establishment of Radio Station XMHD in Shanghai, China, eighteen years ago, Christian radio broadcasting in the sphere of missionary endeavor became an established fact. In 1931 Clarence W. Jones set up a broadcasting station, HCJB, in Quito, Ecuador, which, during these sixteen years, has grown to tremendous proportions with a world-wide coverage. The great success of this station, now known as "The Voice of the Andes", has encouraged many other evangelical missionaries, not only in Latin America, but in all parts of the world, either to present gospel broadcasts over the local stations or to establish stations of their own for this purpose.

The work being done by these radio stations is highly commendable and is expressed in the object of "The Voice of the Andes": "Its object is to preach the full Gospel to as many listeners as possible around the whole world."¹ From the Voice of the Andes Report we find this statement,

Believing that God has a mighty plan for Christians to carry the message of His redeeming grace to all mankind in our generation, we feel that radio has been given to the 20th Century Church as a sacred trust to use in evangelizing both at home and on the mission field. It is for this holy purpose of making Christ known, first to the Spanish-speaking nations, afterward to the world, that Radio Station HCJB exists and to which it is dedicated."²

The chief methods used in radio to bring about this high goal have been those of message and song, -- dramatizations of Bible stories also being used to a slight extent. However, one of the greatest advantages which radio has to offer has not as yet been utilized. "Properly used, the radio may become an invaluable aid in education."³ And the aid which radio could give to Christian education on the mission field is unlimited and inestimable.

The principal problem dealt with in this thesis,

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1. Dr. Samuel M. Zwemer, *Evangelism Today*, p. 93.
2. Loc. cit.
3. Cline M. Koon, *The Art of Teaching by Radio*, p. 1.

therefore, is that of how best to utilize the radio as an effective instrument for the Christian education of Latin American youth. The study should open a new and valuable approach to the use of Christian broadcasting on the mission field. And it is hoped that it will result in a number of practical suggestions for the preparation and presentation of broadcasts.

B. The Importance of the Problem

The problem is strategic in that it deals with a means of increasing the effectiveness of radio broadcasting in an important mission field. The evangelistic approach -- the preaching of the Gospel with the view of leading to conversion -- has been used almost exclusively in the past. However, the Christian educational approach -- the teaching of the body of Christian truth in such a way as to bring about an acceptance of, a commitment to, and a growing knowledge of the Lord Jesus Christ -- will be considered in this thesis as being a more inclusive method.

From an objective point of view, the problem is likewise important because, so far as the writer has been able to determine, nothing has been written concerning it.

The thought of gospel broadcasting on the mission field is still so new that only the obvious methods have been used as a means of evangelizing the listening audience. Therefore the field is open for research. The last few years have seen the work and possibilities of missionary broadcasting brought much into public view. And presenting the Christian faith by educational means is deserving and needful of examination and development.

The study, without doubt, will be of greatest value to the writer herself. Her proposed field of service is in Latin America with a mission which recently has purchased a radio station.

C. The Delimitation of the Field

"It is evident that those who are planning educational broadcasts must consider carefully both the audience they hope to reach and the purpose of the specific type of education planned."¹ In considering the problem herein presented the particular purpose of these broadcasts would be the same the world over -- that of bringing listeners into a personal relationship with

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1. Department of Research and Education of the Federal Council of the Churches of Christ in America, Broadcasting and the Public, p. 110.

Christ which would result in lives yielded to Him for service. However, the audience reached by such broadcasts would vary greatly. Therefore, the audience must be considered carefully before any constructive planning can be done in the way of designing Christian educational radio programs. It is impossible to treat this subject with many or all peoples and cultures in mind, the variations being too great. Therefore, because the greatest missionary radio interests are in Latin America, where station HCJB figures so prominently and influences many smaller stations; and because the writer's expected field for service is in Latin America, the problem is approached with those of the Latin American countries in mind. However, here again a very wide variety presents itself, for the Latin American might be an Indian -- downtrodden and poverty-stricken; a city dweller -- modern and up-to-date, educated and cultured; a villager, clinging to old customs and traditions; or a toiler of the plains -- a diamond-panner and gold-hunter.¹ But because the city dweller is the progressive inhabitant who gradually exerts an influence upon his fellow countrymen, and because he is the one

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1. Dorothy F. McConnell, Focus on Latin America, p. 1.

most likely to own a radio receiving set and thus be benefitted by such a series of educational broadcasts, it is in relation to him that this study is conducted. Educational programs for adults and young people differ both in approach and content -- both of which could not practically be dealt with here; therefore, since the young people are more easily reached with a new idea, the scope of this thesis is limited to program preparation for Latin American youth of the educated class.

D. The Method of Procedure

In studying the best use of radio in the Christian education of Latin American youth, it is well first to study the Christian broadcasting which has already been done in those countries. In making this investigation, the main emphasis will be laid upon "The Voice of the Andes" in Quito, Ecuador, because its work is outstanding and because it represents the best that has been done in missionary broadcasting anywhere, although the work of other Latin American stations will be stated briefly. The specific problems met at HCJB and the methods whereby they have been overcome will be valuable in planning educational programs, -- as also will be their

techniques in preparing and producing gospel programs which appeal to Spanish-speaking listeners.

To gain a more complete understanding of radio broadcasting to Latin American youth, their general characteristics and needs will be considered, and generalizations will be drawn concerning the type of radio broadcasting necessary to meet these conditions. From the Christian broadcasting being done in Latin America and from the suggestions gathered from the study of the people, general principles will be drawn for Christian broadcasting to Latin American youth.

Because secular educational broadcasts in the United States offer a type of program which can be applied to the Christian broadcasting needs of Latin American youth, they will be studied as to their advantages, their limitations, and their possibilities. From such a background, principles for secular educational broadcasting will be formed.

These principles will then be given a Christian emphasis and will be viewed in the light of specific needs previously discovered. Thus will be formulated the principles of radio broadcasting in the Christian education of Latin American youth. The study will be ended with a listing of

programming ideas for use in broadcasts to Latin American youth.

E. Sources

The material which will serve to give information regarding the Christian radio broadcasting in Latin America is that written by Clarence W. Jones, the Co-director of radio station HCJB, and Manuel Aldama, a Spanish radio evangelist connected with "The Voice of the Andes". Further information gained from personal interviews with three of the HCJB staff members will also be used. The characteristics and needs of the Latin American youth will be drawn from various outstanding authorities in Latin American culture, such as W. Stanley Rycroft, John Mackay, and Winifred Hulbert. Facts dealing with secular radio broadcasting will be learned from the writings of such radio educators as Cline M. Koon, William Levenson, and Frank Ernest Hill.

F. Conclusion

Inspirational and challenging is today's call to the missionary broadcaster who is able to "preach to more people in a month than the Apostle Paul could speak to in

a life-time!"¹ Such a tremendous privilege and opportunity can not but be seriously undertaken by the best use of methods in preparation, approach, and execution. It is to this end that this study is made that the most effective work possible may be done to lead others into a deeper knowledge and love of the Lord Jesus Christ.

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1. Clarence W. Jones, Radio the New Missionary, p. 99.

CHAPTER I
CHRISTIAN BROADCASTING
IN LATIN AMERICA

CHAPTER I

CHRISTIAN BROADCASTING IN LATIN AMERICA

A. Introduction

In considering the use of the radio in the Christian education of Latin American youth, it is necessary first to know of the radio background of such a country, particularly that of missionary radio. Such a study of what has been accomplished there in the field of religious broadcasting will give a background into which new emphases may be made to fit. The particular approaches which the missionary broadcasters found most effective and the reasons for their conclusions will be discussed.

The finest source for information regarding Christian broadcasting in Latin America is to be found in the accounts of the accomplishments of the pioneer missionary station, HCJB, in Quito, Ecuador. This knowledge will be taken from various books and pamphlets written by the directors of the station and others of the staff, from the official magazine of HCJB, and from personal interviews with three of the station officials. Other missionary radio work in Latin America also will be

taken from a religious broadcasting survey in Latin America made by Clarence W. Jones, the co-director of "The Voice of the Andes", HCJB, Quito, Ecuador.

Of further importance as background is an understanding of those characteristics and needs of the Latin American youth which must be considered as determining factors in the planning of broadcasting programs. A study of these will constitute the second step. Outstanding among the authorities consulted will be W. Stanley Rycroft, John A. Mackay, and Winifred Hulbert.

On the basis of findings in both of the above, guiding principles will be drawn which will be of value in connection with any broadcasting suggestions made for use in Latin America.

B. The Work of Christian Broadcasting Stations in Latin America

1. The Work of "The Voice of the Andes," HCJB

a. The General History and Purpose of "The Voice of the Andes."

Dr. Samuel Zwemer, borrowing from John Bunyan's Pilgrims' Progress, has made the following statement:

The Great Commission surely includes every possible method to reach every creature with the good news of

salvation in Christ. The printing press and the radio are God-given instruments, and the wise evangelist employs both to reach Mansoul.¹

Inspiring is the story of one of the first God-called missionaries to realize the opportunities offered in radio broadcasting on the foreign field -- Clarence W. Jones, a gospel musician and one of HCJB's directors. In 1928 he

'made a deputational trip to Venezuela, Panama, and Cuba to find a suitable location for a Gospel radio station serving Latin American mission fields. In 1929 he was brought together providentially with Reuben E. Larson...

'Within a year Mr. Larson had obtained from the Ecuadorean government a twenty-five year permit for a station in Quito for "religious, cultural and educational purposes." Incidentally, it was the first regular broadcasting station in Ecuador with daily programs. As soon as Mr. Jones had inspected the site and verified technical conditions, he returned to the United States for equipment and personnel. By September, 1931, the 200-watt transmitter, along with other fragile equipment, was shipped from New York to Guayaquil. From there those seventeen precious boxes were safely carried up over steep Devil's Nose to the city of Quito, where everything else was in readiness. On Christmas day, 1931, a small group of missionaries gathered in the living room which served as studio while the first program went over the air, thankful to God for this answer to years of faith and prayerful vision.' (Voice of the Andes Report.)²

Interesting in the story of this station is the choice of its alphabetical "call letters." The communications chief of the government graciously permitted those

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1. Zwemer, op. cit., p. 94.
2. Ibid., pp. 95-96.

in charge of the station to make their own choice of letters. Since "H" and "C" were to be included because of government necessity, there remained to select two other letters to complete the call. It was felt that the call letters which would identify this missionary station to Ecuador and the world should be a

combination from which significant slogans could be built in both English and Spanish that would immediately express the spiritual objectives of the station to its listeners.¹

Finally the letters HCJB were decided upon and registered with the government. These letters formed the slogan, "Heralding Christ Jesus' Blessing," a trademark which represents one of the torches of the gospel light held high for all mankind.

The early days of HCJB were filled with accounts of wonder-works of God in the way of leadership and direction. One of the most outstanding of these concerned the place of the location. The choice lay between Quito-- a city located in the mountains 10,000 feet above sea level and close to the equator, and Guayaquil -- a city on the coast and in contact with the world. The locations in themselves would seem to point to the latter as the more

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1. Jones, op. cit., p. 29.

suitable city. In addition it offered greater spiritual advantages, for it contained two large evangelical churches where many Christians would be available as workers and broadcasters for the station. Seemingly to clinch the decision of choosing Guayaquil as the location, all radio engineers and technicians strongly warned against the advisability of setting up a station in the mountains and on the equator; it was the least satisfactory place from which to send a radio signal. However, the missionaries had no liberty in turning to Guayaquil -- always they were aware of the Spirit's urging them to "go to the top of the mountain". As the conviction deepened that God wanted the station set up in Quito, the missionaries proceeded on such a basis. During the following years, because the HCJB signal, with only a one hundred-foot antenna tower, was heard strongly the world over, radio technicians studied and found that, contrary to all previous knowledge, the higher above sea-level an antenna tower was located, the farther the scope of the signal; and the finest place in the world to broadcast a radio signal north and south is the line of the equator. Such is one of many similar instances of Divine wisdom and direction.¹

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1. Cf. Ibid., pp. 35-37.

One of the greatest problems met by these pioneer broadcasting missionaries was the great lack of radio receiving sets among the people.

Only a handful of receivers could be located in the whole country. Radio, from every angle, was in its infancy. With no regular broadcast stations to listen to and the cost of a radio receiver exorbitantly high in Ecuadorian money, it was easy to understand the dearth of receivers and lack of interest in obtaining them.¹

However, United States radio sponsors were quick to focus their attention on the excellent opportunities for their products in South America, and soon (by 1945) there were more than six million receiving sets in the country; but this represented only a very small percentage of the total population. Radio repair service during the war was a problem confronting owners of receiving sets -- parts became non-existent and there were no repairmen. A remedy to this situation may be found in the fact that many postwar advertising budgets for the sale and maintenance of radio sets in Latin America were increased recently.²

Every year since the founding of HCJB in 1931 brought forth a highlight in the history of the development of the station. Interesting to note was the opening

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1. Ibid., p. 23.

2. Cf. Clarence W. Jones, A Survey of Religious Broadcastings in the 20 Countries of Latin America, pp. 12-13.

in 1933 of the first HCJB Central Studio and office in the heart of downtown Quito. In 1939 funds were received for a ten-thousand watt station which was built by a Christian radio engineer and inaugurated on Easter Day of the following year. A two-story studio and office building was constructed in Quito in 1943, and a fifth station was added for transmission in 1944.

The years since 1931 have served to emphasize repeatedly that the benefits gained from evangelizing by radio in the homelands likewise have been experienced by using radio for missions. The basic idea of the founders of this station has proved worthwhile and vital, namely -- "from one well-selected spot on the mission field radio can be used to reach thousands for Christ who might not otherwise hear the Gospel."¹ Mr. Jones writes:

There never was any thought or idea that missionary radio should displace or replace established missionary methods. It would help break down barriers that stood between the missionary and those he sought to reach. It would establish contact and reveal the true objectives of the gospel ambassadors. In addition, in its own right, missionary radio would evangelize sinners, feed Christians with the Bread of Life, and reach lonely and isolated missionaries with Christian fellowship.²

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1. Reuben E. Larson, *The Air--New Missionary Frontier*, p. 1.
2. Jones, *op. cit.*, p. 20.

The particular reasons why Christian radio broadcasting offers such advantages to the missionary program may be summed up under these headings: radio provides a vast coverage of the masses, it speeds the message to the masses, it penetrates to the people in their homes, and it repeats the message until it is understood.¹

In the Statement of Faith of the World Radio Missionary Fellowship the purpose of the work of HCJB is stated clearly:

It is to the work of helping to carry out the plan of God in this age that Radio Station HCJB is dedicated, in conformity with the last command of our Saviour to 'go...into all the world and preach the Gospel to every creature.' With the God-given means at our disposal (I Corinthians 9:22), the message of the Gospel -- is being literally carried 'unto the uttermost part of the earth' (Acts 1:8). We also seek to carry out the command of our Saviour to 'teach all nations' (Matthew 28:19), in addition to evangelizing them.²

b. The General Accomplishments of HCJB.

The Directors and personnel of HCJB strive to maintain a good relationship with the Ecuadorian government by a careful and considered approach to the privilege and responsibility embodied in their radio broadcasting.

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1. Cf. Clarence W. Jones, A Global Planning Project for Missionary Radio Stations, p. 2.
2. Larson, op. cit., p. 5.

Emphasis is laid upon the fact that the station seeks wholeheartedly to benefit Ecuador and Latin America, as the 'Aerial Ambassador of Goodwill' -- introducing and interpreting the nations of the Western Hemisphere to each other.¹ One of the basic policies of operation is never to meddle in politics and always to preach a positive message. By not interfering with politics, HCJB maintains its position of sincerity as a beneficial national institution.

By proclaiming a positive message of the gospel of Jesus Christ in programs based on the Bible themes of the Blood, the Book, and the Blessed Hope, HCJB has focused the attention of its listeners upon the Redeemer Himself, and not upon the controversial issues of one religion versus another.²

(1) The Actual Broadcasting.

"The Voice of the Andes", heard over all the world, broadcasts over six hundred gospel programs a month in fourteen different languages. In addition to the gospel broadcasts there are programs of music, news, education, and hemisphere-solidarity. All concerning the preparation and production of programs on the field was learned from first-hand experience and many mistakes were made and

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1. Cf. Clarence W. Jones, Radio the New Missionary, p. 32.
2. Loc. cit.

corrected.¹

Manuel Garrido Aldama, a converted Roman priest, joined the ranks of HCJB in 1937. He broadcasts two gospel programs at hours when there are the greatest number of listeners -- at the breakfast hour in the morning, a devotional period with which to help listeners start the day with God; and during the dinner hour a program called 'Open Forum' which is evangelistic and invites the listeners' response -- both pro and con. The 'Open Forum' meetings are divided into various topics, one for each day of the week: Creed of the Apostles, Problems of Life, Person of Christ, Biblical Doctrines, Prophetic Truth, and Evangelism.² In an interview with Mr. Leland Howard, of the Home Staff of "The Voice of the Andes",³ he remarked that only twenty-five to thirty percent of the programs broadcast over HCJB are gospel programs, but that, of course, these hold precedence over everything else. Spanish language programs always are given preference as to the place and the amount of time on the broadcast schedule, especially on the long wave hook ups. And programs which appeal to

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1. Cf. ibid., p. 41.

2. Cf. Manuel Garrido Aldama, From Roman Priest to Radio Evangelist, pp. 85-86.

3. At the office of "The Voice of the Andes", 156 Fifth Avenue, New York City, January 29, 1947.

Spanish-speaking listeners are presented in their own characteristic style. The audience seems to be grateful for this as shown by their letters and conversation.¹

The reactions which "The Voice of the Andes" receives from its extensive work do much to direct and encourage the type of programs presented. People, climate, customs, and conditions vary greatly in Ecuador -- the coast is hot and humid; the people are energetic and open-minded; they are constantly in contact with the outside world; and the gospel is readily accepted. The mountains, on the other hand, are cool and healthful; transportation and communication is restricted; the people are conservative and reserved; and the gospel is not readily accepted.² From the early days of the establishment of the station, people were curious and wanted to know what these missionaries were attempting. They listened often out of curiosity -- and the responses were favorable as well as unfavorable. There were always enemies because the Word was preached, but there were also always friends because of the high plane of the programs and of the objectives of the directors.

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1. Cf. Clarence W. Jones, Radio the New Missionary, p. 32.
2. Cf. ibid., p. 21.

Mr. Aldama's programs receive interesting reactions. His morning devotional program, called 'Daily Light' has been on the air for eight years and has had the largest known audience from all classes of listeners of any of HCJB's broadcasts. His evening service has met with strong and violent reactions. "The South Americans were interested in hearing religious topics discussed for the first time in public over the air, from the Evangelical point of view."¹ The priests object to the people's listening to these broadcasts and tell them that they sin by doing so. However, this serves only to heighten the curiosity of those concerned and results in a larger number of listeners. The Catholics are willing to believe what they hear because it is based upon the Bible and because no statements are made contrary to the teachings of the Catholic Church. Only when letters inquiring for more information concerning the particular teaching heard on a program are answered with facts regarding the plan of salvation; only then do Catholics realize that the program is sponsored by Protestants. Monks listen in monasteries and nuns in convents; and these write to inform Mr. Aldama of the inspiration and help of the broadcasts.²

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1. Aldama, loc. cit.

2. Cf. loc. cit.

(2) The Outgrowths of Broadcasting.

In carrying on these broadcasting duties various connected works and follow-up activities develop. In order to accomplish a rounded ministry, for example, the missionaries of "The Voice of the Andes" strive to make personal contacts with those to whom they minister and to make their broadcasts available to a greater number. Thus, in 1934, they established a Radio Circle, by which native Christians, located strategically, were loaned radios with the purpose of gathering others in the community to hear the broadcast. In this way native believers were strengthened by inviting others in to hear and by afterward dealing with individuals who wanted to accept Christ as their Saviour. Another advantage of the Radio Circle was that such an enterprise freed all those involved from any church or foreign element which was so distasteful to them.

Then, two years later, a sound bus (radio rodante), equipped for mobile transmission, was put into operation. In this way many people were reached over the country-side who, because of the lack of receiving sets, would not otherwise have been reached.

HCJB attempts to cooperate with Latin American pastors by providing a service of music and message over the air waves and by recognizing a particular audience

gathered for the occasion. For instance, from a town of Central America, a native pastor, who was planning an inauguration service for a new temple, requested that the inaugural sermon be delivered in Quito over the air. The idea of hearing a sermon brought to a special group attracted so many that the whole town appeared for the service. Everyone heard the gospel message, and from then on the inhabitants were interested in the temple.¹

Always "on call" are the missionaries of "The Voice of the Andes", so that local telephone requests coming from soul-hungry individuals who want to hear more of the way of salvation, or from groups assembled in homes where questions are raised, can be answered by the appearance of a missionary ready to assist in the particular problem involved. When a letter is received at the studio from a remote listener, the radio correspondent contacts the missionary (of any mission) located nearest to the listener, that further fellowship may be obtained.²

In eloquent testimony of the blessing of God upon this work come thousands of letters from all over Latin America and the entire world. Spiritual blessing upon its

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1. Cf. Aldama, op. cit., p. 97.

2. Cf. Clarence W. Jones, Radio the New Missionary, p. 42.

listeners is always the objective of the HCJB staff, and its very existence with the vast physical plant indicates material as well as spiritual progress.

c. The Youth Broadcasts of HCJB.

The broadcasting aims of "The Voice of the Andes" are to evangelize as many people in as short a time as possible. In accomplishing this aim, no distinction is made in the type of experience to be created within a youth and an adult. Therefore few programs are designed particularly for the young people. In an interview with Mr. Reuben E. Larson, Co-director of radio station HCJB,¹ it was learned that the one weekly program, "Forward Youth" is an evangelistic broadcast containing a message by a popular young-peoples' speaker, amplified with special musical numbers -- Gospel choruses, either vocal or instrumental, rendered by talented young native Christians. This is well received, with many young Latin Americans expressing their enjoyment and interest in the broadcast. Another well-received program for young people is that of "The Sunday School of the Air", under the direction of Mr. Robert Savage, and designed in particular for the children.

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1. At the office of "The Voice of the Andes", 156 Fifth Avenue, New York City, November 26, 1946.

This employs children's gospel choruses, Scripture memorization, a Bible story, and a child evangelism story. Great interest is aroused on the part of the children; many of them come to the studio to witness the broadcast, and always the parents are interested because of the children's response.

HCJB cooperates well to make a success of any other effort of reaching the South American youth. The Association of Evangelical Youth, which aims at the enrollment of all evangelical groups of young people in Latin America for helpful spiritual purposes, planned for a week when these groups joined with other groups in a special campaign to win others for Christ. In conjunction with this effort, in June, 1945, twice daily HCJB from Quito broadcast messages, songs, and Bible readings, all appropriate for the winning of youth. In each town people were assembled about the few radio sets available, where a member of the group was present to keep order and assist in the closing invitation.¹ The HCJB staff also assisted in two great "Youth for Christ" meetings in the National Theater in Quito, each lasting three nights. Every service was attended by a capacity audience of one thousand with

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1. Cf. ibid., pp. 98-99.

several hundred people standing outside of the building to listen to the service which was amplified over the public address system. According to a letter received at "The Voice of the Andes" Headquarters, 156 Fifth Avenue, New York City, approximately ninety per cent of the attendance was made up of unevangelized high-school and college-age students, a tremendous challenge and responsibility. The evangelistic appeal was well received; this was particularly encouraging when the implications of making a demonstration of approval in a public building in this Catholic land are considered.

Apart from these attempts to reach the youth, no other broadcasts are arranged to be of particular interest to the young Latin Americans. However, these activities serve to break down prejudices, arouse interest, and stimulate thought in directions that were formerly dormant. These attempts directed toward the evangelization of South and Central American young people, do much to make ready the soil for the further sowing and cultivation of the seed, which requires an even more concentrated effort.

(1) Appealing to Spanish-Speaking Listeners.

Because of the differences in the cultures between the North American missionaries and the Latin American

listeners, English programs can not be translated and used; rather, they must be rewritten or a new program composed entirely.¹ Clarence W. Jones states that one of the many perplexing problems in appealing to Spanish-speaking listeners is to decide how much of what the people want to hear should be given over the air before they are given what they ought to have in the way of Christian content. It is necessary first to please the audience before they can be instructed and converted. They want entertainment and listening enjoyment; then after that they are ready for the more serious listening.²

The station officials desire to use the music of the people of Ecuador, for, (to quote from a letter dated December 13, 1946, which the writer received from Mr. Jones at Quito, Ecuador):

The music of Ecuador is a delightful study in its own right, but we have had a hard time getting some of the better musicians here to appreciate that fact. They have strived to imitate outside musicians in playing heavy, classical music and left their own native music much to the hands of the strolling serenaders, the "cantinas" and the Indians.

It is necessary to give music a large place, especially since it is the most attractive to them.³

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1. Wendell P. Loveless, Manual of Gospel Broadcasting, p. 308.
2. Cf. ibid., p. 309.
3. Ibid., p. 310.

The type of instruments they prefer are the guitar, ancient pan pipes, and Mexican peasant songs.¹ To further quote from Mr. Jones' letter of December 13:

HCJB has attempted to reveal the innate beauty of the pasillo, the yaravi, and the san juanito of Ecuador by bringing in the best native artists to play them. We have been forced to practically eliminate the use of words and lyrics because of the double meaning hidden in most songs. Thus we specialize in instrumental music played on the rondador, the guitars, the pingulos (double flutes), harps, etc.

Mr. Robert Savage, the Music Director of "The Voice of the Andes", HCJB, Quito, Ecuador,² stated that the South American young people enjoy the youth choruses which are sung by evangelical youth groups in the United States; they particularly like the minor melodies. However, they do not care to be accompanied in their singing by a piano, but prefer either the accordion or the guitar. Their music appreciation background is slight; for this reason variety does not necessarily stimulate; rather they sing over and over the same songs, for repetition is not tiring to them.

Mr. Savage also observed that the average college-age man of Latin America is more genuinely interested in

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1. Winifred Hulbert, Latin American Backgrounds, p. 154.
2. An interview at the church offices of the Calvary Baptist Church, 123 West 57th Street, New York City, March 15, 1947.

intellectuality than the college man in the United States. Therefore, the station presents cultural programs produced by a "cultural director". The word "culture" is attractive to these listeners and is therefore often used, either directly or indirectly.

The only dramatizations which have been attempted are five-minute dramas within a program. Biblical events are presented with a spiritual application; Daniel in the Lion's Den being the favored story.¹

"A program format useable in the United States is useable in Ecuador," stated Mr. Savage when interviewed; in seeming contradiction to Mr. Jones' statement.² However, in referring to sermons, he further stated, "A message whose appeal is based upon its clever phraseology or its illustrations cannot be satisfactorily translated." He explained that care must be taken to include only those illustrations which are applicable. Often the illustrations are localized and, during the war, applied to World War II; such would not be pertinent to the South Americans. Furthermore, he maintained, the colloquialized expressions which North Americans use and the type of shallow humor

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1. Savage, loc. cit.

2. Cf. ante., p. 25.

they delight in, have no place when translating program material for the Latin Americans. They are a more serious minded people.

(2) Producing Gospel Programs for Broadcasting.

The Program Department of "The Voice of the Andes" station is the section finally responsible for putting the Gospel message "on the air". It is necessary that the program director not only know the message, but that he know how to present it on the radio attractively and powerfully. For the moment when the program is actually being broadcast is the supreme moment for which the station exists.

Essentially the department consists of its director and his working staff, divided into announcers, studio-control operators, musicians, and speakers. Because the natives feel a natural and deep-grained antipathy for any foreigner within their borders, most of the work before the microphone is taken by the Latin Americans rather than by the missionary.¹ Two-thirds of the HCJB staff are Ecuadorian -- musicians, announcers, operators, and office help.² All of these workers are trained from the beginning.

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1. Loveless, op. cit., pp. 303, 308.

2. Clarence W. Jones, Radio the New Missionary, p. 32.

The actual production of the programs is much like that carried on in the United States. After the script has been prepared, a cast is chosen and coached until it is able to present the program effectively. The missionary, rather than being able to direct the program in his way, instills his ideas into the natives and then allows them to work them out in their own way to be attractive to the listeners. In an interview with Mr. Reuben E. Larson, co-director of "The Voice of the Andes",¹ he stated that the missionary's greatest task is not in originating ideas, for the Latin American far excels him in ingenuity of thought; his task is to impress upon his broadcasting staff promptness and regularity of rehearsal -- a thing which the Spanish peoples do not think necessary -- and to supervise in carrying out that which is planned.

Much is demanded of the missionary broadcasters at Quito, Ecuador, but always in the background of the busy activity is an "all-encompassing desire to make the missionary radio station a mighty vehicle for winning souls to Christ; for enlightening and strengthening national believers; and for encouraging fellow missionaries wherever the programs reach."²

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1. Interview, op. cit.
2. Clarence W. Jones, A Global Planning Project for Missionary Radio Stations, p. 13.

2. The Work of Other Broadcasting Stations in Latin America.

Aside from the work of HCJB, as described above, little else has been done in South and Central America in this field. However, in 1945, from February fifteenth through July eighth, Mr. Clarence W. Jones, Co-director of radio station HCJB and president of The World Radio Missionary Fellowship, conducted a tour of the twenty countries of Latin America to make a survey of the religious broadcasting. That such a survey could be made at all indicates the phenomenal growth and widespread acceptance of radio in the missionary field. Radio has grown to represent one of the most vigorous and potentially important factors in the whole cause of missions.¹

The general impression from an over-all view of religious broadcasting in Latin America is a favorable one. While in two countries -- Mexico and Peru -- no evangelical radio programs are permitted, in the other countries the following conditions were found to exist:

1. Most governments permit, and their radio regulations are open and tolerant to, evangelical programs.

2. The greatest obstacle appears to be fearful

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1. Clarence W. Jones, A Survey of Religious Broadcasting in the 20 Countries of Latin America, p. 2.

or unsympathetic radio station managements.

3. Certain missionaries in almost every country are ready and eager to begin programs or increase their present radio schedule.

4. The influence of the gospel broadcasting already done locally and by "The Voice of the Andes" is bearing fruit in lasting results and good will.¹

In several instances it was discovered that on a small scale missionaries and national workers have been making use of radio broadcasting for the gospel for several years past. This is particularly true in some of the larger countries. Since 1928 various workers, having been invited by some of the first stations to put on a religious program, have been broadcasting gospel messages in Argentina and Uruguay. In the Dominican Republic radio gospel programs have been on the air regularly every Thursday since 1930. In Brazil (particularly in Rio de Janeiro) evangelical forces have made use of radio since 1932.²

The religious radio programs broadcast in Latin America are seen to fall into three general groups: The Evangelical, The Catholic, and all others (Hebrew, Bahai, Spiritualist, etc.) In one city alone, San Jose, Costa

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1. Ibid., p. 4.

2. Ibid., p. 5.

Rica, five different types of religious messages are broadcasted:

- 'La Hera Hebrea' - by the Jewish community.
- 'La Vos de las Profecia' - by the Seventh Day Adventists.
- Two different Catholic programs put on by local priests.
- 'Llevando Christo a Las Nacienes' - by Dr. Walter Maier.
- 'La Hera Evangelica' - by the Latin America Mission.¹

The following chart gives some idea of the quantity of evangelical radio programs broadcast as of July, 1945:

Approximate Number of Regular Evangelical
Broadcasts in Latin America

<u>Country</u>	<u>No. of groups</u>	<u>No. Hrs. per wk.</u>	<u>No. Progms. per wk.</u>	<u>Total per Month Programs</u>	<u>Month Hours</u>
Argentina	5	1	3	12	4
Bolivia	5	1-3/4	6	26	8
Brazil	10	8	25	100	34
Chile	6	3	7	30	13
Colombia	3	1-1/2	5	21	7
Costa Rica	3	1-3/4	3	12	8
Cuba	15	14-1/2	30	125	68
Dom. Rep.	1	1	1	4	4
Ecuador*	3	45	157	630	185
El Salvador	1	0-1/2	1	4	2-1/2
Guatemala	2	4-1/4	8	33	17-1/2
Haiti	3	1-1/2	4	12	6
Honduras	3	1-1/2	4	12	6
Mexico	1	0-1/4	1	4	1
Nicarugua	2	0-3/4	2	8	4
Panama	4	4	10	40	16
Peru	None, temporarily, but plans are being laid for programs soon.				
Uruguay	6	2	5	21	9
Venezuela	3	2-1/2	6	25	11
				1148	403

*Proportionate larger statistics for Ecuador due to "The Voice of the Andes", a Missionary broadcast project.²

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1. Ibid., p. 15.
2. Loc. cit.

This chart indicates that much evangelical broadcasting is being carried on in Latin America. The total number of 1148 programs monthly using 403 hours each month is impressive and encouraging.

The survey discloses that some of the religious programs have been carried on free time for many years by the local stations; however, much of the religious broadcasting in Latin America is done on paid time. In several instances the local Christians are themselves collecting funds for their radio programs. Then in other cases, the missionaries are so impressed with the value and necessity of radio for gospel broadcasting that they sacrifice their own salaries in order to finance the broadcasts.¹ Free time is not generally given to the missionaries because of the fear of the managements of radio stations of arousing the opposition of the official church which does not hesitate to proclaim a boycott against any station daring to put on evangelical broadcasts.²

3. General Characteristics of Programs Broadcast in Latin America.

It may be concluded from the foregoing material

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1. Ibid., p. 5.

2. Ibid., p. 7.

that the religious radio programs in Latin America are, for the most part, evangelistic in nature. Even the devotional program and the topical Bible study broadcast are given this same emphasis. Although the broadcasts, to an extent, are adapted particularly to the Latin Americans, for the most part the manner of presentation differs little from that used for the same type of program in the United States.

The Christian broadcasting stations in Latin America are producing results by such a presentation of Christian truths. There is manifested a growing interest and response on the part of the listeners; however, with a more complete consideration of the characteristics and needs of the people to whom these broadcasts go it is possible that the programs could be adapted even more effectively. Therefore, a brief study will be made of the Latin American people and suggestions will be made for adapting these findings to religious radio broadcasting in this field.

C. The Characteristics and Needs of Latin American Youth to be Considered

1. Characteristics.

The difficulty in attempting to discover the general characteristics of the Latin American people is

realized to some extent in Dr. Rycroft's statement: "the Latin American character is so complex as to defy real analysis."¹ Of the many talents and qualities which the Latin American possesses, four might be mentioned as being particularly outstanding.

a. Individualism.

Perhaps the outstanding characteristic of the Latin Americans is their individualism. "The primitive individualism of the Iberian race has been a determining factor in the history and life of South America."² Co-operation in itself has never interested these peoples. Personal dignity is regarded so highly, with each one feeling himself to be born equal of any and every man, that there exists an innate dislike to be bound together by obligation or mutual consent.³ This exaggerated sense of dignity and honor may prevent a person from doing any manual labor. As one writer has worded it: "The ideal of every Spaniard is to become pensioned after a few years' work, and, if possible, before he has worked."⁴ Such laziness may take the form of indifference, indifference to fundamental moral

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1. W. Stanley Rycroft, *On This Foundation*, p. 41.
2. John A. Mackay, *The Other Spanish Christ*, p. 10.
3. Cf. *ibid.*, p. 8.
4. *Ibid.*, p. 7.

or spiritual issues, or to the passing of time. Work and activity are not the main things in life, argue the Latin Americans, rather life itself -- first and foremost.

The use of the radio is an ideal approach for these peoples when this characteristic of individualism is considered, for radio is designed for individual use. Always, the nature of any program presented over the air is intensely personal, as though the speaker or performers were giving a program to the one individual or family listening by the loud speaker. And certainly a broadcast with a religious appeal should be even more personalized. This personal approach should be emphasized in Latin American broadcasting. Appeals should be made not on the authority of other people's believing a certain doctrine or listening to a particular broadcast, but rather on the suggestion that the idea offered is unique to that individual. The approach also should be such as to make the listeners believe that what they are hearing is adding to the enjoyment and enrichment of their living, which is so meaningful to them. This is not difficult in presenting the living Christ, the only significant foundation of any life.

b. Courtesy.

In Latin America the innate courtesy and graciousness of the people is impressive. There is a charm in their over-emphasis on formality. One expression of this courtesy is frequent hand shaking, even schoolboys shaking hands with one another. Another such expression is that in walking on the sidewalk the Latin American always insists on walking on the outside as a mark of deference to a stranger or visitor. "The people are warm-hearted and emotional and usually display their willingness to help their friends in any possible circumstance."¹ No matter how destitute a family, always they have room or food for one who is less fortunate.

The religious radio broadcaster has much to capitalize upon when considering this trait. For the Christian radio announcer or speaker should always be most gracious, as though he were a visitor asking admittance into a particular home for the length of the program. A certain amount of form and dignity is always in good taste over the air and would be essential in presenting religious broadcasts to these people.

c. Artistic Temperment.

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1. Rycroft, op. cit., p. 37.

A third prominent characteristic is a keen artistic sense; it reveals itself in an innate love of beauty and in a demand for symmetry. Latin Americans are theorists, idealists; they possess a desire for perfection which is evident in every phase of their lives.

"As for the arts, music takes first place in the affections of the people."¹ The governments support concerts for all in which the greatest singers and musicians of the world are heard. There is no town without its central square or concert park. The poetry and literature of Latin America fill many volumes. Every republic has contributed great names in the literary tradition of the land. Lyric poets are without number, and there are many authors of note, historians, political writers, and essayists. There are many notable paintings which excel in the simplicity of technique and the passionate portrayal of the life and sufferings of the common people. Also in the art of handicraft the people excel; they are known the world over for their weaving, pottery, carving, silver-work, leather-work, and basketry.²

This strong artistic sense among the people of

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1. Hulbert, op. cit., p. 154.

2. Cf. ibid., pp. 154-156.

Latin America gives encouragement to the religious broadcaster, for radio is readily suited as a medium for bringing many of these loved works of art into the home. The greatest singers and musicians of the world can always be heard, if not in person, by means of transcriptions, singing and playing the finest Christian music. Christian poetry and literature of the land can be read to a musical background, incorporated into variety programs as isolated features, or dramatized. The learning of handicrafts can even be given a place on radio when instructions are given for children to follow or new suggestions are repeated for all to learn hand work aids for Christian education. Then whatever is presented can satisfy the Latin Americans' sense of perfection, for all programs should be planned and rehearsed adequately enough to be broadcast flawlessly.

d. Devotion to Children.

Another characteristic of the warm-hearted Latin American is devotion to children. The children are the center of the family unit and are treated with more affection than discipline. Education is considered important for the sons and daughters of the wealthy. Often a tutor lives with the family, or a private school is attended; if one is less

well-to-do, a public school is sufficient; and if one is of the lowest classes, no education is expected unless the government has opened schools in the villages.¹

The position of the child in the home being what it is, everyone in the family will be interested in the programs which are broadcast for the young people to enlighten them spiritually. And education being regarded by the Latin American as it is, any type of educational broadcast should be acceptable to all classes.

2. Needs to be Met.

a. The Broadening of Young Women's Interests.

According to Winifred Hulbert, women have been broadening their sphere of influence outside the home, particularly during the last thirty years. Their emergence into public life is slow, for most of them are satisfied with the large amount of authority that they exert in the home. Nevertheless, they have begun to take their place in national life and eventually they will exert a strong influence in Latin American life.²

These women, especially the young women, need opportunities and enlightenment concerning various phases

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1. Cf. ibid., pp. 156-157.

2. Cf. ibid., pp. 157-158.

of life outside the home. This will enable them, when the time is appropriate for their emergence into society, to fit more intelligently into the social scheme and to be more valuable assets to public life.

b. The Reaching of University Students.

The students, although only about fifty-five thousand in number,¹ exert a strong social and political influence in Latin America. In the words of Winifred Hulbert:

Perhaps the secret of their power lies in the fact that they unreservedly embody, more than any other single group of citizens, a fundamental characteristic of Latin American's intellectual honesty, quick witted and idealistic. They despise sham, pretension, bluff. They have sized up the present system of society and found it wanting, and some of them are out to bring in something better.²

The interest in science that has spread through Latin America has had a profound influence on student life. The intellectuals found that their religious experience in the dominant church was not satisfactory because the teachings of the church forbade full expression of the scientific spirit. On the other hand they regarded the scientific movement as admirable because in its method of

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1. Cf. ibid., p. 159.

2. Loc. cit.

research nothing was accepted which could not be proven, not even God. Therefore the individuals of this class are adrift spiritually, hungry for reality. Most of them rebel openly against any imposition of religious authority.¹

With such needs prevalent, the religious radio broadcaster has a tremendous responsibility. His broadcasts must be such as to contain an intellectual idealism, presented in truth and sincerity. An educational presentation of the Christian faith would readily meet such demands.

c. The Training of Leaders.

One great problem in all Latin American countries is inadequate leadership, inadequate both in numbers and in preparation. There are theological seminaries which are doing splendid work; however, the number of candidates are not sufficient to insure the continued growth of the church.²

To compensate for the lack of leadership and at the same time to prepare a way for the preparation of leaders, the radio offers great advantages. One radio station with its staff of workers and schedule of programs can reach people the country over, thus greatly reducing

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1. Cf. ibid., pp. 160-161.

2. Cf. Rycroft, op. cit., p. 90.

the number of workers which would be necessary in a personal approach. The program content also would serve as a type of preparation for potential leaders, by presenting Christian material by means of educational methods.

d. The Breaking Down of Misconceptions.

The greatest need of the young people in the country of South America, where for four centuries the inhabitants have lived under the influence of Roman Catholic tradition, is for the breaking down of prejudices. In Latin America, among the university students particularly, there exists a tragedy in that the Christian challenge has scarcely been presented. "Students generally have no use for religion since they only know a formal, ecclesiastical system that does not have any bearing on their lives."¹ There is an urgent need that students be brought to Christ and led to enter the ranks of those who serve his cause and kingdom.

The general conception of Christ has been greatly influenced by their own personal sense of tragedy and by a passion for immortality which form the warp and woof of Spanish popular religion. Christ is ever a tragic victim,

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1. Ibid., p. 91.

bruised, livid, bloodless, and blood-streaked. He is dead forever; He is the incarnation of death itself. The details of His earthly life are of slight importance and make relatively small appeal. "The docetic Christ died as the victim of human hate, and in order to bestow immortality, that is to say, a continuation of the present earthly, fleshly existence."¹ The natives crave not regeneration, but immortality. This religious attitude has produced a faith utterly devoid of ethical and intellectual content. To think is regarded as a sin against the Holy Spirit; the greatest sin is not to obey the church.²

With such prejudices prevalent, the radio is probably the only means whereby such a message can be made known; for having the message available in the privacy of one's home would provide the only favorable circumstance for unhindered listening, where others' opinions and past ideas would not be influencing. To meet such conceptions with the Christian dynamic, a positive message must be presented, positive both in approach and in content. As the living Christ is presented in power, the truth of the facts will convince the human heart.

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1. Mackay, op. cit., p. 98.
2. Cf. ibid., pp. 96-100.

D. Guiding Principles for
Broadcasting to Latin Americans

In this study of Christian broadcasting in Latin America fundamental principles may be observed which are of value to note in connection with any broadcasting suggestions to be made for the future. These principles can be drawn both from the Christian radio work which has been accomplished and from the characteristics and needs which the Latin American youth represent. These in general deal with the administrative policy, the approach, the language, and the production and content of programs to be broadcast.

1. The Administrative Policy in Christian Radio Broadcasting in Latin America.
 - a. It is necessary to maintain a wholesome, friendly relationship with the particular foreign government involved, by maintaining a careful and considered approach to the privilege and responsibility embodied in the radio broadcasting.
 - b. The broadcaster must sincerely seek to benefit the country to which he ministers.
 - c. The economic and political situations prevalent in the various countries need not be the broadcaster's

concern.

- d. Dealing with enemies as well as with friends must be considered in missionary radio broadcasting.
- e. The missionary broadcaster must cooperate with other Christian organizations.

2. The Approach in Christian Radio Broadcasting in Latin America.

- a. The Christian faith must be presented in truth and sincerity.
- b. A positive Christian approach must be made in the programming.
- c. Religious broadcasts should be personal in nature.
- d. The program should be individualistic, in no way implying that one listener, in heeding a particular broadcast or a particular thought presented, is in any way doing a thing another listener might be doing.
- e. The broadcast should make the listeners believe that their lives are being enriched.
- f. The manner of the broadcaster must be acceptable according to Latin American standards, manifesting graciousness, politeness, and dignity.

3. The Language in Christian Radio Broadcasting in Latin America.

- a. The Spanish language programs must be given preference

as to the place and amount of time on the broadcast schedule.

- b. Programs should be presented in the characteristic style of the Spanish-speaking listeners.
 - c. The actual broadcasting should be done by natives rather than by North American missionaries.
 - d. English programs may not be translated and used, but must be rewritten.
 - e. Colloquialized expressions and shallow humor have no place in Latin American programs.
4. The Production of Programs in Christian Radio Broadcasting in Latin America.
- a. The greatest number of listeners will be had during the breakfast hour in the morning and the dinner hour at night; these periods should be utilized by the most attractive and also the most enlightening broadcasts of the day.
 - b. All broadcasts must strive for perfection in technique.
 - c. Some means of ascertaining listeners' reactions should be established.
5. The Content of Programs in Christian Radio Broadcasting in Latin America.
- a. The Christian Message of Programs.
 - (1) The message presented must be a positive one

centered upon Christ.

(2) A living Christ must be preached as One who has the power to change a life.

(3) The programs must be designed to meet the prejudices which are prevalent.

b. The Scope of the Programs.

(1) Evangelistic programs must be included in the programming.

(2) Programs with an appeal to cultural tastes must be presented.

(3) Educational programs should be included in the types of programs offered.

c. The Music in the Programs.

(1) Native music must have a large place in the broadcasting; the guitar, ancient pan pipes, and Mexican peasant songs being preferred.

(2) Native words and lyrics to tunes must be eliminated.

(3) Evangelical youth choruses of the United States should be used, particularly the ones with the minor melodies.

(4) Repetition in music should not necessarily be avoided.

(5) The greatest singers and musicians should be

presented singing and playing the finest
Christian music.

d. Special Types of Programs.

- (1) Programs should be designed particularly for the children.
- (2) Native poetry and literature may well be read to a musical background, incorporated into variety programs, or dramatized over the air.
- (3) The making of handicrafts may be given a place where Christian education aids are presented.
- (4) Programs which are designed for women in the home should be presented.
- (5) Programs designed to meet the intellectual level and tastes of the university students should be arranged.
- (6) Religious programs should be arranged to inspire and train for leadership.

E. Summary

This study of Christian broadcasting in Latin America was centered first in an investigation of "The Voice of the Andes", HCJB, Quito, Ecuador. This work was established, it was discovered, in 1928 for the purpose of broadcasting the gospel to the world. The thought was not

to displace established missionaries, but to help break down barriers which stood between the missionary and those he sought to reach. One of the greatest problems met was the lack of radio receiving sets among the natives of Latin America.

The HCJB officials maintain a friendly relationship with the Ecuadorian government. The message they present is a positive message of the gospel of Jesus Christ. "The Voice of the Andes" is now heard all over the world, broadcasting over six hundred gospel programs a month in fourteen different languages. Manuel Garrido Aldama broadcasts two gospel programs daily which have received significant responses.

It was found, too, that these broadcasting missionaries established a Radio Circle which enabled those without radio receiving sets to listen over the radios in the homes of certain key individuals. A sound bus was put into operation which reached many who did not have access to receiving sets. The station cooperates with churches and Christian organizations in presenting special broadcasts for particular occasions.

Two weekly programs are presented for young people: "Forward Youth", an evangelistic broadcast, and "The Sunday School of the Air", a child evangelism program.

These are well received.

English programs, the study revealed, must be re-written to be presented over the air in Latin America. Native Ecuadorian music must be given a large place. Latin American youth like cultural programs. They do not appreciate the type of shallow humor which is popular in the United States.

In producing the programs for broadcasting, the missionary directs the native who prepares and presents the program to appeal to the listeners.

A small amount of religious broadcasting is being carried on in nineteen of the countries of Latin America.

The Latin American youth were found to be characterized by their individualism, their courtesy, their artistic temperament, and their devotion to children. Their greatest needs are: the broadening of the interests in the lives of the young women, the presentation of the Christian faith to the university students, the development of leaders among the Latin Americans, and the breaking down of prejudices built up by Roman Catholic tradition. These characteristics and needs can all be met well by means of Christian radio broadcasting.

Many principles for broadcasting were drawn from the present-day accomplishments of missionary broadcasting

in Latin America and from the approaches suggested by the needs and characteristics of the Latin American people. These in general dealt with the administrative policy, the approach, the language, and the production and content of programs to be broadcast.

CHAPTER II

SECULAR EDUCATIONAL BROADCASTING
IN THE UNITED STATES

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SECULAR EDUCATIONAL BROADCASTING IN THE UNITED STATES

A. Introduction

In the study preliminary to writing this thesis, the Christian broadcasting in the United States was considered next as offering material and suggestions for use in Christian broadcasting in Latin America. The programs of radio station WMBI of The Moody Bible Institute in Chicago were considered as well as those presented from the broadcasting studios of Bob Jones College, Cleveland, Tennessee. Also such broadcasts as "Faith in Action", "The Church of the Air", "The Old-Fashioned Revival Hour", "The Living Bible", and "The Word of Life Hour" were investigated. All of these broadcasts are presenting Christian truths in varied ways to attract North Americans; however, the approach is generally similar to that which is already being used by station HCJB in Quito. Therefore, since it is the writer's purpose to determine the utilization of radio in the Christian education of Latin American youth, the chief radio accomplishments in the United States from which principles may be drawn will be those which are

in the field of secular educational broadcasting.

Educational broadcasting in the United States may be regarded as an informal type of conditioning which is brought about by cultural or timely broadcasts and which tends to enrich, improve, or inform the listener; or educational broadcasts may be formally planned lessons which are broadcast directly to the school rooms. W. W. Charters of Ohio State University has termed an educational broadcast as:

one which raises standards of taste, increases the range of valuable information, or stimulates audiences to undertake worth-while activities. In short, an educational program is one which improves the listener.¹

The purpose of this chapter is to present educational broadcasting in such a way that principles may be drawn which are applicable to the listening situation in Latin America. And since a Christian content could not be given to programs broadcasted into the public schools of South America, the emphasis which will be dealt with here is that of informal educational broadcasting.

Many phases of educational broadcasting have been studied and written about; however, only those will be included in this chapter which pertain directly to the programming of such broadcasts. The chief source used to

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1. Frank Ernest Hill, Listen and Learn, p. 8.

obtain information concerning the forms of educational broadcasts will be The Art of Teaching by Radio by Cline M. Koon, for other authorities were found to quote largely from this one. From the facts discovered will be drawn guiding principles which may be applicable for future use in Latin America.

B. The Possibilities of Radio Instruction

1. The Contributions of Radio Education.

Radio can contribute much to education. The following contributions were suggested by William B. Levenson, the Directing Supervisor of Radio, Board of Education, Cleveland, Ohio:

a. Radio is timely.

This need is obvious in the study of current events; thus news is presented while it is current, even before newspapers and magazines can present it. Timeliness is necessary also in vocational guidance where it is related closely to the changing needs of the community and the current demands of industry. Several educational radio stations have broadcast interviews with personnel managers and employment counselors as well as with men on the job.

b. Radio can give listeners a sense of participation.

Direct, rather than indirect, experiences are productive of learning. Radio can open the doors of the home to the world outside. When an "actuality" program is heard, such as a presidential inauguration or the opening session of congress, the listener senses a feeling of participation in the event and history becomes living.

- c. Radio can be an emotional force in the creation of desirable attitudes.

The giving of information is a comparatively simple phase of teaching. Much more difficult is the development of desirable attitudes. Here radio is useful, for it utilizes drama and music, both of which are strong forces for creating an emotional impact.

- d. Radio can add authority.

The appearance of an authority before the microphone can lend active assistance to the teacher. Thus, as Darwin puts it, one can "substitute first-hand enthusiasm and mastery for second-hand interest and half-digested information."¹

- e. Radio can integrate the learner's experiences.

The "wholeness" of knowledge is an aim seldom achieved. However, radio programs especially designed to

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1. William B. Levenson, Teaching Through Radio, p. 9.

correlate various classroom subjects have contributed toward the amalgamation of what the child may consider unrelated knowledge.

f. Radio can challenge dogmatic teaching.

Seldom questioned is a point of view presented by the teacher; therefore, to hear, on the radio, men, who are authorities in a field, question an accepted opinion, trains the listeners to form suspended opinions.

g. Radio can be used to develop discrimination.

The development of good taste and the ability to make intelligent choices are vital aspects of a child's growth. Radio aids in attaining such goals by presenting programs which are on the hearers' level of appreciation and by gradually elevating them to a higher level.

h. Radio conquers space.

By means of radio, the most isolated locations can hear the world. Geography becomes meaningful; the life and customs of other peoples assumes a concrete shape. The unfamiliar is brought near and interpreted by the intelligent use of the radio.

i. Other values.

There are other related services which radio can render. It provides a definite opportunity for an individual with poor eyesight and faulty reading habits. Also

it is the one means whereby handicapped and shut-in children can receive some amount of formal education.¹

From the psychological point of view Cantril and Allport list the following advantages of radio instruction as compared with classroom instruction:

"radio can reach incomparably larger audiences;
figuring per capita cost its services are probably
cheaper than any other medium of instruction;
the varied content possible in its programs promotes
interest and attention;
its varied methods do the same;
dramatization and showmanship make education pleasurable;
in many regions it can supplement poor local teachers
with good radio teachers;
it probably has a favorable effect upon the exercise of
visual imagination;
it can make important events and personages more real
to the pupil;
it can bring good music into every locality;
the pupil becomes less provincial in his outlook; the
excellence of talks and music heard may fire his
ambition and arouse talents that might otherwise
lie dormant."²

2. The Limitations of Radio Education.

Radio provides an educational medium different from the traditional methods of personal conversation and the printed page. The direct relationship between teacher and pupil is replaced by a less personal situation, and visual aids are entirely replaced by an auditory approach

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1. Cf. ibid., pp. 6-19.

2. Cantril and Allport, The Psychology of Radio, p. 253.

only. Teachers must understand these differences in order to use the new medium most effectively.

The radio talk immediately takes on a rigidity because of the absence of gestures and facial expressions on the part of the teacher. The students have difficulty in breaking up the lecture into main points and sub points. The radio teacher cannot pause for relief, comprehension, or laughter when it is needed on the part of the listeners. He cannot answer the questions that invariably arise in any process of learning.

Furthermore, a listener's capacity to benefit from auditory presentation varies with the difficulty of the material presented. Therefore the radio educator must confine his material to that which is not extremely difficult. Nothing which is complex or abstract can profitably be presented to the ear. On the other hand, for simple material, the radio is superior to reading, for speech is more compelling to the attention and to the interest.

"What is heard, provided it is not too complex and involved, is normally better understood and retained, more readily recognized and recalled."¹

Radio education is not well adapted to the needs

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1. Ibid., p. 254.

of the individual pupil, for the radio must adapt its programs to the average listener and thus displease both those above and below average intelligence. However, educators are looking forward to the time when programs can be arranged for a select group. At the present time, radio is best adapted to elementary, popular instruction, and to the average level of intelligence.¹

Another limitation of radio is the shortage of periods available for educational broadcasts. Seldom does an educational broadcast extend over half an hour in length. Even if the way of handling education on the air were changed, subjective limits within respect to attention and interest on the part of the listener would limit the length of such radio broadcasts.

In adult education it has been found that those of a lower cultural level profit more by reading than they do by hearing. Untrained minds are unable to listen intelligently to material which they could, with difficulty, understand if it were read. The radio is gradually training the masses to listen, but for the present it is wiser to assume that the majority of listeners are untrained.

Education of the air reaches multitudes who are

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1. Cf. loc. cit.

unaware of the rigors of intellectual discipline. For this reason they are impatient with any suggestion of temporizing or indecisiveness on the part of the radio teachers. Spark and vitality are necessary. Once a successful initial appeal is made to the audience, the teacher may gradually, but cleverly, lead his listeners more deeply into the subject and finally to the place where they may develop desirable habits of patience and critical thinking.

Education by radio is comparable to home study courses where instruction is planned for the unselected adult population. The methods of such instruction, readings, outlines, and question, are now vitalized by a living voice which brings interest and a sense of membership to the listeners assembled in their homes to receive instruction.¹

According to H. L. Ewbank, adults prefer radio instruction to any other form of education.² They find it convenient and agreeable; and through it they are brought into contact with culture and thought which are foreign to their lives. This type of instruction cannot be haphazard;

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1. Cf. Cantril and Allport, op. cit., p. 255.

2. Cf. ibid., p. 257.

it must be informative, elementary, uncomplicated, with a blend of repetition and concrete illustration.

C. The Possible Forms of Educational Broadcasting

There are various program forms which can be used in educational broadcasts. These may be roughly classified under six headings: talks, directed activities, actuality broadcasts, radio conversation, broadcast music, and radio plays.¹

1. Radio Talks.

This expression, radio talks, as used here, is intended to include features broadcast in the form of lectures, addresses, and stories. While there is no common agreement among broadcasting authorities as to the general characteristics of a successful radio talk, it should be constructed with unusual care. Its delivery, intonation, emphasis and sentence structure must take the place of visual aids and supply the personality of the teacher.² The speaker must be friendly and courteous and allow his personality to be vibrant enough to hold his un-

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1. Cf. Koon, op. cit., p. 6.

2. Cf. Cantril and Allport, op. cit., p. 251.

seen audience and make it receptive to his ideas. His attitude should be as one who is a guest in the home, and without attempting to be condescending or dictatorial, the speaker should win the appreciation of his listener by his skillful presentation of the subject and by his friendly manner. Interesting illustrations and personal pronouns tend to make the message direct and personal.

The story is especially fitted for younger listeners. These stories should be short, approximately ten minutes in length, yet they should stimulate interest and sustain the attention.

2. Directed Activities.

This form of radio presentation instructs the listener to perform a definite activity during the broadcast. Courses that are easy to teach in this manner are music, science, art, arithmetic, rhythmic, and story plays. This is considered as a separate form of radio presentation because it requires specialized preparation and because it is used extensively in teaching by radio. Some educators say there is no learning without activity on the part of the learner; this type of teaching requires that the pupils carry out as wide a variety of activities for the teacher of the air as they do for their regular

teacher.¹

In the preparation of the broadcast the radio instructor must be able to visualize the listeners in their physical set-up and with their particular equipment. To arouse immediate interest and sustain it throughout the broadcast is essential in this type of teaching. Careful preparation and thorough rehearsing are necessary.

A broadcast of this type should be limited to explicit activities which can easily be described over the air. The directions should be carefully thought out and expressed in the fewest words possible to get the desired results. More difficult directions should be repeated slowly with amusing or interesting side remarks interspersed to relieve the effort of listening. Sometimes having an actual audience in the studio carrying out the given instructions will aid the broadcaster.²

3. Actuality Broadcasts.

This term describes the broadcasting of important public events, either at the time of their occurrence or soon after, with running commentaries and natural sound effects. The educational possibilities of such broadcasts

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1. Cf. Koon, op. cit., p. 9.

2. Cf. ibid., p. 10.

are practically unlimited. Mr. Koon makes the following statement:

Stimulated by carefully worded pictures, graphic descriptions, actual sounds, the ear-witness' imagination enables him really to experience the situation. Thus the cultural values of guided travel, the instructive benefits of history -- making news of the day, the stimulating guidance of great personalities become available even to the underprivileged peoples of remote regions.¹

The broadcaster or narrator in a program of this kind should be most carefully selected, for the success of the broadcast depends almost entirely on his ability. At the beginning of the program a brief word picture of the location and principal characters should be given; then the announcer should proceed naturally, giving an accurate description of the activity as it occurs. The tempo and pitch of the voice will be suitable to the event. The man at the microphone must be on the alert for human interest happenings and then translate them into words so that those listening can visualize the situation. The dramatic possibilities of each incident must be stressed.²

4. Radio Conversation.

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1. Ibid., p. 12.

2. Cf. ibid., p. 13.

Many subjects lend themselves to this form of radio presentation. Current topics of public interest and typical life problems and experiences can be presented to stimulate analytical and creative thinking and be of real service to listeners. There are several forms of radio conversation. There is the one-man discussion where the speaker either impersonates two or more characters or represents his audience by asking himself indirect questions. The dialogue method employs two speakers, the one representing the teacher and the other the pupil, or both speakers discussing the subject with equal ability; the interview is a popular form of the dialogue. In a three-way discussion two speakers of equal ability discuss a subject and a third person interrupts with questions. A fourth form of the radio discussion is the teacher-class form in which the teacher has a class present in the studio and teaches it before the microphone. Sir Walford Davies attracted much attention by using this form in 1924. However, because of waste of time or unnaturalness of broadcast, it was not entirely satisfactory.¹

There is a tendency in educational programs to leave the formal lecture method of presentation and to

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1. Cf. ibid., p. 15.

substitute discussions, directed activities, eye witness accounts, and debates. The probable reasons for this are: since the listener must concentrate on sound alone, the conversational style with different voices relieves the strain of listening to a single broadcaster; moreover, a more personal animated form of expression will result when speakers talk to each other before the microphone.

5. Broadcast Music.

The most extensively used and most popular form of radio broadcasting is music. Howard Millholland, of the National Broadcasting Company writes:

The popularity of music is due to its appeal to the sensory faculties of hearing and motor or rhythmic activity; the memory and imagination through ballads, songs, operas, etc.; and the emotions, engaging the feelings between all extremes from the trivial to the sublime, from grief to joy. Music, since it depends so much on auditory impressions, suffers less than any other form of expression when it is broadcast. Music is the universal language which is understood by everyone.¹

There are many musical tastes to appeal to. And variety in the type of music offered is essential. Suitable continuity and carefully worded explanations and interpretations have an important part to play in radio musical instruction. The tone of the manuscript should

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1. Ibid., p. 20.

conform to the standard of the particular music. In addition to the announcement of the author, title, and setting, short historical sketches concerning the author or incidents surrounding the composition of the selection are appropriate. The continuity should, of course, be brief..

Music instruction over the air may be vocal or instrumental. The primary object of teaching music is that individuals may listen to music for pleasure, that they may desire to express themselves through it for their own pleasure and for that of others, and that they may become critical of it so as to enrich their own experience and to demand higher standards. Toward the realization of these objectives broadcasting can be a valuable aid in music instruction.¹

6. Radio Plays.

This type of broadcast is rapidly growing in popularity as the producers learn more about radio dramatic art. In dramatization it is necessary to make the scene live for the listeners and to enable them to imagine that they themselves are participants in the situation.

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1. Cf. ibid., p. 26.

This is the most difficult type of play writing, for the author's script and the actor's skill must produce the desired emotions. Radio plays are ineffective if they fail to create illusions and affect human emotions. Scripts that bring temperaments and characteristics into severe contrast seem to be most successful.

The play should be constructed so that only a few characters speak at a given time, otherwise the audience will be unable to identify the character speaking. It has been found best never to use more than three characters at a time in a play, selecting these in terms of marked contrasts in the voices and using special lines to introduce them.

"Radio dramas are pictures of life."¹ They present unlimited opportunities when considered as an educational medium. Listeners can profit immeasurably from the life situations and experiences of others. Radio is especially adapted to that form of teaching in which the lesson to be learned is the by-product of a life experience.

Educational subject matter can be made easily into skits, interviews, and plays. It can be arranged into a series, but each broadcast should be a unit within

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1. Ibid., p. 29.

itself. The dramatizations should be of literary merit and embody realistic experiences so that listeners of various abilities will be mentally stimulated and able to integrate the parts and arrive by their own reasoning at the lesson to be taught.

While historical dramalogue is one of the most popular forms of radio dramatizations for educational purposes, there are many other possible forms which are suitable. "The possibilities of radio drama in education are as wide as human experience itself."¹ The principal problem is not scarcity of material, but the selection, adaptation, and presentation of material in such a way as will contribute most effectively to the realization of the objectives of education.

D. Guiding Principles for Educational Broadcasting

In this study of educational broadcasting in the United States fundamental principles may be observed which are of value to note in connection with any broadcasting suggestions to be made for future broadcasting in Latin America. These principles may be drawn both

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1. Ibid., p. 32.

from the practical suggestions just considered, given or implied, and from the psychological insights and standards which are mentioned or inferred. These in general deal with the objectives of educational broadcasting, the content of educational broadcasts, and the mechanics of educational broadcasting.

1. The Objectives of Educational Broadcasting.

- a. The broadcast must stimulate the interest of the listener.
- b. Such broadcasts should aim to improve the listener and gradually lift him to higher levels of understanding and appreciation.
- c. Such broadcasting should strive to develop habits of patience and of critical thinking.
- d. The unfamiliar and unknown must be made familiar and known.
- e. An educational program should bring together scattered learnings.
- f. Educational broadcasting may be used to affect favorably the visual imagination.

2. The Content of Educational Broadcasts.

- a. Special types of Programs.

- (1) Current news broadcasts should be included in the programming.
- (2) Such subjects as music, science, art, arithmetic, rhythmic, and story plays should be taught by means of directed activities which are easily described over the air.
- (3) Such instruction must be informative, elementary, and uncomplicated, adapted to the needs of the average listener, with a blend of repetition and concrete illustration for directness and appeal.
- (4) Many subjects may be presented in the form of radio conversation.
- (5) Differing opinions should be presented.
- (6) Authorities in a field should be presented over the air.
- (7) Radio plays may be used.
- (8) Stories used should be short and should stimulate interest.

b. The Music in the Programs.

- (1) A large amount of music should be presented over the air.
- (2) Music and drama should be used to stimulate emotional reactions.

3. The Mechanics of Educational Broadcasting.

a. The Preparation of the Programs.

- (1) Interest and attention may be gained by a varied program as to content and method.
- (2) The program must be introduced skillfully that listeners will be attracted from the start.
- (3) Radio talks must be constructed with a great deal of care.
- (4) Radio speakers chosen must be friendly and courteous.
- (5) Continuity in musical programs should be brief and appropriate to the selections.
- (6) The narrator selected for an "actuality broadcast" must be of great ability.
- (7) Radio plays must be made to live by creating illusions.
- (8) In plays, only a few characters should speak at a given time and then each should be introduced by a clear identifying line.

b. The Production of the Programs.

- (1) A program should seldom be more than thirty minutes in length.
- (2) Dramatization and showmanship should be used in all programs.

- (3) Speakers must be aware of the absence of gestures and facial expressions and must supplement this lack with personal animation.
- (4) In "directed activities" broadcasts the broadcaster must continually visualize the listeners.
- (5) Any suggestion of temporizing or indecisiveness should be avoided.

E. Summary

In this study it was discovered that educators have defined educational broadcasting as a program which improves the listener, either by purpose or by fact.

Radio contributes much to education; according to William B. Levenson, it is timely; it can give listeners a sense of participation; it can be an emotional force in the creation of desirable attitudes; it can add authority; it can integrate the learner's experience; it can challenge dogmatic teaching; it can be used to develop discrimination; and it conquers space.

It was learned that educational radio has limitations, for the direct relationship between teacher and pupil is missing; there is no rapport. The teacher must present fairly simple material, for it is more difficult to retain that which is heard than that which is read.

Radio is not well adapted to the needs of individual listeners, but must be geared to those of average intelligence. Short periods must be used for educational broadcasting because of the listeners' span of attention.

Radio education gradually trains the masses to listen and to think critically. Adults prefer radio instruction because it is convenient and agreeable.

The study revealed that there are various program forms which can be used in educational broadcasts. These may be classified under: talks, directed activities, actuality broadcasts, radio conversation, broadcast music, and radio plays.

Many principles for educational broadcasting may be drawn from the practical suggestions made and from the psychological implications discussed. These in general deal with the objectives of educational broadcasting, the content of educational broadcasts, and the mechanics of educational broadcasting.

CHAPTER III

THE USE OF RADIO IN THE CHRISTIAN EDUCATION
OF LATIN AMERICAN YOUTH

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A. Introduction

By harmonizing the principles for Christian broadcasting to the Latin Americans with the principles derived from educational broadcasting in the United States, this chapter will set forth basic principles which must be applied in the use of radio in the Christian education of Latin American youth. In order to make the guiding principles of secular educational broadcasting applicable in this field, they must be given a Christian content. As the Christian content is given to each principle, those determining factors in Christian broadcasting to Latin American youth which were discovered, will be applied wherever they have a direct bearing upon the matter.

B. Principles of Christian Educational Broadcasting to Latin American Youth

1. Principles Related to Administrative Policy and to Language.

Since the principles pertaining to the administrative policy and to the language used in broadcasting¹ apply without modification, they will not be restated specifically here. In general, as background for what follows, it must be stated again that it is of the utmost importance that the administrators of a Christian station maintain an attitude of friendly cooperation with the foreign government and with other Christian organizations. It is also to be understood that in broadcasting to the Latin American youth, programs should be presented by nationals in their native tongue and characteristic style.

2. Principles Related to Objectives of a Radio Program of Christian Education for Latin American Youth.

- a. The broadcast must stimulate the interest of the listener.

Arousing interest is of great importance in reaching individuals with a religious message. Listeners have a tendency to hear passively a religious broadcast, for anything which pertains to the spiritual or requires thought and self analyzation is difficult and demands effort on the part of the hearer. With the double

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1. Cf. ante., pp. 39-41.

challenge not only to interest the listener but also to overcome preconceived prejudices regarding religious programs, the Christian broadcaster must make every effort to interest his audience throughout the length of his program.

In broadcasting to the Latin Americans, there are many prejudices which have been caused by the intolerance of Catholic doctrine. Anything which does not definitely reflect Catholic tradition is regarded as contemptuous and evil and a thing to be avoided. Therefore, the program must be so designed as to arouse interest positively from the start in order to overcome their prejudices gradually. In this way only will Latin American youth heed the program.

- b. The manner of the broadcaster must be acceptable according to Latin American standards, manifesting graciousness, politeness, and dignity.

Always, as a Christian gentleman, appealing to a people who regard highly such acts of courtesy, his manner must manifest an innate politeness and kindness. His tone must be personal, that individual listeners believe the program is being directed to them.

- c. The broadcast should aim to improve and raise the

listener to higher levels of understanding and appreciation.

Many people do not accept Christianity because they do not know enough about it. In presenting the truths of the faith by means of the radio, this great lack of knowledge must be realized and the listeners must be met upon their levels of understanding. A solid foundation based upon fact, should be laid first; upon this may be built finer distinctions of meaning and higher goals for Christian living. Thus the hearer of the broadcasts will gradually come into a deeper understanding of the Christian life.

Of particular importance to note in meeting a Latin on his level is the fact that he is exceedingly individualistic. Thus the broadcaster must in no way imply that one listener, in heeding a particular broadcast or a particular thought presented, is in any way doing a thing another listener might be doing.

Also Latin American youth pride themselves upon their cultural tastes and attainments, thus the program presented must make the listener believe that this trait is being met and being enriched.

d. The broadcast should strive to develop habits of

patience and of critical thinking.

Listeners who are undecided as to the wisdom of choosing the Christian way of life or who are immature in making decisions according to Christian standards should be given an opportunity through broadcasts to observe the benefits which Christianity affords and to realize that being a Christian demands a higher type of living.

To Latin Americans this is a new emphasis. Their accepted religion makes no demands upon their life or does it change their pattern of thinking. Thus such an emphasis is greatly needed. A living Christ must be preached who has the power to change a life.

e. The unfamiliar and unknown must be made familiar and known.

The religious broadcaster must be aware of the particular needs of the group to whom he ministers. If certain aspects of the Christian religion are generally believed while others are not, those unknown factors should be emphasized. However, if no part of Christianity is known or believed, it must be presented as a whole, and the facts must be repeated in various forms that they may become familiar.

By taking into consideration the type of anemic,

dead Christ the Latin Americans believe is preparing a place for them in the life beyond, much should be stressed about the resurrection of Christ and His effectual work in the believer today. Such aspects of Christ's life should be stressed many times that people may begin to comprehend this great truth.

- f. An educational program should bring together scattered learnings.

This principle applies to religious broadcasts over a period of time. As various facts of religious history, music, and literature are learned from other sources, the broadcaster should gradually weave them into one solid conception of Christian history, Christian music, or Christian writings.

To bring about such a composite idea, a positive message centered upon Christ must be presented to the Latin Americans. Controversial material has no place in such a program; any suggestion of derision of other faiths and creeds is entirely out of place and must be omitted.

- g. Educational broadcasting may be used to affect favorably the visual imagination.

The Christian broadcaster should strive in every program he presents to create pictures in the minds of the

listeners, -- pictures by words, by music, or by drama.

Young people of Latin America have highly emotional natures which are stirred greatly by any appeal to the imagination. Therefore, vividness of presentation is particularly important in gaining a response from these listeners.

3. Principles Related to the Content of a Radio Christian Education Program for Latin American Youth.

a. Special Types of Broadcasts.

- (1) Current news broadcasts should be included in the programming.

A broadcast of current Christian news would be interesting and beneficial and should be included in the daily schedule. Listeners should be made aware of the great Christian movements in the world and of the part that their local group plays in these larger movements.

Educational programs should be of particular interest to Latin Americans because of the stress they lay upon being informed. Therefore, any type of informative broadcasts should be well received.

- (2) Various subjects should be taught by means of directed activities which are easily described over the air.

The Christian teacher should use this method in presenting various religious subjects. The study of sacred music, religious art, Bible story plays, and related handicrafts could well be pursued by means of this method.

Such a method offers many opportunities for Latin American broadcasts. Native music is a popular broadcasting item, but the words and lyrics to the tunes must be eliminated. Listeners could be directed in writing appropriate sacred verses to the more appropriate tunes. Religious art studies should be particularly appropriate for programs, directed to university students. Young people would gain from dramatizing Bible stories, and related handicrafts could be presented to university students, young women in the homes, and young people.

(3) Such instruction must be informative, elementary, and uncomplicated, with a blend of repetition and concrete illustration for directness and appeal.

As the radio audience is generally of average intelligence, the Christian broadcaster must be careful to keep his programs simple and concrete. Because religions deal almost entirely in the realm of the spiritual, the ideal, and the abstract, this is of particular importance

to one who desires to make meaningful the Christian message.

The Latin Americans are a people who think in terms of intangibles, but who have not been trained along such lines of thought. In presenting spiritual truths to them, the programs must be kept simple, clear, and easy to follow, for people do not like to think unless they are unconsciously drawn into it by simplicity.

(4) Many subjects may be presented in the form of radio conversation.

This is a particularly usable method in presenting Christian truths, which, when they are heeded, must be personally applied to the lives of those who hear. Therefore, such an indirect method as this should provide a tactful medium whereby the Christian teacher can present the facts without antagonizing by directness.

A sincere and truthful approach is necessary for the Latin Americans who are sensitive to a lack of it. Therefore, this method presents an excellent opportunity to be truthful and state facts plainly, and yet maintain a tactfulness through indirectness. This method could be employed in leadership training for young people and in guidance for young mothers. Authorities could be presented

giving various views on subjects, and authors could give interesting insights and excerpts from their writings.

(5) Differing opinions should be presented.

In presenting Christianity over the air, a positive approach is necessary. However, the broadcaster must continually bear in mind those reactions and excuses which will come to hinder the listener in accepting the truth. These must be prepared for in advance by indirectly meeting and answering all such questions.

In presenting evangelistic services for the Latin Americans, this should be one of the bases upon which topics should be chosen. In attempting to inspire a response on the part of the hearers, excuses must first be met and dealt with before any solid building can be accomplished.

(6) Authorities in a field should be presented over the air.

Outstanding National Christian ministers and laymen should be given opportunities to bring messages or to give personal testimonies. This will give authority to the message and will strengthen the convictions of listeners.

For the Latin Americans to hear their own people

speak of their relationship to Christ, would make them aware that such beliefs were no foreign importation. Therefore, such opportunities will strengthen the listeners in their own personal convictions.

(7) Radio plays may be used.

Dramatizations offer great advantages to the Christian who desires to make vivid to his audience Christ's way of life. Many sources may be drawn upon for such a form of broadcast and the varied possibilities are unlimited.

Drama presents an interesting method for variety in the presentation of any subject. It will make for vividness through stimulation of the imagination which is important to Latin American young people.

(8) Stories used should be short and should stimulate interest.

Either within a message, or as a part within a program, or as a program in itself, the Christian is able to impart many gems of thought by means of a story. The story should be employed and should be told sincerely with vividness of expression.

In telling stories to Latin Americans it must be remembered that colloquialized expressions and shallow

humor have no place in programs broadcast to them.

b. The Use of Music in Christian Education Programs.

- (1) A large amount of music should be presented over the air.

As music is the most popular form of radio broadcast, it should be utilized in Christian educational programs. Christian music is available to suit the tastes of every listener and can be used in many ways to enrich and to assure variety in the programs.

Young people of Latin America would respond favorably to the greatest singers and musicians as they present the finest Christian music. However, other types of music may also be presented, for evangelical youth choruses used in the United States are popular, particularly those with minor melodies. Repetition in music should not necessarily be avoided, for it is pleasing to the Latin Americans.

- (2) Music and drama should be used to stimulate emotional reactions.

Because the effectiveness of the Christian worker depends upon the emotional response within the hearer, every legitimate means of arousing such a response should be used. And since music and drama possess

emotional appeal hardly equaled in any other media, they should be utilized wherever possible, either as a separate program or incorporated into a larger one.

4. Principles Related to the Actual Broadcasting of a Radio Program of Christian Education for Latin American Youth.

a. The Preparation of Christian Education Programs.

- (1) Some means of ascertaining listeners' reactions should be established.

The greatest aid to script writers would be an awareness of the reactions of the listening audience. By being sensitive to the Latin Americans' likes and dislikes, the writer would be able to plan for pleasurable broadcasts. Educational broadcasts offer many opportunities for the listeners' response. Small books might be printed containing musical numbers which had been or were to be presented during a series of studies, hand materials might be offered for sale to be used later in a directed activity broadcast, copies of stories or poems used might be sent to any who request copies.

- (2) Interest and attention may be gained by a program varied as to content and method.

The Christian broadcaster has every form of broadcast and a great abundance of material at his disposal

for use in planning programs. Therefore, great variety both in content and method should be possible in order to gain and to maintain interest and attention on the part of the listening audience.

- (3) The program must be introduced skillfully so that listeners will be attracted from the start.

With many religious prejudices prevalent on the part of hearers, the introduction of a religious broadcast causes many either to turn the radio dial so as not to receive the program or to cease mental reception for the duration of the broadcast. This requires that the broadcaster present the program with an introduction which throws the hearer off guard and interests him to such an extent that, despite his former ideas, he listens.

- (4) Radio talks must be constructed with a great deal of care.

This is particularly important in regard to a Christian broadcaster who is accustomed to the use of the sermon or message. Radio preaching or speaking is different from any other kind, for the speaker must say nothing he would not say to an individual and he must say it in a personal, conversational manner. His illustrations should include only those which are meaningful to his listening

audience.

- (5) Radio speakers chosen must be friendly and courteous.

Particularly must the Christian radio speaker display these characteristics, for such a manner is acceptable under any condition, and is in itself a demonstration of Christian qualities. As such it may be the means of winning an individual to heed Christian truths and eventually to accept Christ as a personal Saviour.

- (6) Continuity in musical programs should be brief and appropriate to the selections.

Many lines of thought are at the disposal of the Christian in fashioning continuity appropriate to the type of sacred music presented. Material about the lives of composers may be used, or material from related Bible readings may be read.

- (7) The narrator selected for an "actuality broadcast" must be of great ability.

The choice of the narrator is an important part of the preparation for an "actuality broadcast". Not only must such a narrator be able rapidly to observe the situation at hand and to interpret it vividly to those listeners to whom he is reporting; but, as a Christian, he

must be able to discern the spiritual significance of that which transpires and to translate it into words which do not sound superficial or pious.

(8) Radio plays must be made to live by creating illusions.

As the Christian broadcaster becomes familiar with his audience and familiar with his material, and as he learns to "feel with" the characters and situations he is portraying, his programs will create not only illusions, but lasting impressions upon his hearers which will make for changed lives.

(9) In plays only a few characters should speak at a given time.

Always the Christian teacher must keep in mind the need of utmost simplicity of production lest there is confusion on the part of the hearer. The broadcaster should put himself in the listener's place, and imagine he knows nothing of the broadcast but what he hears. People rarely strive to follow secular dramatizations which are not clear; they are less interested in following a religious drama, the content of which they may already doubt.

b. The Production of Christian Education Programs.

- (1) A program should seldom be more than thirty minutes in length.

Because religious broadcasts are of a serious nature and require energy on the part of the listener, this principle is one which should be heeded. Although religious programs may be greatly varied and may include those of a lighter vein, generally the program should not extend beyond this thirty minute limit.

- (2) The greatest number of listeners in Latin America will be had during the breakfast hour in the morning and the dinner hour at night.

These periods should be utilized by the most attractive and also the most enlightening broadcasts of the day.

- (3) Dramatization and showmanship should be used in all programs.

Unfortunately in the past, the standards of perfection whereby a secular broadcast was measured, were not applied to religious broadcasts. And today a Christian education program is apt to be produced carelessly. This should not be the case; rather, the finest in talent and in production mechanics should be employed. The Christian who upholds Christ's standards should use the finest

presentation possible.

Latin Americans are perfectionists and demand that others strive for such. Therefore, anything worthy of their attention must attain a certain amount of perfection. This must be the broadcaster's ideal in technique, and much forethought or rehearsing is necessary to bring it about.

- (4) Speakers must be aware of the absence of gestures and facial expressions and must supplement this lack with personal animation.

An animated presentation of Christian truths makes them more easily received. A Christian should speak only of what he himself has experienced and, in recommending it to others, he must allow his personal convictions to accompany it in the form of an animated presentation.

- (5) In "directed activities" broadcasts the broadcaster must continually visualize the listeners.

Only as the Christian broadcaster keeps in mind those activities in which the listener is engaged, will he be able to direct him intelligibly.

- (6) Any suggestion of temporizing or indecisiveness should be avoided.

This is of great importance to one who must

present a positive Christian message to individuals who are inclined not to believe and who would delight in finding an excuse for doubting. The Christian messenger must be definite and must allow his own convictions to impress the hearers, if the truths which he presents do not immediately find acceptance.

C. Programming Suggestings for Latin American Youth.

There are innumerable ideas for interesting and varied programs in Christian educational broadcasting. The Christian teacher has one purpose in his radio presentation, -- to teach the body of Christian truth in such a way as to bring about an acceptance of, a commitment to, and a growing knowledge of the Lord Jesus Christ. With this purpose in the teaching, a variety of ways must be employed to bring it about. Following are suggestions for use:

1. For the General Public:

- a. An appreciation course of great Christian music, such as the oratorios of Mendelssohn, Handel, Hayden, and Du Bois.
- b. A study of Christian hymns and hymnwriters.

A series of broadcasts might be presented on the

great hymns of the church, with a number of Catholic hymns being used to introduce the study. For the first ten or fifteen broadcasts such hymns as Bernard of Clairvaux's "Jesus, the Very Thought of Thee", and "O Sacred Head, Now Wounded", or "Christian, Dost Thou See Them", by Andrew of Crete, or "Art Thou Weary, Art Thou Languid", by St. Stephen might be used.

c. Studies of the Bible.

Either the book-as-a-whole method or the series of detailed studies of individual books might be used with pupils actually doing the studying and the answering of questions in the studio. In conjunction with this, those listening could follow the lesson in their Bibles, and make simple charts according to the directions given by the "live class".

d. A study of Christian doctrine.

Radio conversation would be an interesting method, with young people questioning theologians, or laymen discussing it among themselves.

e. A Bible quiz program.

f. A period of Bible questions answered by experts.

g. A study of the geography of the Bible lands.

This could be presented dramatically as a journey through the Holy Land or in a series of lectures with individuals from each country participating.

- h. A series of studies in the development of the Bible.

This lends itself to a dramatic presentation.

- i. Studies in the conducting of family worship.

This might be presented by means of an actual family discussing their devotions and carrying them out.

- j. A series presenting missionary biographies in story or in dramatic form.

- k. A study of lands and conditions where missionaries go.

- l. A series of religious news broadcasts.

- m. A presentation of great Christian drama.

- n. A study of Christian poetry and literature.

This lends itself to a variety program using music, drama, and readings.

- o. Reviews of Christian books.

These could be presented by means of discussions or interviews with informed individuals.

- p. A series presenting dramatized lessons demonstrating

Christian living in specific situations.

2. For University Students:

- a. An appreciation course of religious art.

As a "directed activity" broadcast, this would give opportunity for observation, on the part of the student, of prints of masterpieces, obtainable before the broadcast.

- b. A study of the great Christians in history.
c. A study of the history of the Christian church.
d. A presentation of the methods of Bible study.
e. A course in Christian evidences.
f. An analysis of worship.

This could be carried on as a variety program with dramatizations revealing various stages of worship, lectures explaining the psychological accompaniments, and music to aid the listeners in worship.

- g. A review of Christian student movements.
h. A discussion of current religious magazine editorials.
i. A series centering in some directed activity such as the making of tooled leather Bible covers or notebooks of religious news clippings.

3. For Young Women in the Home:

- a. A series of lessons on the establishment of the Christian home.

An actual family might be presented doing Christian things and living a Christian life.

- b. Studies in the Christian training of children.
- c. A series on Christian culture.
- d. A presentation of Christian women in the news.
- e. A series of programs on the wives of famous Christians.
- f. A presentation of practical outside needs and service projects.

Authorities could be presented revealing their particular needs.

- g. A series centered in guidance in making related handicrafts.

Direction might be given for making Christian wall plaques, or Scripture verse calendars.

- h. A course in suggestions for story writing.

4. For Young People as a Whole:

- a. A presentation of dramatizations of Bible stories.

The Bible setting could be read and elaborated upon to some extent.

- b. A study of hymnology and singing.

This could be presented as a directed activity.

- c. A study in the direction of handicraft construction.
- d. A course in suggestions for writing religious poetry.
- e. A presentation of directions for Christian games and recreation.

During this broadcast the listeners could be directed in making scrapbooks with collections of usable games.

- f. A series of programs presenting various vocations.

This could be presented with a definite Christian emphasis and challenge.

D. Summary

In this chapter the findings of the two preceding chapters were brought together in order to formulate principles underlying the use of radio in the Christian education of Latin American youth. In order to harmonize the principles for educational broadcasting with the principles for Christian broadcasting to Latin Americans, it was necessary to give a Christian emphasis to the educational broadcasting. As the Christian content was given to each of these principles previously set up, those

determining factors in Christian broadcasting to Latin American youth were applied wherever relevant to the case in point. In this way principles of Christian educational broadcasting to Latin American youth were established. These included principles related to the administrative policy and the language, to the objectives, to the content, and to the actual broadcasting.

To conclude the chapter, practical suggestions were made for Christian educational programming for Latin American youth. These ideas were classified according to the group for whom they would be suitable. Thus, programs were suggested of interest to the general public, to university students, to young women in the home, and to young people as a whole.

CHAPTER IV

GENERAL SUMMARY AND CONCLUSION

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A. Summary

In this thesis the author has attempted to set forth another method for the use of missionary radio broadcasting to Latin American youth, -- that of Christian educational broadcasting. The missionary radio attempts that have been made already in Latin America were considered in the form of a general history and summary of the work of the pioneer missionary broadcasting station, HCJB in Quito, Ecuador, and a brief resume of the accomplishments of other missionary broadcasters in that country.

It was discovered that station HCJB was established for the purpose of broadcasting the Gospel to the world. The thought was not to displace established missionaries, but to help break down barriers which stood between the missionary and those whom he sought to reach. The station officials maintain a friendly relationship with the Ecuadorian government by presenting a positive message of the gospel of Jesus Christ. This station, "The Voice of the Andes" now has a world-wide coverage, broad-

casting over six hundred Gospel programs a month in fourteen different languages.

It was found that these broadcasting missionaries established a Radio Circle, thus enabling those without radio receiving sets to listen over the radio in the homes of certain key individuals. Also, it was learned that the station cooperates with churches and Christian organizations in presenting special broadcasts for particular occasions.

Manuel Garrido Aldama broadcasts two gospel programs daily which have received significant responses. And two weekly programs are presented for young people; "Forward Youth", an evangelistic broadcast, and "The Sunday School of the Air", a child evangelism program. These are well received.

English programs, the study revealed, must be rewritten to be presented over the air in Latin America. Native Ecuadorian music must be given a large place. Latin American youth like cultural programs; they do not appreciate the type of shallow humor which is popular in the United States. In producing the programs for broadcasting, the missionary directs the native who prepares and presents the program in the characteristic Spanish-speaking

style.

Only a small amount of religious broadcasting is being carried on in nineteen of the countries of Latin America.

It was seen that the religious programs broadcast in Latin America are, for the most part, evangelistic in nature. Although they are adapted particularly to the Latin Americans, the type of program produced differs little from that used for the same type of program in the United States. Such an approach is well received and is producing results. However, in view of the purpose of this study, it was felt that a more complete consideration of the characteristics and needs of the people for whom the broadcasts are intended would make possible an even more effective adaptation.

Therefore, the characteristics of the Latin Americans were investigated. In general the youth of these lands were found to be characterized by their individualisms, their courtesy, their artistic temperament, and their devotion to children. Their greatest needs are the broadening of the interests in the lives of the young women, the presentation of the Christian faith to the university students, the development of leaders from their

own groups, and the breaking down of prejudices built up by Roman Catholic tradition. These characteristics and needs could all be met by means of Christian radio broadcasting.

Many principles for broadcasting were drawn from the accomplishments of missionary broadcasting in Latin America and from the approaches suggested by the needs and characteristics of the Latin American people. These in general dealt with the administrative policy, the approach, the language, and the production and content of programs to be broadcast.

Since it was the writer's purpose to determine the utilization of radio in the Christian education of Latin American youth, the chief radio accomplishments in the United States from which principles might be drawn were those in the field of informal secular educational broadcasting. Therefore, this field was studied with the discovery that radio contributes much to education, yet it also presents limitations. However, as these were considered, it was revealed that various program forms might be used in educational broadcasts: talks, directed activities, actuality broadcasts, radio conversation, broadcast music, and radio plays.

Many principles for educational broadcasting were drawn from the practical suggestions made and from the psychological implications discussed. These in general dealt with the objectives of educational broadcasting, the content of educational broadcasts, and the mechanics of educational broadcasting.

In order to formulate principles underlying the use of radio in the Christian education of Latin American youth, the findings of the study were brought together. To harmonize the principles for educational broadcasting with the principles for Christian broadcasting to Latin Americans, it was necessary to give a Christian emphasis to the educational broadcasting. As this was done to each of the principles previously set up, those determining factors in Christian broadcasting to Latin American youth were applied wherever they were relevant. In this way principles of Christian educational broadcasting to Latin American youth were established. These principles were related to the administrative policy and the language, to the objectives, to the content, and to the actual broadcasting.

In concluding the study, practical suggestions were made for Christian educational programming for Latin

American youth. These ideas were classified according to the group for whom they would be suitable and included programs of interest to the general public, to university students, to young women in the home, and to young people as a whole.

B. Conclusion

In looking forward to inaugurating a Christian educational program of broadcasting to Latin American youth, the writer is aware that such a program must be developed gradually. The characteristics and needs of the listeners in the direct locality of service must be considered in detail. Native Christians must be contacted and observed as to talents and abilities. The idea of such an educational approach, as supplementing the strictly evangelistic type of programs, must be implanted in others, both missionaries and nationals.

As others are made to see the possibilities of such broadcasts, one program in the series might be started. It could be presented over a local station. It must be of a general nature, appealing to all people, and yet of a distinctive quality to attract listeners. The program should be presented either one or two days of the

week and be of a quarter of an hour in length. A means of obtaining responses from the listening audience should be established; and these criticisms should be observed carefully, with a view to tempering the program to suit their desires while meeting their needs.

Only when such a broadcast becomes well established, should another of a different nature be attempted. The scripts must be prepared and talent be engaged months in advance. Thus, the missionary would proceed to build up through the years a well-rounded, full week of Christian educational programs.

The use of radio broadcasting by missionaries in Latin America has already proven to be a fruitful ministry. It is hoped that this study will provide further ideas for use in missionary broadcasting to Latin America which will reap even greater results in the Kingdom of Jesus Christ.

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