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“Radioenseñanza” an educational experience for adults through radio in Huelva at the end of Francoism

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“Radioenseñanza” an Educational Experience for Adults through Radio in Huelva at the End of Francoism

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Abstract

‘Radioenseñanza’ was an interesting experiment carried out in the province of Huelva (Spain) over two academic years before the 1970 education law (Ley General de Educación) was passed. It was organised by the new broadcasting company ‘Radio Popular’ in collaboration with the local administration of the Ministry of Education at the end of the Franco era. This activity was carried out with didactic resources published by ‘Radio ECCA’, which had started broadcasting for educational purposes from the Canary Islands with the Jesuit priest Francisco Villén Lucena a few years before, in 1965. Despite its benefits for the population, this fruitful experience was discontinued just two years after it started, due to disagreements (mainly of an economic nature) between the broadcasting company and the Ministry of Education. The aim of this article is to outline the origins, spread and scope of this brief experiment in the province of Huelva.

Keywords: educational radio station, adult teaching, innovation, history of education

“Radioenseñanza” una Experiencia de Educación de Personas Adultas en Huelva a Finales del Franquismo

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Resumen

La experiencia “Radioenseñanza” se llevó a cabo en la provincia de Huelva durante dos cursos académicos anteriores a la promulgación de la Ley General de Enseñanza de 1970. Organizada por la joven Radio Popular (COPE) de Huelva y en colaboración con la Delegación Provincial del Ministerio de Educación del final del franquismo. Esta actividad se desarrolla gracias a la aportación de materiales didácticos de Radio ECCA, que había iniciado sus emisiones con propósitos educativos unos años antes en las Islas Canarias por iniciativa del sacerdote jesuita Francisco Villén Lucena en 1965.

Una experiencia fructífera que, por desavenencias entre la emisora y la Delegación de Educación –principalmente económicas-, tiene que abandonarse, a pesar de los buenos resultados solo dos años después de comenzar.

El objetivo de este artículo es analizar el origen, difusión y alcance de esta breve experiencia en la provincia de Huelva.

Palabras clave: radio educativa, enseñanza de personas adultas, innovación, historia de la educación

Over the years, the conditions under which teachers have had to labour in Spain have been complex and diverse, particularly during certain historical periods when they did not have the necessary resources to be able to reach the population which required educating. Under this premise, during the 1960s, an experiment began in the province of Huelva, which relied on the support of the Church and which used a means of communication, until then employed almost exclusively for entertainment and informational purposes, as an educational resource: the radio.

Broadcasting has to be transformed from a distribution device into a communication device. Broadcasting could be the greatest means of communication imaginable in public life... it would be if it was not only capable of broadcasting, but also of receiving; in other words: if the listener could not only hear, but also speak, not be isolated, but related... Unfeasible in the present social order, but feasible in another... (Brecht, cited by Ezensberger, 1984).

Bertolt Brecht's idea about the possibilities he saw in the radio materialized during the 1930s when educational radio station broadcasts began.

Despite the multiple definitions (some of them incomplete) of the term 'educational radio', very different modalities are grouped under this name, such as: the so-called instructional radio, community radio, popular radio, training radio, to name but a few. All of them have one common factor: to achieve non-commercial objectives directly aimed towards a social purpose.

Some actions which generate educational projects include Radio Education, created on 30/11/1924 in Mexico; Radio Sutatenza (Colombia), developed in 1947 through Acción

Cultural Popular (or ACPO); and Radio Santa Maria, established in the Dominican Republic in 1964.¹

All these projects in Latin American countries, most of which were carried out by religious groups², served as models for Radio ECCA in Spain, mainly because some Spanish religious figures participated in these stations while serving as missionaries in Latin America. On seeing the (positive) results, these figures decided to start similar projects in areas where formal education did not cover the needs of the population, particularly for adults.

The distinguishing characteristic in comparison with other experiments carried out in other parts of the world was that in Huelva, due to the lack of qualified workers, this literacy programme through the radio was based around academic subjects instead of other topics. The reason why the project was put into practice in church parishes was that they had the technological capabilities to do so.

Educational Radio Station

Merayo's concept of 'educational radio' (Merayo, 2000) alludes to the fact that the expression is polymorphic and varied while, at the same time, all its forms share the common feature of having a not-for-profit social purpose. To better understand what was being considered, the most significant community or popular radio experiences will be analysed below.

Mora-Jaureguialde (2016, p. 91) observes that communication, in the broad sense and also etymologically, means to share (from the Latin *comunicare*), a simple model of the social dimension of educational radio. The MacBride Report (1980, p. 37) refers to the main functions of communication present in the social dimension of radio: a. Information; b. Socialisation; c. Motivation; d. Debate and Dialogue; e. Education; F. Cultural Development; g. Entertainment; h. Integration.

The radio can become a resource for action when developing practical projects, or a technical tool to help raise awareness of everyday problems. Essentially, its main objective is social transformation, helping to create a culture of its own, respect for others, and trying to achieve a critical construction of reality (see Figure 1),

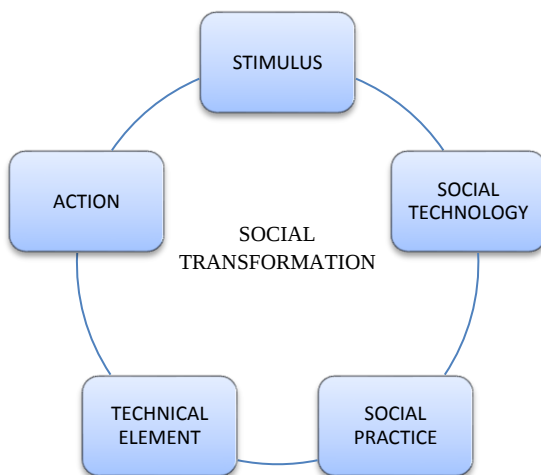


Figure 1. The radio as sociocultural animation. “La radio universitaria como servicio público a la ciudadanía: El caso de Uniradio-UHU”. Doctoral Thesis University of Huelva. By B. [Mora-Jauregualde, 2016](#), p. 92. Copyright 2008-2010 by Arias Montano Institutional Repository of the University of Huelva.

Gascón (1991) admits that from the perspective of non-formal education, radio in its social dimension covers a wide range of functions. Radiophonic language has the potential of transversality. Thus, the radio is considered to be part of leisure education at any age, in relation to concepts such as the environment, festivities, health, peace, road safety, sex ed., aesthetics, and parenting.

In many Latin American countries, where the implementation of educational systems has been complex and costly, radio has been a great medium and resource to bring education to where teaching did not reach, to be the voice and conscience of towns far from mainstream culture and freedom. It is well-established that the 'Popular Stations' movement was a dynamic agent of sociocultural development in developing countries, in order to

promote critical reflection on the environment which is capable of transcending production routines and reach that point which we recognise as a communicative process in which a contact or creative encounter takes place which is able to bring together distances, presences, moods or insurgent dispositions (Brajnovic, 1979, p. 45).

Characteristics of Educational Radio

An educational radio station is understood as

when we carry out a classroom experience with children in pre-school, primary or secondary education, or when we become spokespeople for civic movements or we undertake unique and alternative projects to establish an environment which eradicates the capitalist vision and its repressive uses (Mora-Jaureguialde, 2016, p. 64).

Despite this idea, the concept of an educational radio station is so broad and complex that any attempt to define it would be incomplete. Thus, to better understand the situation, Merayo (2000) proposes reducing the medium to three levels of interaction, in terms of its key features (non-commercial objectives and orientation towards social goals):

- a) An educational radio station is used as direct support of social movements. In the 1960s, for

instance, radio was a tool for new/novel and transgressive ideas.

- b) An educational radio station as an extension and complement of formal education, since in many cases, schools and educational institutions did not physically reach certain geographical areas.
- c) An educational radio station from the point of view of non-formal education coming from the citizens themselves.

Therefore, the aim of the station was to be an extension of formal education in disadvantaged contexts. During the 1970s and 1980s, radio was transformed yet remained the central point of people's discourse as a means of transmitting political, social, educational, and protest content, with the intention of mobilising people physically and intellectually (Mora-Jaureguialde, 2016).

An Educational Station: Radio ECCA

Background of Radio ECCA

In the university setting, educational experiments emerged during the 1920s and, shortly before the second half of the twentieth century, these were expanded/extended with experimental work in the United States and Europe. In the 1950s, the educational radio station was transformed into a complementary instrument of formal education and, in some cases, as a substitute for face-to-face classes. Operational radio schools show that it is possible to make education popular within formal education and, in addition, that it is possible to do it through the radio, in conjunction with other media (Merayo, 2000):

The work of popular radios is aimed at the non-formal education of adults through the development of citizen participation. Thus, the radio becomes an effective medium within the communities in which it operates: the objective is to encourage the exchange of small local groups so that these communities can express their requests, experiences and proposals through a dialogue in which the radio assumes the role of the transmitter of pluralism (Mora-Jaureguialde, 2016, p. 65).

An educational radio station aspires to change education, but this cannot be achieved without a thorough analysis of the causes and consequences of social disadvantages. Therefore, its function during the 1970s and 1980s was to become the people's voice. It gained a marked political character with the goal of supporting organisations in their mobilisations and their demands. A report called 'The Radio at the Service of Education and Development' was created, where the use of the medium was emphasised for two important focuses: distance learning, and the extension of the school, through projects financed by various international organisations, such as the World Bank. The idea was to attempt to at least partially resolve some of the problems regarding distance and time presented by traditional education systems (Mora-Jaureguialde, 2016).

The 'exclusively educational' stations have been an exception on the radio scene, although they have not been free of interest from educators: striking examples include Radio Sutatenza from Colombia, Radio Santa Maria from the Dominican Republic, the ALER group (Latin American Association of Radio Schools), radio stations from India and Canada, Radioforums from Sweden and France, and the Bachillerato Radiofónico (Radio Baccalaureate programme), UNED programmes (National Distance Learning University) and ECCA Foundation (Canary Islands Cultural Broadcaster) from Spain. Regarding educational stations, Radio ECCA and its

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influence in eleven Latin American countries must be emphasised.

Radio ECCA (History and Methodology)

Radio ECCA is the sole station completely focused on education in Spain. Since 1965, from the Canary Islands, where it was founded, and from the peninsula, it has offered classes for primary and secondary education levels, as well as various training courses with specific technology (written documentation for students), radio classes (taught by teachers) and a weekly interview with a course tutor. Its effectiveness, proven by multiple studies and research, led UNESCO and various international organisations to support and fund its expansion in Latin America (Ballesta, 1995). Surely, the key elements of its identity can be found in its origin:

During the 1960s, Jesuit Francisco Villén arrived in the Canary Islands with the revolutionary idea of launching a radio station devoted exclusively to teaching.

Nobody supported the project: teaching over the airwaves was something fanciful. However, that idea (although pioneering in Europe) was not a new one. Villén started with the model presented by the Colombian station Sutatenza, which taught classes for the most disadvantaged students using a series of radio scripts.

However, something was wrong, judging by the high rate of student dropouts. Villén studied the situation and discovered that the missing part was precisely the human element: the figure of the course tutor. It was a group made up largely of farmers who worked from sunrise to sunset; at times, they felt abandoned in the arduous task of learning at the wrong time and with all the elements against them. As a result, the Jesuit father redesigned the

Sutatenza model and shaped the by now well- known, three-dimensional ECCA teaching system.

After some pilot tests in the town of Montilla (in his native Córdoba) and two years of experimentation in the Canary Islands, Radio ECCA broadcast its first class on 15th February 1965 (Espina, 1976).

Returning to the line of research being carried out by by Mora-Jaureguialde (2016 p. 90), it can be said that, from its origins, Radio ECCA has been a non-profit organisation dedicated to adult teaching. Established as a Foundation in 1985, today it operates in Andalusia, the Balearic Islands, Extremadura, Galicia, Madrid and the Region of Murcia, as well as in Cape Verde, Mauritania and Morocco. In addition, it cooperates with institutions from fourteen Latin American countries to which ECCA educational technology is provided free of charge. Recognised and distinguished by multiple, prestigious awards, Radio ECCA continues to be a living project. The principal aims of its ideology are: to provide the best possible education to the greatest number of people, and to raise the level of cultural and personal education of the greatest number of adults possible, without any exclusion and, preferably, for those who need it the most.

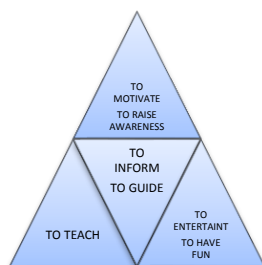


Figure 2. The purposes of radio in non-formal education. “La radio universitaria como servicio público a la ciudadanía: El caso de Uniradio-UHU”. Doctoral Thesis University of Huelva. By B. Mora-

Socio-Educational Context of Huelva at the End of the Nineteen Sixties

The south of Spain is a region which has long suffered from institutional abandonment, backwardness in productive sectors, unemployment and a low cultural level. Given the circumstances, in the province of Huelva, in the shadow of the Seville metropolis, these characteristics were even more accentuated. However, in the mid-twentieth century, there were transformations which signalled a certain advance in the economy of this corner of western Andalusia: the inclusion of Huelva in the development plans of the Franco government.

The slow economic takeoff of the 1950s in Spain came to an end in the following decade with ‘a first Development Plan with the aim of accelerating its economic growth’ (MEN-OECD, 1963, p. 13). In the field of education, some years before the proposal for educational reform in the 1969 White Paper, the study undertaken by the Ministry of National Education together with the OECD in 1963 already spoke of education in these terms

The success of the rapid growth policy that the Government has decided to carry out with the Development Plan will depend, to a great extent, on the degree of readiness of the human resources. [...] It is undeniable that education in itself is a commodity from the point of view of the individual, regardless of its consideration as a growth factor. However, in our current circumstances, an educational plan is needed which perfectly takes into account the need for skilled labour

which economic development requires (MEN-OECD, 1963, p. 13-14).

1960s Huelva, which was the focus of one part of the aforementioned Development Plan, suffered precisely from a lack of skilled labour (one of the factors mentioned in the previous study). In spite of the natural wealth of the province, it had never been equipped with the necessary infrastructure so that part of the exploitation of the wealth and its subsequent transformation would be fed back in to continue the economic growth of the province. Thus, in a short time, the province went from a poor economy functioning as a mere intermediary in the transportation of minerals which came from the mining area³, together with out-dated and unproductive agriculture and fishing industries, to the construction of large companies which transformed the minerals. This prevented them from being processed in other places, giving rise to unprecedented demographic development due to the need to incorporate skilled labour.

When analysing the reasons why this province was included in the economic development plans, we find that

apart from the legal advantages, its nature, resources and geographical location, Huelva boasts the following specific advantages:

- 1) An extraordinary variety of raw materials.
- 2) An exceptional geographical location, looking towards Africa and America.
- 3) A large port, which was about to be transformed in order to be able to receive natural drafts of 14 and 20 metres at low tide, suitable for ships of up to 40,000 tonnes and with adequate modern facilities.
- 4) An important highway network connecting Huelva with Extremadura, Andalusia and Portugal.

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- 5) Large areas of land for the installation of industries, within the territorial demarcation of the promotion sector.
- 6) A favourable climate.
- 7) Unlimited capacity drains and reduced cost of remodelling (García Vázquez & Tejera Arcenillas, 2014).

Thus, Huelva, together with Burgos, La Coruña, Seville, Valladolid, Vigo and Zaragoza, began its industrial take-off in 1964, followed by other development plans (three in total) including other areas or providing new opportunities to the initiated plans. Demographically

at the beginning of the 1960s, the province of Huelva had a population of 398,394 inhabitants, of which 74,384 lived in the capital. The active population was 132,887 people, of which 47.5% were engaged in agriculture and fishing, 25.5% in industry and 27% in services. In short, this was the typical situation of an underdeveloped economy, with predominance of the primary sector, the same as in the national economy, where this same sector gave work to 41.5% of the population (Menéndez Rodríguez, 1985).

To the aforementioned, it is necessary to add that ‘the population was crippled by emigration (between 1960 and 1964, 23,447 inhabitants of the province emigrated to other areas of Spain or abroad, to add to the 8,801 which did so during the 1950s)’ (Feria Vázquez, 2008, p. 34).

Subsequently, the great metamorphosis in terms of population growth, layout and development of the city was not accompanied by improvements in social aspects such as housing or educational centres. The training needs, especially in terms of professional education, were more than evident As Moreno

Martínez states (1992), the spectacular structural transformations of the country at the beginning of the sixties (migration, industrialisation, outsourcing, urbanisation) did not have a quick educational answer. The initiative put forward by the Spanish government was the creation in 1964 of the Workers' Professional Promotion Programme and its implementation, from 1965 to 1969, when a new stage of professional teaching for adults would begin. So, apart from the initiatives of the Ministry of Education and the Ministry of Labour, other organisations such as the Catholic Church, male and female youth associations, etc, also promoted training programmes in a large number of fields which helped a large numbers of people to find employment.

In this context, where slum dwellings increased, the lack of services (in terms of schools and public health, for example) especially highlighted the shortage of places for adult learning. In the province, which was becoming depopulated at the same rate that the capital was growing, illiteracy was more evident and the shortage of resources, too.

The country immersed itself in a national literacy campaign, designed to overcome the scourge of endemic illiteracy. However, there were differences between the north and the south of the country (where this situation was much more worrying). It was found that

the province of Huelva has always had higher illiteracy rates than the Communities with the biggest economic influence in Spain (exemplified in the cases of Catalonia and the Basque Country). This fact, consubstantial with the move away by large areas of the State from existing modes of development, as a result of the polarised processes of industrial growth, is also seen in relation to the average of the Spanish total, with which differences could even be noted until the 1950s, when a stage of accelerated growth began. The comparison with the situation of the Andalusian community in general is more satisfactory, since Huelva has traditionally

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presented lower rates than the regional average, although already in the 1970 census, the percentage was one point higher than the Andalusian total (Ventura Fernández, 1994, p. 361).

Professor Monteagudo Lopez-Menchero (1986) also asserts that in 1965 there was already a decline in illiteracy rates, but they continued to be very high. This was due to several reasons such as the disappearance of a group of older, illiterate people; national literacy campaigns; intensification of schooling of the new generations and adult education; socio-economic transformation, and the new qualification requirements (such as obtaining a driver's licence, for example).

The diocese of Huelva, established in 1953, added a strong voice to this mobilisation of resources to improve the educational situation, as well as the increase of culture in the province. Among the projects promoted by the first bishop of the diocese was, the creation of a vocational training centre for women.⁴ Such was his zeal to improve this type of education, and the involvement in the national campaign for literacy, that in Huelva people referred to 'the diocesan crusade against illiteracy'. Furthermore, there was the creation of a radio station.

The first Bishop of Huelva, Dr. Cantero Cuadrado,⁵ who knew mass media from his time as a journalist in the written press, and was also the director of the Church's vocational training department, had some concerns about the promotion of both areas, professional training and the media, which materialised in Huelva.

Given the impossibility of launching a newspaper due to the lack of financial means to maintain it, the radio station was chosen. Consequently, Radio Popular was born in Huelva in 1960, and the management of said station was entrusted to the young priest José María Roldán⁶, who had recently arrived from Alcalá de Henares to occupy the position of chapel master of the

cathedral chapter.⁷ The experience described below took place at the station's facilities.

‘Radioenseñanza’ in Huelva

Background

Following the ECCA model already mentioned in the previous section, which had progressively spread to the stations of the Iberian peninsula,⁸ the first negotiations to implement a radio programme aimed at adult literacy were undertaken between the director of Radio Popular of Huelva (the diocesan priest José María Roldán⁹) and a representative of the Provincial Delegation of the Ministry of Education in Huelva.

This adult education program was organised in accordance with the proposal of the Jesuit priest who had successfully applied this method in the Canary Islands, due to his approach of focusing attention on the students, in such a way that radio classes, printed material for the students and teaching (direct contact with the students) were all combined. This system ensured that the dropout rate, which was a common feature in distance study programmes, was not excessive and that the people who were involved in this experience remained interested. In any case, in Huelva the classes were prepared according to different criteria and the Radio ECCA method was not strictly adhered to, since the teachers involved in the program were responsible for organizing the syllabus and classes themselves.

When it was implemented in Huelva, as was previously mentioned, the level of illiteracy was high and although it had improved in a decade, it was far from reaching the development levels of other places in Spain or the national average. In the following table (Vilanova Rivas & Moreno Juliá, 1992), we can see how the illiteracy level in Huelva was still high after ten years of efforts to eradicate it (if compared with the average decrease in Spain, although not with respect to the decrease in

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Andalusia, where it had descended less than in the population as a whole), while in some regions the reduction had been drastic:

Table 1

Illiteracy rate in Huelva and other places in Spain

	1960	1970
Huelva	24	16
Andalusia	25	15
Catalonia	7	6
Basque Country	3	3
Spain	14	9

Note. Adapted from: Vilanova Rivas, M., & Moreno Juliá, X. (1992). *Atlas de la evolución del analfabetismo en España de 1887 a 1981*. Madrid: CIDE (MEC). Copyright Ministerio de Educación y Ciencia, 1992.

Hence, joint efforts to alleviate this situation produced positive effects. On the part of the diocese, the described experience was organised, starting from the detection of needs in each parish, in order to tailor it as much as possible to the needs of the population. To carry out this survey, a questionnaire was sent to the parishes in which the following questions were asked:¹⁰

- 1st. In view of the cultural level of the Parish, are you interested in the campaign in principle?
- 2nd. How many illiterate people might be able to gather to start the classes?
- 3rd. Do you have an appropriate venue for this number of students?
- 4th. Do you have a radio to follow the lessons?
- 5th. What time is best for a *Popular Radio* audience in your Parish?
- 6th. What time is best to gather the students and broadcast the lessons?

7th. Do you think it is interesting to have a prior meeting to give specific instructions about the Campaign plan?

8th. What practical difficulties can you envisage in your Parish regarding the carrying out of the Campaign?

9th. What can you suggest for greater effectiveness of this joint action?

In the words of the Bishop¹¹, addressed to the priests of the diocese, he makes reference to

one of the works of mercy is to teach people who do not know [...] and it is also a work of justice. Because man has even more right to the fair distribution of goods from the spirit than material goods.

In this way, the different parish priests were invited to collaborate so that 'without an effort on their part, but with their support and help, they can obtain the best fruits in the order of the cultural promotion of the adults of their Parish'.¹²

The pastoral letter refers to the advantages and possibilities that media offers to education, echoing UNESCO's concerns on this subject. In addition to the above, mention is made of Radio ECCA's experience in the Canary Islands, where 13,000 students were monitored and meetings prior to the project were held in Cordoba and attended by the representatives of the stations and the Literacy Inspectors of each province, as well as the Director General of the Campaign, Juvenal de Vega Relea.

Organisation of the Experience

According to the information obtained from two key interviews,¹³ the inspector of Literacy, Jesús Guijarro, from the Education Department of the Ministry of Education and Science, assigned two teachers to this radio experiment, Leonor Gálvez and José Antonio Sánchez Tizón. Of these two, José Antonio Sánchez had been an adult teacher in Villanueva de los

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Castillejos, a village located in the province of Huelva and from there he was assigned to the capital as coordinator of the Adult Literacy Campaign in the province. Therefore, he had experience in this field, while Leonor Gálvez was a primary school teacher. A short time after the broadcasts began, a third member -Manuel Vélez Vázquez- joined the team. When the programme started broadcasting, the two pioneer teachers were in charge of drawing up the scripts and presenting the lessons, but this later changed and the two men were in charge of giving the lessons, while Leonor Gálvez was responsible for the exercises.

The number of students enrolled in the first experiment was 720, of whom 240 were submitted to the tests to obtain the Primary Education certificate, with a total of 220 of them passing. In the second and final year that the programme was maintained, enrolment increased, with 150 new students added to the students who had passed the first year and continued to the second. In the words of the director of Radio Popular, although student participation implied a commitment from beginning to end, as the course unfolded, new students were allowed to enrol who felt motivated to discover it through students who were already doing it.¹⁴

Classes began to be broadcasted live but, after a few months, due to the difficulties that this entailed (because mistakes could not be corrected), they started to record in the morning and broadcast in the afternoon, so they could correct any mistakes and allow better time organisation. The subjects which made up the radio curriculum were: Spanish Grammar, Arithmetic, Geometry, Geography, World and Spanish History, Religion, and Human, Political and Social Training. All of them corresponded with the level of Primary Education required to obtain the Certificate of Primary Studies.

The teachers began their work in an office of the Ministry of Education, moving to the station in the afternoon to broadcast the programme, but soon, to avoid daily transfers and the

volume of documents which was generated by the experiment, they were provided with an office at the premises of the Radio Popular station. From there, they did all the work: preparation of didactic material, writing of the radio scripts for the lessons and reception of the material with the exercises sent by those enrolled on the course, as well as delivering the new material for the following lessons.

The preparation of the didactic material was carried out through a copy machine. The parish priests involved in the experience picked the material up that they took to their parishes for the weekly classes and, at the same time, they left the exercises carried out by the students, so that they could be corrected. The copy machine was electric, but sometimes it broke down, so it had to be done manually so that the materials were available on time.

Following the model proposed by Radio ECCA, in which the tutoring of students was essential, Leonor Gálvez was the teacher who had the most contact with the students, since she spoke to them by phone and by letter and wrote motivating phrases in the exercises that she corrected. Sometimes the students went to the station to answer questions and meet the teachers of the programme. This point of connection with the students was one of the key reasons for which the method provided such good results, because the students could perceive that behind the whole organisation there was a human part that valued them and motivated them to continue. A few months after starting the radio classes, the average number of letters received daily by the educational programme was between 60 and 70. Some of these letters were replied to by the same means and the majority of them were answered in the clarification of questions asked during the programme.

The broadcast schedule was from Monday to Friday from 5:00pm to 7:30pm, with two daily classes for each level in the second year (beginners and those who had already completed the first year). The teaching material which was distributed through the priests whose parishes were involved in the project,

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was prepared weekly with the material edited by Radio ECCA, but it was also completed with two consultation projects which were fundamental at the time: Consultor (Santillana publishing house) and Pequeña Universidad (Anaya publishing house). All the material had to be prepared one week in advance, in such a way that the students had the outline of the class and the exercises before them while listening to the class on the radio.

The reason for meeting in parish halls was that the majority of those who enrolled in the course did not have a radio, together with the fact that while they were there, they could interact with each other and could ask the parish priest questions. In addition to the above, in the parish hall, students had space to store materials and exercises which were generated with the daily activities, and a record was kept of the adults' attendance. In this way, this idea of human contact was maintained and the students also had a point of reference which, in some cases, they could use to receive help with the classes broadcast on the radio, as many of the priests who participated in the experience were also in charge of providing extra explanations for some students, something which contributed to the fact that the majority of them ended up obtaining their certificate. One priest who stood out especially in this activity was Juan Maria Toscano Quintero.

After a year of radio training, the first certificates of primary studies by Radioenseñanza¹⁵ (radio teaching) were delivered on the 24th November 1968. This event was attended by the three teachers, the Director of Radio Popular, José María Roldán; the Civil Governor, Julio Gutiérrez Rubio; the President of the Provincial Government, Francisco Zorrero Bolaños, and the Inspector of Education, Andrés Bravo Izquierdo. The celebration of this event represented an opportunity for the participants to meet those who had been their teachers throughout the course.

Difficulties During the End Experience of the Broadcast

After the first year of operation, certain difficulties began to surface between the Ministry of Education and the management of Radio Popular. When the Radioenseñanza activity began, the commitment of the different parties was unequal: the Ministry's delegate agreed to assign the teachers (who belonged to the national teachers' body) to the radio experience, and to pay for the necessary materials and resources to carry it out; the radio station, however, was willing to give up two hours of radio broadcasting time which would affect the station's general audience and decrease the advertising revenue which could have been obtained if other types of programmes were made, in favour of a minority collective. Apart from that, in the station itself, the necessary infrastructure was provided to be able to edit the teaching materials, allocating one of the spaces so that the teachers in charge could prepare the classes and make copies for the students.

According to the director of Radio Popular at the beginning of the new Radioenseñanza course,¹⁶ in an interview with the newspaper Odiel on the 14th February 1969

the means we currently have are not just limited, they are frankly wretched. So far, despite the fact that we have repeatedly requested one in Madrid, we still have not received any official subsidy. This explains why classes, instead of starting in October, as was our intention, have had to be delayed until now.¹⁷

The subsidy was finally received in the middle of 1969,¹⁸ from the Ministry of Education and Science, for the carrying out of this activity and the Director of the Radio station decided that it was his responsibility to manage it for the operating expenses of the project. When he found out about the allocation of that money, the Minister of Education requested it for the local government office, but it did not happen like that. Therefore, the

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teachers responsible for the course were informed that they had to leave the station and rejoin their positions in the Ministry of Education. Before the dismissal of the teachers who started the project, two teachers had to be hired by the radio station so that they could finish the second year. The lack of understanding, coupled with the fact that the Ministry's delegate never put too much effort into making the project work, meant the definitive withdrawal of Radio Popular's programming in Huelva.

Without institutional support, the radio project could not continue. Unlike in other provinces of Andalusia, where broadcasts began later than in Huelva: first with a similar organisation, although with more teachers assigned to carry it out and, from 1974, offering the materials produced by Radio ECCA, in the Canary Islands, where it was already consolidated. The director of Radio Popular, in the aforementioned interview, expressed his sorrow and predicted the end of the activity with the following words

For the moment, what we do have is an exceptional team of teachers who are multitasking in all areas and almost miraculously overcoming the lack of resources; and a lot of excitement about a project in which we have put a great deal of affection. Thanks to this, we keep going, though I do not know for how long.¹⁹

The impression of one teacher who experienced that situation, who had the opportunity to be interviewed, was similar, since he argued that one of the problems for the success of this experience was:

that the Ministry of Education accepted the proposal of assigning two teachers to the programme, but never saw it as something positive. The Ministry paid the salaries of the teachers and was responsible for the expenses of the resources, but nothing more. In fact, as soon as the first

problems arose (referring to the issue of the subsidy), an inevitable rupture occurred, leading us to return to our positions in the Ministry and forbidding us from going to the station to continue with the programmes. Two new teachers were hired to continue with the broadcasts, but at the end of that course, the experience ended, despite having provided good results.²⁰

Conclusions

In spite of the differences between the contexts where the experiences of adult education began through the radio (Latin America, Canary Islands, etc.) with that of the Iberian Peninsula, we cannot deny that this project had a great impact in the places where it was implemented. From a historical perspective, the moment in which Radioenseñanza broadcasts began in the province of Huelva is remarkable because the industrial development which had occurred in this corner of Western Andalusia brought about a transformation of the traditional occupation which required skilled labour (who had to come from outside the province). Traditionally, in Huelva, the levels of illiteracy, as already mentioned, had been higher than in other parts of Andalusia and, despite the greater primary education coverage by the State, it was not enough to be able to significantly reduce the number of people who did not have primary education. Within this context, international recommendations – from the World Bank, for example- about literacy campaigns were adopted by the regime and lots of experiments and projects were carried out thanks to them, so Radioenseñanza was a great initiative to contribute to that series of actions taken by the Spanish Government, alongside the Catholic Church. This contribution would serve as a framework for a new deal that the dictatorship entered at the end of it, when technocrats occupied key positions in the Government.

While in the capital of the province, one could access schools which were built to accommodate the increase in population,

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although at different rates, in addition to the educational services for adults, in the villages it was much more complicated to access such training. Broadcasting classes on the radio facilitated the work and enabled hundreds of adults to acquire the basic training that life had denied them.

The political will of the representatives of the educational administration in the last stage of the Franco regime did not allow this experience to establish itself in Huelva and bear even more fruit. After the failure of *Radioenseñanza*, as reported by the Jesuit priest Luis Espina Cepeda,²¹ native of Huelva and director of Radio ECCA in the Canary Islands for a long time until his retirement, classes were held for a small group of adults in the Hermanas Teresianas school in the capital, run by a priest who distributed the material edited by Radio ECCA. Having no access to the broadcast because it was not possible to tune in to that Canary Island station, he provided the broadcast classes on cassettes which came directly from the islands.

With over fifty years of experience, ECCA radio has continued to lead educational broadcasts and has established itself as the only station of an exclusively educational nature.²² Currently, its training offer has been diversified and, in addition, its presence has been updated thanks to the internet. Thanks to the internet, its current educational offering is more diverse and up-to-date.

In addition to the aforementioned through the Canary Island radio station and its ramifications for other stations in the peninsula through COPE, other educational content broadcasts include those carried out by UNED (National University of Distance Learning), through national Spanish radio or, more recently, through Radio UNED, which broadcasts directly online.

Finally, in this paper we have tried to highlight the importance of the different projects carried out in adult education thanks to the radio as an educational resource, above all in historical and political moments of change.

Notes

¹ For further information, see: Sosa Plata, G. and León López, F. Los pioneros: 1924-1968. In: Sosa Plata, G. (coord.) (2008). *Radio Educación: la historia reciente. Testimonios y remembranzas*. México: Universidad de Guadalajara and Radio Educación; and White, R. (1978): *Un modelo alternativo de educación básica: Radio Santa María*. París: UNESCO –Retrieved from <http://unesdoc.unesco.org/images/0016/001615/161527so.pdf>

² From the Society of Jesus, primarily.

³ That had been in the hands of foreign companies from 1873 to 1954, the year in which they were nationalised.

⁴ One of the first vocational training centres exclusively for women, a model for others that were opened later and, later, during his Episcopal period, he was president of the National Catholic Press Board and president of the Episcopal Commission of Social Media.

⁵ He was editor of the newspaper *Ya*, published under the umbrella of the Catholic Publishing House founded by Cardinal Herrera Oria.

⁶ Interview with José María Roldán (1929-2006), interviewed by Manuel Jesús Hermosín-Mojeda on January 26, 2002. José María Roldán was the founder of Radio Popular of Huelva in 1958 and his first director. He was the priest who carried on the experience 'Radioenseñanza' in Huelva to contribute to the fight against illiteracy campaign.

⁷ In Huelva, the first National Radio of Spain station had been created in 1937, when the civil war was still taking place in Spain.

⁸ *Radio Popular* of Cordoba, Seville (originally *Radio Vida*, founded by the Jesuits), Granada and Jaen.

⁹ He had attended a meeting in Cordoba where the Jesuits presented the proposal to start radio broadcasts in Andalusia, as had already been done in the Canary Islands.

¹⁰ Official Bulletin of the Bishopric of Huelva (1967), n. 140. Literacy Campaign, p. 979. Huelva: Bishopric of Huelva.

¹¹ Official Bulletin of the Bishopric of Huelva (1967), n. 140. Literacy Campaign, p. 980. Huelva: Bishopric of Huelva.

¹² Ibidem.

¹³ The information in this section was obtained from two key interviewers: José María Roldán (see details in final note vii) and José Antonio Sánchez Tizón. Interview with José Antonio Sánchez Tizón (1936), interviewed by Manuel Jesús Hermosín-Mojeda on October 2, 2002. José Antonio Sánchez was an adult education teacher in a village in the province of Huelva. After some years teaching adults, he was promoted to being in charge of Adult Education in the Delegation of the Ministry of Education in Huelva. When the

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experience of ‘Radioenseñanza’ started he was the first teacher in it. Other participants in the project were Leonor Gálvez (who passed away a short time after it finished) and Manuel Vélez, who declined to be interviewed.

¹⁴ Gallardo, A. (1969). Preguntamos a... Don José María Roldán, director de Radio Popular de Huelva. *Odiel*, 9161, p. 3. Retrieved from: <http://www.diphuelva.es/portalweb/hemeroteca/odiel/1969/FEB/14/0003.pdf>

¹⁵ Official Bulletin of the Bishopric of Huelva (1968), n. 151. Huelva: Bishopric of Huelva.

¹⁶ Official Bulletin of the Bishopric of Huelva (1969), n. 154. Huelva: Bishopric of Huelva. ‘Start of classes in Radio Teaching (the course that ended with 720 students enrolled in two grades, of whom 240 did the exam and 220 got the Certificate of Primary Studies). The parish priests are called on to collaborate. Registration must be done in the Department of Education of Radio Popular in 18, Puerto street, Huelva’.

¹⁷ Gallardo, A. (1969). Preguntamos a... Don José María Roldán, director de Radio Popular de Huelva. *Odiel*, 9161, p. 3. Retrieved from: <http://www.diphuelva.es/portalweb/hemeroteca/odiel/1969/FEB/14/0003.pdf>

¹⁸ 200,000 pesetas (EUR 1,202.024)

¹⁹ Gallardo, A. (1969). Preguntamos a... Don José María Roldán, director de Radio Popular de Huelva. *Odiel*, 9161, p. 3. Retrieved from: <http://www.diphuelva.es/portalweb/hemeroteca/odiel/1969/FEB/14/0003.pdf>

²⁰ Interview with José Antonio Sánchez Tizón (1936), Manuel Jesús Hermosín-Mojeda (october 2, 2002). See details in note 14.

²¹ Interview with Luis Espina Cepeda (1939-), interviewed by Manuel Jesús Hermosín-Mojeda on July 13, 2017. Luis Espina Cepeda, SJ, is a priest from Huelva and he was the director of ECCA station in the Canary Islands from 1970 to 1992. He currently lives in Huelva.

²² For further information see: Espina Cepeda, L. (1976): *Radio Eccia Centro Docente*. Las Palmas de Gran Canaria (España): Radio ECCA. Retrieved from <http://www2.radioeccia.org/comunicacion/publicaciones>

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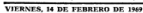


Figure 1. Gallardo, A. (1969). Preguntamos a... Don José María Roldán, director de Radio Popular de Huelva. *Odiel*, 9161, p. 3. Retrieved from: <http://www.diphuelva.es/porta1web/hemeroteca/odiel/1969/FEB/14/0003.pdf>