A CASE STUDY OF THE ROLE OF MEDIA IN AN EDUCATIONAL CAMPAIGN IN THE CANADIAN BAHA'I COMMUNITY

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ABSTRACT

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in an Educational Campaign in the Canadian Baha'i Community

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An educational campaign in the Canadian Baha'i community is described. An evaluative research design surveys participation levels in the campaign and tests the influence on information recall traceable to the main information sources: printed materials in magazine form, an audio cassette, a television program, and a discussion session. Relatively high levels of participation and information recall are recorded. All information sources except the audio cassette are found to contribute significantly to information gains. The television program is found to contribute to information gains for all participants, but more especially for the less educated; the print materials contribute to information gains for all, but especially for the well educated.

Such a field study is exploratory, however, requiring a broad understanding of nonformal education campaigns, distance learning, educational planning, and the educational use and impact of the media. The discussion of these issues identifies the following influential factors, important for an adequate interpretation of the evaluative research: planning context, local site and community features, interpersonal communication, and the diversity of participants' motivations and self-assignment of learning objectives.

The case study and discussion make the general point that the educational exploitation of distance communication media is favoured if patterns of community action, purpose and communication are already established before specific educational campaigns are carried out.

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Chapter I

Introduction

This study examines the role of media in nonformal education in a geographically dispersed community. Following a review of the concepts of nonformal and distance education, and a summary of the research on media learning, a case study of an educational campaign in the Canadian Baha'i community serves to illustrate some of the concepts and processes identified in the discussion. The case study also tests the contribution to learning gains of different communication channels used in the campaign.

A field evaluation design using multiple regression tests the degree of information recall traceable to magazine-styled print sources, a television program, an audio cassette, and a discussion group where each of these four different channels of communication were used in ways typical for the specific channel or media; that is, the presentation style of the community's magazine-journal, the style of the television program and the style or format of the cassette were not comparable to each other in the sense of a controlled experiment but were employed in ways quite typical of their actual use. The magazine-journal used photographs and headlines, the television program had very high quality production variables (it was, in fact, a news special aired by the CTV network), the audio-cassette was in a straight-forward talk format, and the discussion seminars were typical of locally organized discussion or study sessions. The case study was exploratory, and not designed to yield conclusive judgements on theory in a field of study which is, after all, not yet conceptualized rigorously, and in which post hoc evaluations and surveys are the rule, and pre-planned evaluation the exception.

The discussion in chapters III and IV develops a picture of nonformal, media assisted educational programs involving significant numbers of learners or participants. The case study then draws on the terms and concepts of the discussion in order to, first, describe the conception, implementation and context of the campaign, and, second, interpret the quantitative, field study which measured information recall of a sample of participants against their exposure to different media channels used in the campaign. This evaluative research study focuses primarily on the information objectives of the campaign as distinct from the more general educational objectives. It examines in some detail particular questions about the usefulness and the role of the different media in nonformal education.

The discussion of nonformal, distance learning campaigns and the use of media reveals some of the decisions and policy which may be usefully served by quantitative, field research. In other words, the discussion sounds out the kind of research questions which may provide useful information for the practitioner. To understand the complexities of learning phenomena and to intelligently adjust the conditions and influences on learning, it is often the articulation of appropriate research questions which is the more crucial challenge than the subsequent carrying out of the necessary research. Research serves to generate, in turn, further questions. As Heidegger puts it, "Questioning builds a way," permitting practitioners to observe, perceive, and make out the critical features of the phenomena they work with. In a sense, it the development of that perception and sensibility of the practitioner which is important in applied fields and not so much the validation of theoretical constructs. By stressing the search aspect of the practitioners' research, reliance on

theory, which disseminated to practicioners becomes formula and rules, may be checked so that imagination and initiative is given some opportunity to influence the building of educational programs.

Though we do not intend to deal with such philosophical issues rigorously, for reasons of clarity some of the assumptions about the nature of research and educational technology which lie behind the style and approach of this study are outlined in the second chapter. This discussion of research and educational technology situates this study in a particular research context and in an ongoing research strategy. It is an important discussion because of the present widespread discussion about the nature of media research. We will note that Kidd (1981), Harms (1980), Barbatsis (1978), and Clark and Snow (1975) provide well argued guidelines for a research agenda in which case study, field research and critical discussion encompassing a broad range of issues are recommended if we are to extend, along sound lines, our understanding of the educational impact of messages mediated at a distance by a variety of communication means and delivered to adult learners who are free to enter and leave an educational program and self-assign learning objectives.

Following this philosophical, meta-research statement discussion in the third chapter examines in some detail the role and nature of nonformal education for adults at a distance. This discussion draws on the work of Perraton (1980), Colletta and Radcliffe (1980), Botkin, Elmandjra and Malitza (1979), Simpkins (1978), McAnany (1978), and Ahmed (1975).

Before describing the Baha'i community and the educational campaign in chapter V, a review of the use of media in distance and nonformal education in chapter IV serves to focus the case study on a number of questions about the effectiveness of different media in conveying information so that it is later recalled. A review of the nature of the planning process provides a bridge between the discussion of nonformal education in general terms and learning from the media. This is necessary as research, to serve the practicioner, must be linked intentionally to planning bearing in mind the kinds of decisions made during the planning and policy determining stages.

Very low levels of information recall have been tested for audiences of the mass media (Hyatt, Riley and Sederstrom, 1978; Stamm and Jacoubovitch, 1980; Edwardson, Grooms and Proudlove, 1981). For instance, the recall of news stories following exposure to newscasts on television, the recall of weather information following weather reports, and the recall of brand names following television commercials disclose minimal levels of item recall even after relatively short time periods. Our intent, however, is to explore information recall using media as instruments of integrated, educational campaigns and programs in a community where the intent of the program and the committment to the program by participants goes beyond mere information distribution, where there is a climate of consultation and feedback amongst senders and receivers. This represents a significant target of research as community, the existence of committment within community, and a high level of integration between campaign objectives and community, or where systemic objectives have been identified as providing the most favourable

conditions for the use of distance communications media (Perraton, 1980; Hornick, 1980:17-20; McAnany, 1978). It is important then to study campaigns where these conditions obtain.

Perraton, Colletta and Radcliffe, Simpkins, and McAnany appear to agree with points made in the discussion of the nature of research and educational technology about the value of field research, case study, and broad overviews of the issues. Some members of this group also refer specifically to the valuable insights into nonformal education to be gained by studying projects sponsored by Non-Governmental Organizations (NGOs). McAnany (1978) points this out as does Botkin, Elmandjra and Malitza (1979:80). Perraton emphasizes that it is in our social organizations and human groups, many of which exist outside government institutions, which should provide the focus of study if we are to find ways of using technology to solve educational problems (1980:55). The study of an educational campaign in the Baha'i community provides an interesting illustration of one such NGO project carried out in a geographically dispersed community.

In such campaigns the content of the program, the style of communication and symbol systems used (in Salomon's sense of symbol systems; 1979), the overall educational objectives and general results of the program are all issues which merit analysis. However, our interest in this study is more directly related to the use and role of the different communication channels which do, after all, require a great deal of time and financial resources and whose nature and impact, whose degree of instrumentality, appropriate or otherwise, require more than subjective opinions and impressions of program planners and sponsors. The communication media also bear important relationships

to content and to how knowledge is represented and presented, and to the way people seek, take in and recall information (White, 1980).

The question motivating our case study is simple: Does each of a broadcast television program, an audio cassette, a set of printed materials, and a discussion session contribute to some learning, and in what ways might they do this? The robust nature of the research design cannot apply magnitudes to the contributions involved because of the lack of equitable control on the precise content and nature of each media's presentation, because of the time lag between presentations and information recall test, and because of a host of intervening variables. However, we do claim to answer the simpler question: Are each of the media worthwhile in the context of this specific campaign?

Borrowing Bates' term (1981), the quantitative study is an "evaluative research" design used to help determine the influence on learning (specifically information recall) of the four transmission/presentation modes used in the campaign. The concepts and principles of the general discussion and the description of the campaign help us to interpret the results.

Education generally must rely on case studies at least as much as more controlled, laboratory or one-shot experiments. Nonformal and community education, which call increasingly on a variety of communication vehicles, must use case studies even more than formal education and instruction. This is due to the diverse range of settings in nonformal education, and to the relatively early stage of inquiry into educational media and the processes of participation and learning in nonformal education. The practicioner must excercise imagination and judgement in

using models derived from other programs when creating new educational designs. Yet it is important to extract concepts and principles from successful projects and apply them elsewhere; such is the power and efficiency of technology for it permits us to avoid starting anew each time we put our hand to some task.

The Canadian Baha'i community, relatively small and geographically dispersed, provides an interesting NGO program to study, for concepts and principles derived from quite different milieu are found to be useful in describing and analyzing the technical aspects of the Baha'i campaign. This study exemplifies how educational technology must apply concepts and results from a range of studies to specific, often idiosyncratic field situations so that intelligent improvements, borne from informed observation, can be made in educational practice.

At the same time the Baha'i campaign offers an interesting illustration of how communication technologies can be exploited to advantage in dispersed, heterogeneous communities.

Chapter II

Educational Technology and Research

Our view of educational technology is such that integrated studies which synthesize a variety of theoretical positions are at least as important as specialized, experimental studies. If educational technology is understood as a "policy" science rather than a "discipline" science, the justification for case study and critical discussion as an important study approach can be better understood. Kidd (1981) criticizes adult education research, for instance, because it so often focuses on problems derived from the individual interest of scholars and the discipline of education, and too rarely from decision-oriented problems or from policy-demands made by institutions,groups and society in the field. For Kidd, phenomenological, grounded theory, and attention to "conscientization" before study and action (i.e. before quantitative research) is crucial.

Freire(1973) has contributed to the development of adult education, its practice and technology if we understand "technology" to refer to instrumental method as well as instrumental hardware. Freire has not relied on quantitative data. Rather he has exercised critical and perceptual faculties. Critical and perceptual faculties, though requiring questioning and research, can be distinguished from the more purely comprehending faculties which traditional theory relies on. The practioner requires the development of those critical and perceptual faculties as much, or more, than theoretical knowledge.

We would do well to continue to encourage the contribution to educational technology from communication science since communication science issues from a milieu attentive, on the one hand, to social processes, and, on the other, to the study of perception and symbolic systems. These

two strands of communication science are greatly important in nurturing our understanding of the relation which the communication technologies have to the way a society represents and expresses knowledge. The representation and expression of knowledge is, for Kidd and Freire, a very significant issue in how we choose to describe and measure the process of learning (also see White, 1980). Learning, especially for adults in nonformal contexts, is as much a social process as it is an individual, psychological or therapeutic activity which the psychological perspective of much educational research seems to stress.

Harms (1980) makes the distinction between a "policy science" and a "discipline science" when he describes the nature of communication science. Using Harm's definition, educational technology is also a policy science since it is characterized by contextuality, it proceeds with deadlines, timetables, and constrained budgets set by clients where partial but timely results are better than late but complete results; in short, it is as a technology, the application, not so much the validation of knowledge and method. Discipline sciences, like physics, chemistry, sociology, of psychology operate on the timetable set by the discipline and by the interests of the individual researchers, not by sponsoring agencies, clients, and pressing project or program decisions. For policy science robust methods of research are more useful than elegant methods, and parallel research more feasible than sequential, controlled studies. As funds are constrained, the time factor is exagerated. Tony Bates summarizes: "Quick and dirty data is better than late and precise data" since research related to the media and to educational practice is, if it is to be useful, directly related to the level or kind of decision

one is interested in making, and to be useful needs to be at hand when decisions are made.

This study represents a contribution to a policy science, not a discipline science. For instance, the design and statistical treatment are examples of a robust field evaluation employing regression methods to create experimental cells rather than sequential or artificial control groups. Likewise the discussion attempts to integrate factors which are critical in the field project. Questions of administration, management, scheduling, implementation, setting, as well as the design of the program components, represent a complex of factors virtually impossible to treat and isolate in a controlled, one-shot experimental setting. To research an ongoing educational program or process instead of artifically creating one is important in nonformal education, especially because the setting or milieu features of such programs are so influential in the educational transactions which occur.

The challenges facing the educational technologist resemble those in other applied fields of policy, planning, design, and evaluation. Theory serves to guide practical activity. Even observation and testing of practical activity requires a conceptual grid or vocabulary and perceptual guide given by theory, but the emphasis is on using or applying knowledge not on validating it. Scientific theory represents the summation of lessons taken from experience, both that of experimentation as well as practice as recorded and conceptualized in the literature. To the educational technologist falls the reversed task of synthesizing a broad range of lessons taken from theory in order to design and observe practice with a view to altering it. Studies of that practice may then, as this one tries to do, contribute to theoretical understanding.

For purposes of integrity, validity, and clarity, theory addresses specific levels, aspects or domains with well defined boundaries - like map-making over a select territory. However, "educational technology must be based on different forms of knowledge emanating from different scientific traditions (CCC/TE, 1975:21)." It must work at the junction of theory and practice, and reflect critically on both. To do that it must take a careful reading of the unique setting of each educational project. Education is always unique by virtue of the qualities which mark locality, culture, community and personality. Educational technology, as applied science, must attempt to relate points of similarity in the immediate task or problem to theory and past practice, while identifying differences which, understood, modeled and tested, may extend theory.

Furthermore, research and theory-building in nonformal education and distance learning, as well as research on the learning effects of different communication channels, is yet at an early stage of inquiry. Inquiry is still overshadowed by the earlier, traditional paradigm of learning involving an individual, often a child or adolescent, in a school setting. Mass education and the educational use of mass media for adults requires a different paradigm. Early stages of research require formative and exploratory evaluation based on interpretations within a context "covering a wide range of empirical questions. . . making broad, speculative interpretations of the results, . . . not limited to predefined hypotheses." Such inquiry precedes research "based on scientific validation that seeks the discovery of laws (Barbatsis, 1978:400,412)." That validation comes later in the development of a scientific understanding of a field.

Clark and Snow argue for virtually the same research approach, though for different reasons than Barbatsis, reasons related to our views about the nature of educational technology. They propose more empirical field research because the tightly controlled experimental setting is so unrepresentative of the field situation. Field practice is a multi-faceted, multi-layered, complex situation, dynamic over time, where system boundaries and system integrity are vague.

Thus, the discussion and literature review which follows attempts to draw together approaches from the literature of nonformal education, distance education and media learning as well as mass media communication studies. It may be speculative and normative as befits a position paper. While there are important issues related to the question of qualitative observation and description, we will not go into those issues here. Enough to say that the case study, borrowing from an historical approach as much as from an empirical approach, and as much concerned with genesis as with a model-oriented description, is justifiable on a number of grounds in educational technology research (see, for example, Smith, 1978).

Finally, it is worth noting briefly certain more fundamental philosophical issues related to technology. Heidegger can help articulate misgivings which cannot just be ignored (1977:283-318). There is a clear danger in any technological field as practised in this century. Defined as a means to an end or as a human activity technology is defined instrumentally. As an instrument man wills to master technology - he wills to master the application of theory and science, what he knows, to practice. That is fine, and at a certain level of practice, when technology is akin to "techne" or art, instrumentality or technology as a means to an end is like any tool of man, like any craft. We must know the effects of

the technology, intended and unintended, and let the instrumentality, artifice, device or method reveal and actualize something in life. But the danger in this century is that technology has come to occupy such a broad compass that it is something more than a mere artifice or instrument or circumscribed method held in one's hand or held before one's gaze and which has a worthwhile issue or end. Today, man is in a very real sense encompassed about by technology which is inter-dependent so that each separable method or instrument serves ends which are in themselves means to other ends. Final ends or ultimate identifiable purposes are gradually shut out from the gaze or perception of the individual man wielding technology. Chains of technology, of means, can also be the case when the mass media are called upon to serve education. Heidegger terms this feature of contemporary technology as "enframing" where chains of means have evolved to the point where the ends are lost sight of. Technology closes in on itself in manifoldly locking and unlocking paths of regulation, ordering and securing. Nature has come to be viewed not in its essence but as a resource, a means, an input, a "standing-reserve". And human beings have become human resources, another kind of "standing-reserve". Indeed this study uses such terms, though not unknowingly; which is precisely the point of this digression.

It is important to be aware of the tendency of technology to attract man, and perhaps seduce him, to the irresistibility of ordering. Nature, including learning phenomena, becomes identifiable through calculation and becomes orderable as a system of information.

Causality which was once conceived of as a four-fold causality (Aristotle's moving or efficient cause, material cause, formal cause, and final cause or purpose) has lost its full meaning as employed in

the physical sciences so it became understood as the moving or efficient cause alone. Now, causality has shrunk to a kind of reporting as in this study where causality is a reporting of correlation.

These remarks may sound disparaging. They are not meant to be. The point is that over and above the quantitative remarks about the technology of the educational campaign let us recognize other dimensions of importance in sizing up and understanding an educational situation. Technology is useful and correct, and through a process of counting and ordering it can become more correct and precise in serving our needs. Correctness and accuracy are not the same thing as truth, however. Truth is more akin to a kind of uncovering or revealing than mere description. Truth has a dimension of meaning and significance that accuracy and precision of ordering do not have.

What research attempts to do is generate questions. At the present time research into media provides its most valuable service in generating questions leading us to think of other questions. Questions play a role in perception, and so such questions permit observation and perception of phenomena out of which thinking which is systematic and public, which is science, results. "Questioning builds a way."

These comments of a meta-research nature provide a larger context which if not articulated in some fashion leads to a narrow view of the matter at hand. If learning is, as Heidegger says it is: "Man learns when he disposes everything he does so that it answers to whatever addresses him as essential,"(1977:346) then the point of educational technology is to see that what we do with the media truly does answer to what

we want it to answer to. To do that adequately we must not feel compelled to remain only within the field of inquiry which research can and does address, but rather we must inquire into the larger, and often somewhat different field within which we make decisions and act.

Chapter III

Nonformal Education

1. The Diversification of Settings and Form in Education

This chapter explores the nature of nonformal education, distance learning, and education campaigns. It reviews definitions in the literature and points out some of the difficulties of research related to (1) the large impact the context of educational transactions has on the learning process, (2) the difficulty of specifying and delimiting learning objectives in nonformal education, (3) the complexity brought into the situation when participation itself becomes a significant objective of a program, and (4) the physical difficulties of research when learners are spread geographically and enter and leave programs voluntarily. There is, finally, a number of related problems which plague research which focuses on learning from different media of communication in nonformal education. Those problems are taken up in detail in the next chapter.

The difficulty of generating educational theory has in recent years become more complex because education has diversified in form as well as in setting. Such variety in education worries any easy validation or application of theory since the paradigms of learning phenomena, which generate the questions educational research asks and which influence the approach of educational planners, become too specific. The kinds of learning situations and the kinds of learners one encounters in education have expanded from classroom and home situations involving primarily youthful, individual learners or small, relatively homogeneous classes of learners to situations in the workplace, society, and a fractured and extended home situation with many windows

on the world brought about by radio, television and an explosion of printed material. Educational research now studies learning phenomena involving learners of all ages, and in some instances from a perspective which more sensibly considers populations of learners, and communities and societies rather than individuals as the salient learner clientele. Instances of learning phenomena have multiplied so that it is now seen to comprise a considerable range of specific events: the learning of information, verbal knowledge, knowledge of principles, cognitive skills, physical motor skills, perceptual skills, attitudes, values and emotional and aesthetic sensitivity and capacity.

Accompanying this diversification in the object of education there has been a growing appreciation that contextual factors - the setting, the social, community and cultural characteristics surrounding the learner - influence greatly the nature of the educational transactions. Developmental psychology and the psychology of individual differences has meant that "(the) major focus on the transmission of knowledge .. is usually interpreted within a psychological rather than a sociological framework."(White, 1980:176). Educational technology is one of a number of movements or fields which broaden the predominantly psychological perspective in education. The importance of environments and an appreciation of the impact on learning of how knowledge is represented (in what form knowledge is transmitted, through what channel, and with what accompanying conditions; that is, there is no unique representation of knowledge) has contributed to our understanding of education as a "prescriptive" science as distinguished from a "descriptive" science like developmental psychology.

Contextual aspects comprise a set of intervening variables at least as influential as the closely related set of intervening variables contributed by learner differences - traits, entry skill and knowledge, perceptual ability - which aptitude-treatment interaction studies and educational psychology tend to focus. Salomon refers to both sets of intervening variables (1979). It is clear from the research that no direct and facile causal relationship exists between the designed components of an educational program and the learning gains. The intervening variables confound the learning process.

Salomon points out that at least four classes of media attributes affect learning (1979:14). Three of these are directly related to the design of an educational program: its content, the symbol system employed, and the technological vehicles or media used to convey the program. These elements gather up, encode, sort and convey the educational message. We shall return to examine more closely the technological vehicles and shall see that they may refer to a whole set or system of vehicles rather than one or a couple of physical instruments such as television. The technological vehicles refer to the system of deployment of those instruments, for example, the relation of the message source to receiving instrument or instruments (one to many or many to many, etc.), and include questions such as the issue of local control of receivers or sending instruments, central or decentralized scheduling and so forth. Beyond that the organization, administrative, or structural elements which support the program and the technological vehicles is included in considering the third attribute affecting learning.

The fourth attribute is the situation. Though Salomon's work centres largely on individual differences in cognitive skills and their

relation to the use of different symbol systems in learning tasks, he does treat the impact of the situation, the social environment, and the culture, on the process of learning albeit from a psychological perspective, not sociological (1979:157-213). Different settings like the cultural climate or the home environment may create different perceptions of the situation's "demand characteristics" according to Salomon.

Salomon points to Bandura's learning theory, termed "reciprocal determinism", as one theoretical framework useful in understanding these two sets of intervening variables (1979:238-9). Environmental, personological, and behavioral factors all interact in reciprocal ways in learning. Contextual factors derived from the home situation, the social milieu and the culture enter in as features of these three principal poles of influence, some contributed directly by the immediate environment, others existing in the values and attitudes of a person's family and culture, others changing through time depending on a learner's work and home situation, their challenges and influences. Even though the contextual features may not be salient for the designer of an educational program or message, they certainly are for the learner.

The learning processes in nonformal, adult and distance education are, if anything, more affected by such contextual factors than institutionalized, formal education. Such programs are closely tied to the social and technical infrastructures of the country, and the context in which programs are carried out (Daniel and Marquis, 1979:41). Systems analysis would articulate this saying there is a low level of system integrity; the boundaries of the system of nonformal education programs are fuzzy.

In traditional, formal education more austere and standardized environments exist, and a greater control of the usually youthful learners' behavior and mathegenic activities is exerted. When media is used to deliver a program at a distance the contextual factors impact on the educational transactions in ways that are difficult to determine. This is especially true when the media involve the moving visual image or if the media is used to portray and dramatize an object lesson through story and example. This is because the variety of symbol systems present in the perceptual array is considerable when the moving visual image is employed, or when story and example are used. We use the term "symbol system" according to Salomon's definition (1979). Formal schooling tends to use symbol systems which are more "notational" and less "replete", The "replete", "dense" symbol systems of the visual media, especially if story enters into a message, are more susceptible of varied interpretation and varied attention to the wide range of perceptual elements. Notational symbol systems are more predictable in their impact on learners (see Gardner, Howard, and Perkins, 1974).

In all mediated learning at a distance the impact of contextual factors on the educational transactions, on what a learner's self-assigned tasks are, and what he or she attends to, chooses to follow and take in, is great. Books and printed materials are no exception. The degree depends partly, of course, on the extent that questions and other cueing devices "lead" a student. Computer-assisted learning has perhaps the potential to be the least affected by contextual "distractions", associations and influences, though graphical and analogical display terminals, and the interface with a range of representational vehicles does give this mode even greater plasticity than that first envisaged for CALearning.

In any case, the range of symbol systems and dimensions available for selectiveattention is great in any educational situation, but perhaps especially so in typical media presentations as the current concern about critical television viewing skills testifies (Granzberg, 1982). "Shallow" or "deep" processing is possible and in different degrees (Salomon, 1979:208-14). Much depends on the motivation, largely self-assigned objectives, and emotional needs of the adult learner at a distance from the planning and material production centre of the educational program.

Because so much development education has used media in nonformal, adult education programs, researchers in that field have a great deal to say about the influence of contextual or social factors. For instance, there is a large body of work which has emphasized the role of cultural and ideological components in the development of critical television viewing (Schramm, 1964, Wells, 1972).

McAnany (1978) terms many of the contextual factors the "information environment", and other existing political and economic factors, the "external" factors. He argues that they largely dominate the way educational programs ultimately contribute to learning gains.

Rogers(1969) has spent about three decades studying the impact of broadcast messages. He stresses the impressive way intervening variables derived from the social milieu - such variables as the nature and intensity of interpersonal communication, the degree of "cosmopoliteness", and the level of media literacy a society occasions in its members - affect the way broadcast information is attended to, subsequently recalled, and acted on.

By understanding a little the impact of setting and context, we can better appreciate the following defintions which bring out the significance of those features of nonformal education which distinguish it from formal education. Following the definitions and descriptions of nonformal education, distance learning, and educational campaigns, we will look more closely at the nature of the often multiple and diffuse objectives of NGO programs, the typically large and diverse body of learners or participants involved, and the complexities of the planning and conduct of these programs.

2. Definition of Concepts

Nonformal education is an increasingly important sector of education (Simpkins, 1978). Once termed "nonconventional" or "out-of-school education", and traceable to such notions as "progressive education", "natural education", and "indigeneous education", it is finally emerging as distinct from the traditional educational paradigm of a student or class learning "directly" from a tutor, teacher, or text. The process of nonformal education is now studied as a class of learning phenomena where the learner, the learning context, and that which is learned, are not inadvertent derivations from that paradigm of child, student, and traditional school subject matter (Colletta and Radcliffe, 1980).

Distance learning is of increasing importance as well, and though frequently serving the needs of a formal education program, nonformal projects are carried out using distance learning delivery strategies. Such projects have frequently relied on a combination of communication modes. Open distance learning systems (as the term is used by Daniel and Marquis, 1979),

particularly those which have used broadcast networks like Québec's Téléuniversité or some TV Ontario programs, have had nonformal projects, like public information campaigns. The study campaigns and information campaigns in the developing nations are examples of nonformal programs which draw on a distance learning style of delivery in many cases, and which have used a mixed-media approach combining face-to-face discussion, print materials, and audio-visual or broadcast programs. But public information and education campaigns, often sponsored by special-interest groups, are now common in North America and Europe (Gordon, 1978, Young, et al, 1980).

Nonformal education and distance learning are receiving increasing attention as valuable supplements and alternatives to formal and traditional education because they not only alleviate dysfunctions of the formal, credit-based systems (Simpkins, 1978), but are sound economical answers in a period of financial constraint (Ahmed, 1975), and are more appropriate for non-cognitive educational goals than formal education (Colletta and Radcliffe, 1980). For NGOs nonformal programs are often the only answer to educational needs.

Holmberg defines "distance education" as that term which ". . . covers the various forms of study at all levels which are not under the continuous, immediate supervision of tutors present with their students in lecture rooms or on the same premises, but which, nevertheless, benefit from the planning, guidance, and tuition of a tutorial organization."(1977)

This definition applies to the Baha'i campaign in so far as the administrative structure of the community operates as a tutorial organization. The extent of the tuition exercised will become clear in the description of the community and the campaign. However, the Baha'i campaign illustrates a

distance learning scheme operating within an established community rather than one serving an association of students formed soley for the particular course of studies of which the program is a part, as is the case in formal distance learning programs. This difference is important for this kind of distance learning scheme is a case of increasing interest to some distance learning researchers.

Perraton, for instance, writing of distance learning, argues that the human group or community is the most important factor in planning distance learning. Such a perspective on distance learning provides a sharp contrast to the attention given the individual student in much of the literature on distance learning. Perraton writes ". . . It is in our social organization that we must find ways of using technology to solve educational problems. . . using a human group as the focus for education from a distance."(1980:55)

Typically nonformal education relies on some structure, a nation's or region's broadcast system, a listening network, a set of government departments, agencies, and frequently a network of field workers (Ahmed, 1975, Duke, 1979). Perraton argues that we should go beyond such economic, political, and technical infrastructures, or other ad hoc arrangements created for a specific program. A community obviously offers cultural and social features, value systems, beliefs, and ways of looking at life, which play a large role in determing for the individual members of a community what is perceived, sought out, given attention, and finally learned. The role of expectations, motivations, predilections, ways of life, belief and value systems are clearly among the most powerful catalysts and guides to learning.

But even more to the point from our more technical perspective in this study is the fact that, as Hornick(1980) points out, while the effectiveness of media messages is magnified when the local audience groups are organized for listening and discussion, and sometimes decision, there is great difficulty in cost and complexity of creating and maintaining the field structures which such nonformal programs require. The existence of a pre-existing community with structures for delivery of print and other materials, for organizing listening opportunities and discussion sessions, such a context represents for Horwick and Perraton the most favourable set of conditions for exploiting to the full the reach, cost advantage, and other potential advantages of distance communication technologies. Thus it is, perhaps, that Tanzania and China using political cells have had successful nonformal programs relying on extensive use of broadcast media(Hornick, 1980).

Looking at nonformal education Colletta and Radcliffe similarly emphasize the role of the community in the planning and conduct of nonformal education (1980). And Botkin, Elmadjra, and Malitza writing of education in general, distinguish the community and society as the essential frame of reference for planning education by developing their concepts of "innovative learning", "participatory learning", and "societal learning" (1979). Education must be planned with the community or society uppermost in view or else the individual may acquire information without any behavioral and attitude change manifest on the social level. Any information or education delivered to individuals must be linked intentionally in planning programs to patterns of action in the community and through the

community (Botkin, et al, 1979:20). The lack of opportunity to act on information learned through the media has been at the root of the failure of many information campaigns (McAnany, 1978, Rogers, 1978). Might we not surmise that the low levels of information recall typical of the mass media in North America is due to the absence of relationship between individuals' social behavior and action and the information disseminated by the media?

Actions were indeed objectives of the Baha'i campaign even though we study quantitatively only the informational objectives. Though we shall discuss objectives in more detail later it is important to point out here that the success of individuals' attending to and remembering information in the Baha'i campaign was doubtless influenced by the existence of social or community action objectives.

The reason information campaigns fail are related to the fact that people seek information in their interests, congenial to prior attitudes. Indeed people interpret the same information differently, protecting themselves from unwanted changes in their cognitive and attitudinal schema seeking information that fits along their personal growth paths (Hyman and Sheatsley, 1971, and Cartwright, 1971). Thus the linking of personal action to social and community patterns of action must be carried out systematically over a long period of time. Once again, pre-existing communities where group or community identification is higher than in mass society or temporary associations of learners mean that such communities provide favourable contexts for information campaigns. The reasons information campaigns fail, related to the inertia of attitudes, must be borne in mind so that instant results are not expected.

It is important to identify community and the different aspects of community such as interpersonal communication and community action motivations as a source of variation in information test scores. The unaccounted, unexplained variation in test scores in the multiple regression analysis must, if our reasoning here is sound, be due to significant influences derived from the community. As the life, the vitality and level of unity and inter-community communication changes across the national Baha'i community, a source of variation related to local site features enters in. Light(1980) has identified local site, local group, or community, as a very important variable. The difficulty is that it has many subordinate variables. For our purposes, it is sufficient to have it identified as a source of influence on the learning process.

Distance learning and community education appear often in the literature to be separate fields, each with its own set of journals and practicioners. The mass communication technologies, however, and the educational needs facing governments and NGOs alike challenge us to bring our understanding of these two concepts together. In describing the Baha'i campaign we will necessarily return to Perraton's perspective on distance learning in an established community, and the importance of linking education or information to social and community action as suggested by Botkin, Elmandjra and Malitza.

While the definition of distance education is straight-forward enough, the definition of nonformal education is still evolving. Kidd says the concept has yet to receive a rigorous statement (1981). Indeed, the definition of the International Council for Educational Development (ICED) stresses what nonformal education is not, rather than what it is:

"Nonformal education is any organized educational activity outside the established formal system - whether operating separately or as an important feature of some broader activity - that is intended to serve identifiable learning clienteles and learning objectives." (cited by Ahmed, 1975:10)

Fordham(1979) and Poston(1976) add little to that definition.

The operational criteria which have been identified for nonformal education take in the following:

(1) task oriented, with specific action or skill learning objectives;

(2) output centred;

(3) characteristically a varied deployment of structural elements;

(4) part-time;

(5) practical;

(6) no entry prerequisities required with self-selection by learners;

(7) community related;

(8) flexible;

(9) short-term or cyclical-recurrent;

(10) high degree of learner or local control of instructional sequence;

(11) not hierarchical or credential based;

(12) frequently involving use of centrally produced materials and administrative support (Simpkins, 1978, Colletta and Radcliffe, 1980, Ahmed, 1975).

Development education provides examples of nonformal programs (Diaz Bordenave, 1977, Poston, 1976, Duke, 1979). Educational campaigns, radio listening and discussion groups or radio study campaigns, have provided some of the most exemplary nonformal, distance learning programs. Many have

praised their effectiveness and their social value (Young, Perraton, Jenkins, and Dodds, 1980).

Canada's radio farm forums of the forties and fifties, India's during the fifties and sixties, Africa's in the sixties and seventies, and a number of South American programs have consistently demonstrated significant learning achievement, though costs, especially the "opportunity" costs of tieing up human, financial and technical resources have been difficult to assess (Wells, 1976), as have the process of implementation and the levels of participation and continuity (Abel, 1968, Grenholm, 1975, Green, 1973, Kumar, 1967, Neurath and Mathur, 1959, Hall and Dodds, 1974). Colombia's Accion Culturel Popular (ACPO) and Tanzania's national campaigns of the seventies were apparently less marked by those problematic features than other projects. They have received careful observation and favourable assessment.

Education and information campaigns represent a particular variety of nonformal education at a distance. Schramm states that, while at one end of the spectrum of nonformal education there are programs which he terms "localizing the school", at the other end are education campaigns where media play an important role (1977:228). Such campaigns share all of the listed criteria above with the caution that they frequently focus on informational objectives, usually with practical consequences, in areas of health, nutrition, family planning, or agriculture. Thus, task orientation and skill learningare often not relevant or significant criteria. But action of some kind usually is a significant component of a program's objectives in addition to, or as a consequence of, the information conveyed in a campaign.

NGO campaigns share this description but also typically have multiple and diffuse goals (Light, 1980). The educational campaign of the Baha'i community can be described by most of the criteria. Though it did not aim at the development of a specific skill, it did have certain "tasks" or "outputs" among its multiple objectives. Furthermore these criteria reflect not only the specific campaign studied here but many other educational programs of the Canadian Baha'i community.

The action or task objectives of the Baha'i campaign were to see local community representatives approaching the press and government officials in order to inform them about some of the facts of the Baha'i persecutions in Iran on which the campaign focused. For other individuals in the community the intention was that they would be moved to explain the nature of the persecutions, the Baha'i community and the Baha'i Faith to their friends and family who remained ill-informed as to both the nature of the Baha'i Faith generally and the scope of the persecutions in Iran. The existence of such objectives influenced, to a degree difficult to ascertain admittedly, the motivation to understand and take in the information components of the campaign.

Thus, added to the complexity contributed by cultural and contextual factors, understanding and research into the process of nonformal education becomes even more difficult when dealing with programs where the objectives are multiple and often not clearly identified, or where they change as the program evolves. Such is frequently the case in NGOs (Light, 1980, McAnany, 1978). This dynamic and indiscernable nature of objectives is an important feature to bear in mind when we come to discuss the planning of such programs and the choice of media for communicating the program. Rather than dealing

with identifiable cognitive or informational objectives there is a range of cognitive, attitudinal, social and participatory objectives. There is a set of interrelated, sometimes mutually reinforcing, sometimes quite separate, objectives where the importance of particular objectives varies through time for the program planners and varies no doubt in salience for the different, diverse range of program participants. As a first generation research study in the Baha'i community, we choose to focus on information recall. However, it is clear that linkage to other non-informational objectives is a likely source of variation in test scores; that is, the degree to which participants self-assign behavioral, attitudinal and social action paths of growth affects the degree to which information is attended to, taken in, and remembered.

Unlike individual-based learning systems, nonformal programs generally serve a large body of learners. The diversity of attention, commitment, skills and entry knowledge of such a heterogeneous set of participants means that not every participant will be brought to the same level of knowledge, skill or attitude change. The principle of diversity in speed and nature of learning amongst a population of participants must enter in to the planning process when objectives are determined or there will be considerable frustration when quick, unfavourable evaluation comes in. Expectations of the kind of learning changes possible in formal, institutionalized or individual-based learning programs, where such gains can be large for small numbers of learners, have to be altered so that there will be expectations of either smaller learning gains for much larger populations of learners or the expectation of considerable diversity of learning achievement with some participants making large gains, others much less, and some very little.

The complexity of the situation facing intelligent research and evaluation of educational programs with multiple and diffuse objectives is derived, therefore, not only from the context but from the nature of the objectives of such programs and the nature of the clientele. This complexity is exacerbated by the fact that participation itself is often an important objective in nonformal programs with voluntary entry and exit from programs (Courtney, 1981, Michigan, 1981).

Rather than being merely or overly concerned with specific learning objectives or products, one is often interested in the process which involves participants and/or voluntary workers in the planning, implementing, evaluation, and even in the process of objective setting. Participation is not a simple objective which can be measured by counting heads. When we speak of participation as an objective, we must distinguish it from "participatory learning". "Education for participation" is the more relevant meaning as used with respect to development education and NGO programs because it denotes the importance programs place on changing attitudes and behavior so that more individuals are inclined to participate, and participate in more effective ways, and in more aspects of a program or related programs (Michigan:2). Most NGOs have programs which combine cognitive and attitudinal objectives with the aim of increasing levels of participation in all aspects of the NGO's programs at the stage of decision-making as well as at the stage of implementation, and the stage where benefits of a program accrue. Despite the laudable role participation is now deemed to play in development education, as exemplified by Rogers' most recent definition of development in which participation is given the starring role (1978:68), participation is not easily conceptualized. Frequently planners of nonformal education are not clear

about which stages in a program's conception, implementation and evaluation participation is desired.

For the purposes of the Baha'i campaign, however, participation as an objective was in the main related to the stages of implementation and benefits although a large percentage of participants were involved in important decisions about the nature of the discussion session, one of the major components of the program. The overall conception of the program and program materials, however, was the work of a small percentage of participants, a few of whom work full-time at the national centre of the community, and others, volunteers, all members of the national agencies and committees of the community. Nonetheless, individuals on those agencies of the community who had a role to play in the program's creation do receive regularly the views and recommendations about the general needs, aspirations, and program preferences from the body of community members.

Whatever the precise characterization of participation in specific nonformal programs it is clear that the structure or organization of planners, volunteers, and participants affects the planning and design of an educational, instructional, or informational program. The structure or organization - its history, its structure of internal communication, discussion, consultation, and decision-making, its mixture of full-time, part-time and volunteer participants - influences the choices and ways that knowledge and information is represented and expressed, specifically which media is used, which styles of presentation, and which symbol systems. It influences how that knowledge and information is transmitted and presented to the participants:

"In the final analysis, the obstacles and opportunities for learning derive less from the technology than from the structure and purposes of the organizational system that supports it." (Botkin, et al, 1979:59).

McAnany (1978) and Colletta and Radcliffe (1980) also emphasize that an understanding of the effects of alternative media and design must be conjoined to an understanding of what is available and the process planners and participants go through in choosing their vehicles and ways of expressing a program's content. McAnany points out that

". . . successful application and deployment of communication technology in formal and nonformal education depends to a greater degree upon the contextual or structural factors of a particular setting than on the planning and design factors."(1978:17)

Kidd also identifies structures and organizations as central to our understanding of the effectiveness of adult education programs (1981).

Not only does the context surrounding the learner affect the educational transactions in ways which confound research and make planning difficult, but the structure or organization, in which a program is conceived and implemented, influences in subtle but pervasive ways not only the process of learning but even the way in which choices and decisions in the building of the program are taken. Thus, it is important to look at the planning or decision process which creates the program.

3. The Planning Process and Research

Although the definitions of nonformal education and distance education represent departure points they do not provide much guidance when

it comes to deciding the kind of research questions which can serve to increase our understanding of which communication media, using which styles, in which combination, are best used in educational campaigns, or advise the sponsors of the particular program being studied on changes in future programs. Nonformal programs carried out in geographically dispersed communities using a variety of delivery modes are awkward programs to research and evaluate. The corollary is that if we wish to rely solely on research such programs are awkward to improve in so far as the effectiveness of the manner in which the communication media are called upon to serve the program is concerned. Clearly, problems related to scheduling, distribution of materials, implementation of a program, and reported impressions of participation levels will through time influence changes, but only so long as a climate of vertical and horizontal consultation exists in the organization. Experience, mistakes and successes, will gradually inform planning and a practical set of guidelines may emerge. But can field research do more than that, and give sound reasons for decisions and policy related to the building of future programs or for evolving the present ones.

Even when distance learning schemes are formal, credit-based programs the process of learning takes place in a diversity of individual, family or local community settings at a distance from the researcher or central evaluators. Though instructional content may be analyzed, the mathegenic activities, other than those which can be assumed to be directly generated by the materials and message cannot be. There is a large degree of participant-learner autonomy and learner behavior and attention are likely to be idiosyncratic according to Holmberg (1977).

The diversity of participants and the range of objectives represent problems, but over and above these difficulties, intrinsic to the very nature of what we want to research, there are the attendant problems of time and finances both for the scale of research possible and in the planning process where pressure may disincline planners to consult research. What understanding research can generate needs to be related directly to the kinds of decisions or policy open to planners, and the research itself needs to be "do-able" with severe financial and time constraints which most, and particularly NGO, nonformal programs face.

The major decision then concerns the appropriate level of analysis and research that would be useful in informing the decisions taken when building a program. For instance, implementation levels (the degree of full or partial implementation of a program), or the degree of penetration of a communication media in a community, and participation levels clearly affect the sum total of learning outcomes as much as the individual learner behavior, the instructional mode and the design of the message. Thus, these are important aspects to research.

A comprehensive strategy to improve a nonformal program would involve weighing the impact of changes at different levels from the message design or micro-course level to changes in the delivery modes, or even to changes in the organization, structure and management of a program. McAnany points out that changes in participation levels, which may or may not be due to changes in delivery mode because of reach, participant preference, flexibility, or ease of access to a mode for a participant, and/or changes in the structure or system which conceives, designs, packages, delivers and

evaluates a program, make the most significant improvements in total educational impact. Some of these aspects can be researched. Likewise, changes in delivery mode and changes in the structure of the organization supporting a program affect each other reciprocally. Some organizational structures are styled so as to readily employ meetings, others the mails, or the phone, or the radio, others a combination. On the other hand, the communication modes used can influence the evolution of the structure, the size and distribution of decision-making centres, the nature of hierarchy in an organization, and so forth (Harold Innis, of course, has made this general point with respect to systems of communication for nations and civilizations).

It is usually not economically practical for educational sponsors to devote much time to planning micro-elements of an educational program even if such formative evaluation were possible (Mitchell, 1979:ch. 9). The best that can usually be done is an evaluation of macro-elements, whether, for example, an already supplied text, film, or material contributed to the program's positive results, or not. Certainly "the currently available course team and instructional design model cannot be justified... This is because of the excessive additional cost."(Mitchell, 1979:ch. 9,p.2)

It may, for instance, be more useful to know through field evaluation about the value of what we choose to call in this study "learning opportunities" which each transmission/presentation mode provides. This term is important to our particular field study for it reflects the voluntary nature of nonformal participation and also brings to mind the diversity of committment, attention and ultimately learning which exists only as a potential for participants who can choose to avail themselves of those opportunities, or not. By "learning opportunity" we mean those opportunities provided

participants through exposure to the different channels communicating the program's content: the printed materials, the visual materials, the audio cassette, and the discussion session. It would be useful to know if one or more of these four communication channels does little to enhance ultimate learning, or does a great deal.

The cost of researching at different levels has to be determined in order to decide the cost-effectivenesss of field research appropriate to each level of decision-making. Bates' typology (1981) which relates the different kinds of research to level of decision-making is most useful in this regard. For Bates there is a distinction to be made between research and evaluation. Evaluations are constantly made but are not necessarily informed by research. Evaluation is a mixture of personal observations, past experience, developed intuition, knowledge, predications about outcomes and desired aims (Bates, 1981:325).

"However, learning requires accurate information about the consequences... supplemented by a deliberate and systematic search for accurate and reliable information. When... 'out there' in the field." (Bates, 1981:226)

"Evaluative research then is a constant battle between trying to hang on to the essentials of a scientific approach... against the pressure of time, lack of resources, and political and operational constraints on the decision-making process."(ibid:226) This describes our quantitative research.

Bates goes on to describe the levels of decisions and the appropriate research:

(1) Project initiation, continuation, or closure requires needs and

demand assessments, audience profiles, case studies, process evaluation, measures of viewing and listening, measures of performance, social impact, and cost-effectiveness analysis.

(2) The management of a project or system involving decisions about the choice of distribution methods, distribution of resources between media, functions of media, scheduling and combination questions, requires research which monitors the introduction of new technologies, which provides utilization figures, and surveys optimum scheduling times for participants and equipment availability, as well as cumulative programs research.

(3) Production decisions related to selection of appropriate styles of presentation and production techniques requires in-depth analysis of student reactions, formative evaluation (pre-testing), analysis of capacity and aptitudes of participants, and laboratory experiments. (Functions of media has been moved from level (3) in Bates' typology to level (2) as it appears more closely related to other decisions in level (2) from our point of view).

(4) Utilization decisions such as equipment replacement, choice and design of appropriate support materials and training in use of materials requires research which analyzes individual differences, and takes inventories of equipment available locally.

In the Baha'i community level (4) decisions would be largely left in the hands of local communities. Level (3) decisions operate in a limited range because these choices are, as White has pointed out, dependent on the nature and structure of the organization. They are also directly derived from the preferences of the frequently voluntary, often over-worked

individuals involved at the planning and production stage. The descriptive statistics and multiple regression design in the study of the Baha'i campaign is, however, relevant to level (2) decisions and some level (1) decisions.

Frequently field research on message design may not be justified from a financial or time point of view, but guidance about message design can be obtained in the literature if we bear in mind the caution about the significant impact of a specific program's structure, context, and the complex issue of multiple objectives, fully realizing that the research reported in the literature about message design usually only addresses a particular type of objective and may be quite unrelated to the exigency of designing programs to enhance participation levels. The linkage and interaction effects between multiple objectives, and the impact of context may make much of that reported research difficult to apply.

Bates' typology of research and decision-making does well to distinguish administrative and program management questions from those related to specific program, curriculum and course design questions (1981). As he points out, cost, availability, and user preference influence media choice rather more than what we may know about the educational effectiveness of the different media (and see Schramm, 1977). Cost, availability of resources and participant preferences as well as planner preference (White, 1980) in media choice and even in style of expression or symbolic coding are, if anything, more central in nonformal education than formal. This is due to the measure of voluntary participation of manpower, and financial and technical resources at all levels in nonformal, and especially NGO, programs.

It is instructive to examine two sets of contrasting planning models. This will serve to illustrate the sort of decisions actually being faced by practicioners. On the one hand, there are the instructional development or program development models (see, for example, AECT, 1977, Liesence, 1976, Carey, 1978, Kemp, 1977). These describe a series of steps in the form of a model for the systematic, methodical planning of an educational program. Some of these models incorporate a media selection stage (Briggs, 1967, Gagné and Briggs, 1974:150).

Mitchell points out that these models are, if not incorrect, incomplete, for most often educators have to work with an educational program already established and operating, and where expensive team planning is not possible. The best that can be done is to innovate and make directional change within such programs (1980:ch. 9, p. 14). The proposed planning models are not very useful because they assume a total or initial control of the program. These points are magnified in non-formal education, and they also assume we know more about learning from the media than we actually do.

Even Schramm's decisional model is too idealized (1977). He sees the decisional process as involving three vectors: (1) A decision arbitrates with respect to task priorities by considering the educational tasks or objectives against learner analysis; (2) a media vector that relates availability to effectiveness. This evaluates the media as to appropriateness and includes a consideration of maintenance and long-term availability of possible media; (3) finally, a cost vector evaluates the alternatives on the basis of financial and resource expenditure or use. These vectors represent steps or aspects of a process of accomodating

information weighed against relevant theory. The second vector would deal in particular with theory related to media effects, appropriateness for a given project and project objective, and so forth. Though comprehensive, such a picture of decision-making is overly general, abstract and idealized. As Bates points out, and as the next chapter on media learning emphasizes, the "relevant theory" may not be there.

However, there does exist a set of planning models which are more relevant (Wells, 1976, Mitchell, 1979, Colletta and Radcliffe, 1980). Wells' model accounts for some of the issues we have already raised. It details more closely the intransigence and inter-relatedness of the goals and objectives. His expression "goal chains" helps to conceptualize the important, dynamic relationships objectives have to each other. His generalizing of "participants" as distinguished from "learners", his description of them, and his approach to resource appraisal which points to the significance of ready availability, are more relevant to our purposes than the typical planning models developed in the North American context. His stress on seeing what resources and opportunities are available may make some objectives more feasible than others. The importance of evaluating how long such resources (equipment, manpower, time) will be available becomes critical in nonformal programs because participants may not want to participate after an initial period, or may want to enter only after a program is well underway and indicates a long-term viability. Sometimes instead of buying or building a particular piece of equipment or structure of communication, only one cognitive objective may be met with readily available resources (radio versus television, or audio-cassettes versus film), while still meeting the most important noncognitive objectives (participation rates, or equity of distribution).

Wells also makes it clear that the implementation stage must be considered thoroughly. Since field research is expensive, if possible, a thorough and thoughtful regard for implementation is essential in the preliminary planning. Wells' model accomodates a greater attention to possible constraints, the lack of available equipment or maintenance facilities, the cost-benefit picture as distinguished from mere cost-effectiveness, and all in the light of a very resource-scarce environment.

Mitchell's system summarizes this way: First, ask why the system exists; then clarify the objectives; examine and account for the constraints; evaluate the resources available; create a feasible model given your resource constraints; and, if possible, create alternative models; finally, choose the best one. This, like Wells' approach, is less idealized and more in touch with the actual situation facing, especially, NGO program planners.

Colletta and Radcliffe also have an interesting planning approach, interesting because it is derived directly from their study and conceptualization of nonformal education. The "educological" model of Colletta and Radcliffe presents a model of nonformal education which usefully describes the process of planning nonformal education in terms which clarify the relation between decisions about media, message design, structure, organization and institutional context. For example, as Rogers too points out from his study of mass communications, it is clear that learning processes in nonformal education are more efficient when inter-personal and peer-group communication is identified as an available educational opportunity to be encouraged or favorised by the design of the program. Natural, already existing lines of communication, if exploited, can be effective. Group

learning, listening groups in study campaigns, and other formalizations of inter-personal communication have been designed into programs and made contributions to learning gains in study campaigns and distance learning schemes (Hall and Dodds, 1974, Daniel and Marquis, 1979, Young, et al, 1980).

The "educological" human resource development model conceptualizes Perraton's and Botkin, Elmandjra and Malitza's views of the gains to be made when education takes into account the community structure and the contributions that structure can make to facilitate the delivery of the program content. The "educological" model of planning uses a constraints/opportunities matrix idea, similar to Mitchell's KWIK System's planning approach.

Colletta and Radcliffe state: Planning ". . . must be an holistic attempt to unite the interrelated areas of learning needs, educational objectives, learning environments (physical and cultural), transmission modalities and opportunity structures."(1980: 23).

Botkin, et al use the term "rolling planning" to describe a similar approach especially useful in conceptualizing planning as the program evolves. This approach, like Wells', Mitchell's, and Colletta and Radcliffe's, provides a perspective which compliments the distinctions Bates makes in the level of decisions. Thus, we are well prepared to detail the questions which quantitative research can suitably address.

4. Research Questions

It is useful to summarize the most salient features of nonformal campaigns:

(1) The social, family and work context strongly affect the process

of learning and the degree and intensity of participation which learning requires, and in a manner that prevents separating out contextual influences. These factors, as intervening variables, represent a source of undefined variation in the test scores in the regression analysis.

(2) The organizational context, the structure or network which conceives, designs, produces, delivers, implements and evaluates a program affects the nature of the program. What media are used, and in which ways, are linked to history, tradition or momentum, to preferences of key players in a program's design, and to availability. Hence, there is not unlimited choice of alternative media vehicles just like there is not unlimited choice of style, message design, and/or use of symbol systems.

(3) Campaigns using media operate best if there exists an extensive field support system. As these structures are costly and time-consuming to set up and maintain, pre-existing structures such as a network of extension workers or local community structure offer the most favourable conditions for such media-driven educational programs. If the pre-existing structure is an NGO and/or community with a high percentage of voluntary participants, and where such participation is an over-riding, ongoing objective, conditions are extremely favourable. However, such structures will have pre-existing communication channels and patterns and so policy and decisions are for the most part directional but not discontinuous ("start-up", "shut-down") decisions. The impact of such underlying support structures and their local site variation represent other undefined sources of variation in the regression analysis.

(4) In planning nonformal, and especially NGO programs, there do exist opportunity structures provided by available and voluntary resources. Regular journals or newspapers, regular meetings, letters, and interpersonal

communication should obviously be seen as opportunities without assuming that they need necessarily continue to function exactly as they have in the past.

(5) In nonformal education campaigns there may be an extensive range of sometimes fuzzy objectives, a diversity of participant-learners, and participation itself may be an objective. The linkage between affective and cognitive objectives is important, but difficult to account for and control. That linkage is a source of variation in the regression analysis because it is difficult to control for the difference in self-assigned affective or behavioral objectives amongst participants, and such objectives would affect information gains.

(6) There will be a diversity of learning outcomes rather than wholesale mastery, and a great deal of interpersonal communication. These represent unaccounted for variation in the regression analysis.

(7) There is some scope for informed decision-making and policy change. Questions might include: Is it useful to invest in television, or in audio-cassettes? Does the regular journal contribute to learning gains? Does the discussion session affect many participants, and to what extent? Should the cassette be played a number of times on different occassions? How much does each media contribute to information recall? What concepts are inappropriate for the different media? Why are some media preferred to others? What is the best timing for each media use and how should they be coordinated? Does the participation level for one media affect the level for another? The list of questions which might usefully be served by research is virtually endless. Our study looks at only some of these.

From these features of nonformal campaigns we are led to expect a strategy which uses a range of media (and symbol systems, and styles, though our focus is on the media itself), because of the diversity of learners and the diversity or range of objectives. This overall policy of matching the diversity of learners and objectives with a diversity of communication modes (using the principle of "requisite variety" of cybernetics) will be explored more later. In brief, decisions of importance for a program may be less concerned with micro-elements of message and program design than with decisions related to the timing and the kind of use made of available communication channels.

If we recall that the purpose of this study is to carry out research related as directly as possible to policy and decision-making moves available which would sufficiently improve the kind of program or campaign studied then we can generate the following general questions:

(1) What are the exposure levels to the different media?

(2) Do the different media contribute to learning, or information recall (bearing in mind that information recall is only one objective and probably not the most important one)?

(3) Do the media work together in some integrated manner?

In our study the independent variables are media exposure. But this is different from comparing one media against another for the same precise content, style and format which is what most media research has tried to do. Rather we see if television using its own unique style with a high level of production variables, or print using a magazine-styled approach (and to which the participants are accustomed), another print resource (delivered at meetings not through the mails, and using a

chronology and point form summary style), or discussion group all contribute to information gains.

Such a study is lacking a level of proof conventional in experimental studies, but the virtue is that context is not sheared away leaving an entirely artificial situation, where the most interesting potentials of television, magazine-styled print materials, and group discussion are stripped away for the sake of control. The problem with experimental studies which attempt to have the treatment (form and content) controlled and only the vehicle or media altered is that one ignores the potential of each medium to treat the same material in different ways, or to treat different objectives which can only be handled by specific media.

We have tried to justify the value of testing the macro "learning opportunities" rather than, through content analysis and a refined breakdown of participant aptitudes, attempting a more refined aptitude-treatment analysis. This approach does not rule out such finer analysis - indeed we do look at the relation of educational background to specific media. This analysis does represent increased power of resolution of the research in order to determine patterns of influence of the media amongst the diverse population of participants. A review of the research on media learning and the role of media will deepen and strengthen the arguments of this chapter, and will serve to motivate the particular approach of the case study which follows.

Chapter IV

The Role of Media

Two reasons in chapter III motivate and support the decision to research the effects on information recall of the media channels, or "learning opportunities": (1) the complex field situation mitigates against any easy finer breakdown of the program which would yet remain feasible financially and time-wise, and (2) such a study would permit broad speculative reasoning and would give the sponsors and researcher some suggestive, quantitative reasons for introducing changes into subsequent programs. Research of those macro-elements is relevant to the kinds of policy and decisions open to choice. A third reason was referred to in chapter III, the idea that by researching these media channels the research comes closer to providing an appreciation of the potential of each of the media (including the format and style normally used with each of the media). We shall now explore this third reason.

Significant differences in learning from alternative media have not been consistently detected (Schramm, 1977). This is echoed throughout the literature (Bates, 1981, Salomon, 1979). Yet Bates and Salomon's review of media research expand on why, given that research, it is not easy to choose one media over another to deliver more effectively an educational message.

Most of the research on media has focused on cognitive learning objectives. It has not systematically examined differences in learning which the media may contribute to in attitudes, perceptual and aesthetic skill and sensitivity, values, and patterns of social behavior. For some educational tasks some media may be more useful and effective than other media.

Much of the educational technology literature reports on the use of media in which traditional means of meeting ends of information acquisition and distribution were replaced by the media. It was media's reach, cost-effectiveness, and speed of set-up compared to traditional methods of information delivery and instruction (through schools, teachers, and extension workers)which received attention. It was not the media's particular ability to treat special forms of knowledge which motivated its use. In other words, it was the set of economic and physical attributes of the media, not those attributes which relate to the handling of a variety of symbol systems, which decided media's use. Each of television, radio, audio cassettes, magazines, and discussion groups have different values for the different symbol system features such as notationality, iconicity, explicitness, and degree of reference to life's episodes.

While for many the replacement of traditional means of meeting ends of information acquisition seems to serve as the comparative baseline for the evaluation of media's contribution in education perhaps a different approach to media use is in order. The critical literature on development and social goals, and on nonformal and adult education indicates that, if the media is to be significantly tested, it may need to be tested against a range of objectives quite different from informational or knowledge acquisition goals. The media may be very powerful contributors to social goals (Katz and Weddell, 1977). They may, with ingenuity, be able to contribute to goals of equity in participation which Rogers and McAnany, for instance, see as essential to development.

Furthermore it is the differences within the media, the nature of the symbol systems which they can potentially convey, which may be more

relevant. For Salomon (1979) and Barbatsis (1978) aptitude-treatment interaction, the relating of skills of the learner to the content's manner of presentation in symbol systems, and formative evaluation generally that appear to be the most fruitful lines of research into the effectiveness of media in learning. But as we have pointed out it is often impractical to do such fine analysis in the field because of cost and time. Even if research were to inform us about the aptitude-treatment relation, the large number of participants with a diversity of attention, commitment, entry knowledge and skills, and self-perceived tasks prevents any kind of matching of treatment to aptitude possible in individual or class programs.

In our study of the Baha'i campaign, we seek to uncover the contribution to information recall. The treatments, a television program, an audio cassette, magazine-styled print summary, and a discussion group, were used in ways most frequently encountered for those media where each media's potential and liabilities were left relatively intact unlike in many experimental settings where in order to achieve control the richness of different media is stripped away.

Unfortunately the literature of aptitude-treatment studies have not yielded any sure guidelines for developing programs for large, heterogeneous populations though Salomon's practical advice seems to be that it would be wise to have a good mix of levels of sophistication in the use of symbol systems so that those of low media literacy or skill in perceiving the symbol systems can attend to, pick up and encode information as their lack of skill is "supplanted" by program design, while others' skills are developed through more implicit, less explicit, supplanting design (Salomon, 1979).

This implication of Salomon's work is stated more comprehensively by Harber (1981). For diverse populations of learners he recommends a diversity or combination of communication styles, symbol systems and media. This diversity increases the chances that at least one channel and style will be adequately perceived and remembered by each participant-learner.

Bates also argues that the crucial question in media learning is the combination of media rather than the question of which media is to be preferredover which other media. His analysis goes further to assert that it is a combination of media where each media plays certain and differing roles. Some media may motivate, or stimulate, and attract attention to an issue, another may better present the substantial content, another might serve to reinforce. It is the system of media used that requires research.

> "Artificial separation of media in laboratory-controlled experiments ignores the combinative and the differentiation of roles. The problems of under-measurement, of ... measuring visual learning, of separating multi-media effects, are not problems for laboratory-controlled research..." (1981:223)

Many educational programs are so explicit and directly related to objectives that involvement of learners through psychological closure is absent. That is, in Salomon's terms, so much supplanting of the learner's cognitive processes is done that no room is left for the use of those skills. Some media effectively portray symbol systems like the visual arts, drama, and story which are replete and which do call for considerable psychological closure. Some media can portray patterns, relationships, comparisons and contrasts better than specific pieces of information. The particular symbol system used is generative of a particular form of knowledge,

and is appreciative of particular aspects of reality. In the Baha'i campaign no doubt certain dramatic elements of the story of the persecutions were portrayed more effectively on television whereas facts, perhaps names, were better communicated through print. The point is that simple comparison of effectiveness is naive. We should, rather, merely try to determine if both television and print were effective, at least in the first generation of research.

From the perspective of mass media research the differing roles open to the media are extended. Not only might media handle different objectives differently, but may function on social and psychological grounds in ways which contribute to the educational program. Robinson makes the point that adult education using media should not be just didactic. There are wider purposes such as stimulation, motivation, the building of interests, and the encouragement and reinforcement of these, and public awareness of social needs or problems. He deplores the fact that most of the adult educational uses of broadcasting turn around didactic uses (Robinson, 1979).

Research on the mass media has consistently demonstrated very low levels of information recall.

> "...(A)udiences of radio and television news recall little of the broadcast experience. In the U.S., Stern reported that 51 percent of those interviewed could not recall a single item of news a few minutes after the telecast was over. Wilson found that the average viewer failed to retain 79 percent of the information contained in a fictional television news story... the average number of stories recalled was 1.2 of 20." (Stauffer, et al, 1981: 253)

Yet research on mass media also demonstrates the agenda-setting function of the media. Respondents do identify general issues based on their exposure to the media. That is, though they may not recall specific items of information, general issues and topics are identified (through repeated exposure no doubt) and recalled.

Research on the mass media in developing nations forms a kind of bridge linking mass media research and research on media learning. In that context Hornick has identified the functions of the media as serving to extend the reach of other information distribution instruments, as an organizer and maintainer of an educational or informational program (i.e. the media can set the pace or schedule for a learning program), as contributing to the improvement of quality in the design of a program because of economies of scale, as effective due to the media's being considered a legitimate or credible source of information, as a motivator, and as a vehicle to give expression to the news and opinions of the participant-learners(1980).

Katz and Wedell have identified the value of the mass media in serving ends of social coordination, integration, development, and accomodation and adaptation to rapid change so as to minimize problems of social dysfunctioning (1977).

To summarize this chapter, Tolsti and Ball's findings of 1969 (cited in Schramm, 1977) that selection of media is due to cost, availability, and user preference has been reinforced by research conducted through the 1970's. However, mass media studies demonstrate other psychological and social functions of the media which may be subsumed in the concepts of "availability" and "user preference"; that is, availability and user preference may well be related to the media's potential to convey, for

instance, non-cognitive educational objectives, and to satisfy other functions including that of credibility, quality control, pacing, motivation, social coordination, and the media's capacity to reflect and amplify the views of a massed population of participants. These functions relate directly to the educational impact of a campaign using the media, and yet are often not considered in experimental settings. The quality and care of program design when media are used, the pacing or scheduling function, the role and importance for the learners of the credibility which specific media may represent, and the noncognitive objectives served in different ways by the different media may be absent or diminished in many artifical or controlled experiments.

At the same time even if they are recognized as potentially operating in a field situation, how can such functions be isolated, extracted, and separated for study? Bates and White may well be correct in implying that they cannot be. Measuring gross effects, as we have done, does not claim to isolate in any precise way the specific manner in which these functions may come to bear on the information gains of participants as each participant self-assigns in different degrees and combinations, consciously or by habit, particular functions (needs fulfilled or gratifications) and gives himself different reasons for attending to the media in particular ways. Such needs, gratifications, motives, and reasons as the media relate to, will, we can only assume, bear some relation to the ultimate information acquired by each particular participant through the different media.

Chapter V

The Baha'i Campaign

The features of the Baha'i community's campaign match most of those identified as criteria for nonformal education. It involved learning at a distance in a geographically dispersed community of some 20,000 members, using a number of different communication media. Carried out in the fall and winter of 1980-81, the campaign called upon the administrative agencies of the community to cooperate in informing the Canadian Baha'i community about the plight of its sister community in Iran, and in educating them about the significance of the wave of persecutions happening half-way around the world and which had been increasing in intensity since the revolution which brought Khomeini to power in Iran in January of 1979.

Though persecution of the Baha'i community had long existed in Iran, including during the Phalavi regime (Martin, 1982), the heightened attack on the Baha'i community in a period when the press and media of the West were focused on the revolution itself and the American hostage incident, were among the factors which motivated the campaign. Tied to the campaign within the community were efforts, successful in the main, to bring the persecutions to the attention of Canada's media and government.

The campaign had specific objectives, in addition to the general ones, which were unique from the ongoing educational programs in the Baha'i community. Hence, an evaluation of learning gains was possible without the complication that such informational objectives had been included in previous educational programs. A careful monitoring of Canadian media

and press by a public relations firm revealed that the information included in the campaign was not available to the Canadian Baha'is (except for CTV's "W5" television program which was incorporated into the campaign as one fortuitous component); thus, a tight control and identification of information sources was possible.

The study represented a unique opportunity to study audience selection mechanisms, or participation levels, in the community, and to survey the information delivery system of the Baha'i community. Those aspects represent the features identified by McAnany and Bates as areas where subsequent technical and implementation policy changes can affect significantly the learning outcomes of a program.

The use of a field questionnaire allowed measurement of participation in, or exposure to, the program delivery components, and some background variables including normal participation levels in the community's life, habits of reading the community's news bulletin, and education, as well as a test of information recall.

An experimental design using multiple regression was used to explore possible relationships between the components of the program and learning gains (see Hirschman, 1981, and Clark and Snow, 1975).

Though the campaign had multiple objectives, information recall alone was measured and analyzed. The affective, attitudinal, and behavioral outcomes merit comment but could not be accommodated in an already ambitious study. In particular, the importance of the discussion session in explaining the test scores' variance is compared to the percentage of variance explained by exposure to the individualized channels of communication.

The independent variables are exposure to the sources of information with selected background variables of education and membership on committees

or other agencies of the community partialed out. Hypotheses as to how these variables explain variance in the test scores are looked at.

1. Description of the Baha'i Community, Beliefs and Structure

The Canadian Baha'i community is made up of approximately 20,000 members scattered throughout the ten provinces and territories in over 1,500 localities. Dividing 20,000 by 1,500 the average local community or group has between 10 and 15 members. In fact, however, the size of communities varies from a large number of isolated members or families to groups with four or five members, to about 330 communities with at least nine adult over 21 years of age. Our study focused on the campaign as it reached those larger groups.

The Baha'i community has three levels of administration: local, national and international. There are executive bodies elected by the community which serve to direct the affairs of the community and which operate at each of the three levels. The local and national agencies are called "Local Spiritual Assemblies" and "National Spiritual Assemblies", and have nine elected members each. There are over 300 such Local Assemblies in Canada, and over 125 National Spiritual Assemblies in the world.

While these elected, corporate bodies, operating by consultation and majority decision-making, have the authority to direct and coordinate community life, there are experienced individuals who are appointed to play a role of stimulation and encouragement in the community. These individuals (termed Auxiliary Board Members and their assistants on the national level) are not paid, and are not to be confused with clergy because direction and coordination, and the like rests entirely in the hands of the corporate, elected bodies, the "Spiritual Assemblies".

The National Spiritual Assembly appoints national committees responsible for different areas of the work of the community: education, summer schools, children's education, consolidation of the community, teaching of the Baha'i religion, etc. Regional teaching committees are apointed by the National Spiritual Assembly for the 37 different regions in the country. They are responsible for scheduling of regional events, monitoring of activities in the regional community, reporting of conditions to the National Assemblies and as vehicles for sharing news, plans and directions communicated by the National Spiritual Assembly or its National Teaching Committee.

On an international level there is a world-wide governing body or authority titled "The Universal House of Justice". It too is a nine-member elected body which meets at the world centre of the international Baha'i community in Haifa, Israel near to where the founder of the Baha'i religion was exiled, imprisoned, and finally died in the last century.

The international Baha'i community has representatives working full-time in Geneva and New York as the Baha'i community is formally credited with consultative status as a Non-Governmental Organization on the Social and Economic Council of the United Nations.

In addition to the elected bodies there are community gatherings for all Baha'is once every nineteen days called "Feasts". During the Feasts the community members are encouraged to bring recommendations to the attention of the Assembly. A consultative or administrative portion of the Feast is set aside so that the community can freely exchange views on the operation and plans of the community. The Local Spiritual Assembly communicates any recommendations of a regional or national character to the National Spiritual Assembly who may act directly or refer the

recommendations to one of the national committees, or pass it on to the Universal House of Justice if it has international scope.

In addition to such local gatherings there are regional conferences for the purpose of sharing views and consulting about regional matters. Once a year, there are regional conventions at which regional delegates are elected by secret ballot without campaigning to attend the annual national convention at which the National Spiritual Assembly is elected by secret ballot without nominations or campaigns.

The appointed individuals refered to above operate parallel to and in cooperation with the elected institutions of the community. There are five sets of these individuals around the world, one set for each continent, appointed by the Universal House of Justice. The individuals that operate with continental responsibilities are called Counsellors. They in turn appoint individuals who have responsibilities within countries; these are the Auxiliary Board Members and their assistants.

The Counsellors, Auxiliary Board Members, and members of the Spiritual Assemblies are not paid. They are drawn from all walks of life, and a variety of cultural backgrounds. Indeed in Baha'i elections, in cases of tied votes, members of minority groups are to be automatically selected.

The rhythm of Baha'i community life follows the rhythm of the local Feasts every nineteen days, the regional conferences, the conventions, local gatherings for purposes of study, and the meetings of committees and Assemblies to plan and organize community life and events. Baha'is are expected to decide individually with respect to their participation or attendance at community gatherings and meetings.

The Baha'i beliefs centre around the founder of the religion,

Baha'u'llah, his teachings and writings. Born in 1817, Baha'u'llah wrote, before his death in 1892, what is estimated to be well over a hundred volumes of writings many of which are translated into English, despite being exiled, tortured, jailed, and reviled by both the Persian government and that of the Ottoman Empire. Thousands of his letters exist and have been authenticated. Professor E.G. Browne of Cambridge University visited him while in Akka, in Palestine, in what is now Israel. He and other westerners met and wrote about Baha'u'llah and his son 'Abdu'l-Baha who visited the United States and Canada in 1912 and was interviewed extensively by the press, including the Montreal press when he stopped for a few days in that city. Originating in Iran, the Baha'i community spread until today there are well over 100 national communities large enough to elect National Spiritual Assemblies. Baha'is live in over 300 countries and territories. There are more than 25,000 Local Spiritual Assemblies (Baha'i, 1981).

The teachings of Baha'u'llah are numerous. However, the oneness of mankind is the primary principle or aim of the religion. Equality of rights for men and women (one of the many principles which clearly run counter to the views of Muslim fundamentalists in Iran), the importance and validity of science as well as religion in promoting the well-being of mankind, the essential role of education and learning in civilization, of the arts and music, the necessity of removing prejudice based on race, religion, nation, class, and personality, and the principle that each individual is responsible for his own spiritual search while avoiding the blind acceptance of traditions or other men's views, are some of the leading themes of Baha'u'llah's letters, tablets, prayers, exhortations, and books.

Diagram I: PARTIAL SUMMARY OF BAHA'I ADMINISTRATIVE AND COMMUNITY AGENCIES

Level of Responsibility	Flow of Informat'n & Plans	Elected Bodies: Administrative authority, planning & coordinating	Appointed Individuals: Responsibility for stimulating, encouraging
International	electing, actions, information, recommendations ↑ planning, direction, guidance, coordination ↓	The Universal House of Justice	
Continental			Counsellors
National (regional)		National Spiritual Assemblies appoint national & regional committees	Auxiliary Board Members (operate in regions with assistants)
Local		Local Spiritual Assemblies appoint local committees	

2. Description of the Campaign

The campaign was one response of the national executive of the Canadian Baha'i community to a seriously deteriorating situation facing close to half a million Baha'is in post-revolutionary Iran. A number of major news services have by now reported the systematic persecution and execution of many Baha'is in Iran (see Newsweek, Jan. 25, 1982:73). By the fall of 1980, however, only a few western newspapers had carried the story, and virtually no broadcast media. Mr. Eric Rouleau of Le Monde wrote one of the few articles to refer to the persecutions in August 29, 1980. The persecutions appeared to be the work of extreme Islamic fundamentalists, although executions in 1981 and 1982 clearly have the tacit approval of leading government figures in Iran.

The persecution of Baha'is has its roots in religious prejudice going back to the nineteenth century when over 20,000 Baha'is were put to death as heritics of Islam. Under the present constitution of the Islamic Republic of Iran, however, the persecutions have attained a systematic, sustained level, sanctioned by government. The deliberate and systematic nature of the persecutions was recognized by different governments around the world, by unanimous resolution of the Parliament of Europe in September of 1980, and by a unamimous resolution of the United Nations Subcommission on Human Rights meeting in Geneva (The Globe and Mail, Sept. 10, 1981).

It was felt necessary by the national executive to bring the details and the significance of the story home to the Canadian Baha'is. The campaign was tied to a program which would subsequently involve local communities in approaching Members of Parliament and the media so that world opinion, certainly Canadian opinion, could be brought to bear on the

Revolutionary Government in order to stop or retard the persecutions. Similar programs were carried out in other countries at the direction of the international Baha'i executive. In fact a large percentage of Canadian Members of Parliament were contacted and a number of actions by the Canadian government on the international scene has helped bring about such steps as the unanimous resolution of the United Nations Subcommission on Human Rights.

In addition to approaches to government and media representatives, individual Baha'is were encouraged through the program to participate more in community life, and to evince a greater responsibility in identifying themselves as Baha'is and in giving friends and associates a more accurate picture of the nature of their religion than that which some newspaper reports had inaccurately conveyed. Thus, Kidd's three "Rs" of adult education, relevancy, relatedness, and responsibility, were reflected in the campaign.

The components of the campaign included the use of the regularly printed news bulletin, Baha'i Canada, distributed through the mails. Its July/August and September/October issues covered stories of the persecutions with some pictures (see Appendix A.). To this component was added a special printed summary of the facts of the persecutions which was to be hand delivered to the Baha'is and used at local discussion seminars on the persecutions. Prior to delivery of the printed summary which was titled "Personal Action Program", an audio cassette announcing the main elements of the campaign was distributed and played at local gatherings. Finally the Local Assemblies were asked to organize special discussion sessions based on the printed materials. Auxiliary Board Members and their assistants were invited to participate and in some cases lead these discussions.

A fortuitous part of the campaign was the television program, "Iran's Secret Pogram", aired by the CTV news program "W5" in October, 1980. It was to be broadcast about the same time the national executive was planning the audio cassette, and printed summary with discussion sessions, portion of the campaign. Hearing about the program, the national executive telegrammed all Local Assemblies to tell them to let the Baha'i community members know about the program. As it turned out a remarkably large segment of the Baha'i community reported watching the program (close to 80% of those surveyed). That program laid out visually and dramatically the key elements contained in the print materials and on the cassette. The questionnaire revealed that individuals were exposed to different combinations of the information source components of the campaign.

As the campaign was implemented, the distribution of the printed material, "Personal Action Program", was delayed because the design and printing process took longer than expected. Indeed the tight schedule of the campaign was deemed too optimistic in retrospect. The audio cassette was played at community gatherings in November, 1980, the print package arrived in mid to late December (slowed by Christmas mail), and the organization and holding of discussion meetings hoped to be carried out within a few weeks of the announcement of the program on the cassettes in November took place from early January to February according to reports received. Close to half the respondents to the questionnaire had not yet received the printed summary nor had their communities held the discussion sessions when tested in early and mid January.

Because of time and financial constraints the planning process for the campaign followed the constraints/opportunities approach similar in some features to Mitchell's KWIK Systems Planning Approach, or to Colletta and Radcliffe's "holistic attempt to unite the interrelated areas of learning needs, educational objectives, learning environments, transmission modalities and opportunity structures."(1980:23) However, rather than one or a small team of individuals involved in the planning procees a large number of individuals of a variety of backgrounds were involved in different degrees. Fundamental to Baha'i community life and administration is the principle of consultation:

"The principle of consultation, which constitutes one of the basic laws of the Administration, should be applied to all Baha'i activities which affect the collective interests of the Faith, for it is through cooperation and continued exchange of thoughts and views that the Cause can best safeguard and foster its interests."(Shoghi Effendi, 1980:15)

The national executive consulted about the program, consulted the National Teaching Committee, and asked for the cooperation of the Auxiliary Board members and their assistants. Elements of the program were left to be organized by local Assemblies and regional committees, the style of the discussion seminars, and any specific follow-up or community plan.

The actual design of the audio cassette was left to the executive secretary of the National Assembly after thorough consultation with the Assembly and the Teaching Committee. The writing and design of the print materials were generated through a process of consultation between executive members of the National Assembly, the Teaching Committee, as well

as the full-time production specialist and editor of Baha'i Canada, the bi-monthly journal of the national community.

The journal or magazine style of Baha'i Canada was altered only slightly for the printed summary, "Personal Action Program", while the two issues of Baha'i Canada which included material on the campaign followed the regular format for the magazine (the July/August issue was quite similar in style of headings and pictures to that of Time or Newsweek). Such a magazine style, like newspaper style of print materials, encourages considerable self-selection of objectives and what is read and what is only skimmed or skipped altogether. McLuhan says that newspapers are created by the readers both in terms of content and sequence, and such is the case to a large extent with magazines. Certainly pictures and headings help cue the readers.

The July/August issue of Baha'i Canada had a special insert of eight pages (four in English, four in French) on the persecutions headlined "New Attacks on the Baha'is of Iran" with a lead photograph of three representatives of the Canadian Baha'i community at a press conference, a picture of a burned Baha'i centre in Shiraz, Iran, pictures of the widow of one Baha'i killed in the persecutions, a picture of the destruction of a Baha'i Shrine (the holiest shrine in all of Iran), and a picture of a desecrated cemetary. There was also a photocopy of a London Times article on the persecutions.

The September/October issue had as a cover a map of Iran with photographs of seven Baha'is killed in Yazd overlaid on the map. Headlines in the issue included "Seven Baha'is Martyred in Yazd", "Pattern Emerges Deliberate Scheme to Eliminate Baha'i Faith from Iran" and "United Nations Protests".

The "Personal Action Program" summary issue delivered in December included a number of pictures of destroyed cemetaries and houses, and the photograph of a murdered Baha'i mother with her weeping child beside her body. The story of the persecutions were summarized in two different ways, by a chronological list of events and by an article which summarized the persecutions with numbered paragraphs to indicate the five stages which the persecutions took as they intensified from the initial seizure of Baha'i membership lists by agents of the Muslim fundamentalist group "Tablighat-i-Islami" (which was in the main the group responsible for the persecutions) to the fifth stage which included assassination of leaders of the Baha'i community, the elimination of legal rights for the Baha'is in Iran, and the wholesale loss of employment by virtue of government decree.

The value of magazines in such campains lies in the fact that the participants are accustomed to reading the journal. They have, or many of them have, established habits of reading. The journal is available in the home, at any time, and so the participants can choose to read the journal at any time and review it as he or she likes. The manner, sequence, and specific content of reading depends largely on the individual. Of course, after attending the discussion seminar no doubt some participants would have been motivated to reread the "Personal Action Program" or to read it for the first time in a specific way. Likewise those who saw the television program in October or had read the previous two issues of Baha'i Canada would have choosen to read the summary issue in different ways, and with a different degree of intensity no doubt,

than those who had not seen the television program, heard the cassette, or read the journal. It is difficult to say, however, whether previous exposure would increase the interest and intensity of attention to subsequent information sources, or whether, having heard about the persecutions, individuals would have felt they knew enough. This question of cumulative effects of the different information sources, and about reinforcement (and conversely "advance organizer" or "motivator") roles for the different media is a difficult question to sort out. Our quantitative data is only suggestive. Given the complexity of inter-relationships and intervening, often hidden, variables as outlined previously, that is the best one can hope for.

If the magazine materials offer the individual learner/participant a rather high degree of personal control over sequence and content and degree of intensity of attention, the discussion seminar had a great deal of local community control. Such local site variation has already been identified as an unaccounted for variable. The audio cassette and the television program, on the other hand, offer little individual or local control in terms of scheduling, sequencing, and content. "Shallow" or "deep" processing, and in different ways, is, of course, what varies across the population of participants, as has been explained.

The television and the audio cassette were once only presentations. Both are direct, high-arousal styles of communication, though television much more so than the audio cassettes. Television with dramatic visuals has a greater capacity to attract and direct the attention of the participants (even though two sensory channels have been tested on occasion to interfere, the one with the other; that is, attention to visuals contributes to viewers not

picking up the auditory track, see Schramm, 1977). Neither television or audio cassette as used in the campaign had the virtue of playback for review (though audio cassettes in particular have that distinct advantage, an advantage not exploited as used in this campaign). The dramatic visuals, the interview with relatives of those murdered in Iran, the high quality production of the CTV program, clearly produced a very gripping fifteen minutes, much more so, of course, than the audio cassette which was designed to announce the discussion seminars and the summary issue of Baha'i Canada and treat only the major themes of the campaign.

Of the fourteen questions on the information test, the two issues of Baha'i Canada dealt with all of them (repeating three of the items in both issues). In all nine pages of print dealt with the Iranian persecutions. The television program covered all but two of the fourteen information items in fifteen minutes. The audio cassette dealt with only seven of the fourteen items (and this has to be borne in mind when interpreting the results). The summary issue, titled "Personal Action Program", dealt with all fourteen items in eight pages.

The fourteen items of information sought in the test were the following:

1. In July, 1980 two Baha'is were executed in Iran. In what city? (Tabriz)
2. Give the name of one of these Baha'is. (Dr. Samandari and
3. Give the name of the other. Mr. Astani)
4. A group of Baha'is were murdered in early September, 1980. In what city? (Yazd)
5. How many were killed? (seven)
6. Who is responsible for the persecutions? (Tablaght-i-Islami and Muslim fundamentalists or fanatics accepted as correct response)

7. Who are Baha'is asked not to criticize? (the Iranian government, Khomeini, Islam, Iranians in general all accepted)
8. What word best describes the persecutions: isolated, unthinking, systematic, haphazard? (systematic)
9. Give one of the accusations made against Baha'is?
10. Give another accusation? (being heretics, spies, immorality and corrupting the morals, prostitution, Zionism, supporters of the Shah were all accepted responses)
11. Give the Baha'i defence to the accusation you noted in question number 9?
12. Give the defence to the other accusation you noted in question number 10? (the Baha'i religion teaches morality; Baha'is accept Muhammad; the Baha'i marriage is not accepted, hence the charge of prostitution; SAVAK and the Shah were known to have persecuted the Baha'is; the world centre of the Baha'i Faith is in Israel, established there in the last century before the state of Israel was founded, hence the charge of Zionism is explained; loyality to government and non-inolvement in politics are both teachings of the Baha'i Faith and are shown to be the case on examination of the Baha'i community, hence Baha'is were not actively working against the Shah, though they were persecuted by the Shah; the equality of men and women and the encouragement of education and science are teachings of the Faith, both of which may have inclined Muslim fundamentalist to charge the Baha'is with immorality and the frequent accusation of being spies of the Western Powers)

13. Name one international organization that has passed a resolution condemning the persecutions?

14. Name another international organization that has passed a resolution condemning the persecutions? (The United Nations Subcommission on the Protection of Minorities, the European Parliament)

It is important to emphasize again that these are questions covering information or knowledge only. They do not refer to higher order educational gains such as gains in judgement or evaluation ability, gains in applying knowledge, gains or changes in attitude, and behavior or action. The media may differentially affect such higher order educational gains; hence, this test is, of course, limited as a measure of the educational impact of the campaign.

To summarize, the issues of Baha'i Canada were received in August and October, the television program was broadcast on October 26, the audio cassette was played at community gatherings in late November, the printed summary of the persecutions was delivered in late December and January, and the discussion seminars took place from early January to February.

Chapter VI

The Evaluative Research Study

1. Summary of the Hypotheses

The Baha'i community faces decisions as to how much or how little to use audio cassettes, printed materials, discussion sessions, and community or cable television (some dozen local communities are presently using cable television on a regular basis), and videotape. Thus, these questions are important questions for evaluative research.

Specifically, our research hypothesis is: All sources contribute significantly to information gains withconsiderable unexplained variation in information gains due to interpersonal communication and local community or local site context variations, and variation in self-assignment of objectives. The full range of unexplained, hidden, intervening variables are outlined in chapters III and IV.

Furthermore the model or picture of nonformal campaigns developed in the discussion suggests that the discussion seminar will contribute the most to information gains (see the literature on radio listening groups, for instance), and that the printed sources will contribute the next most to information gains. The audio cassette will contribute the least, but will still contribute appreciably. (Rogers, 1969, 1978, Diaz Bordenave, 1977)

The background, individual difference variables of educational level and degree of participation in the Baha'i community will contribute significantly to variation in information test scores. As Hirschman points out cognitive and social factors influence information acquisition, and education and participation in group or community activities are the most

representational, and most salient variables which capture cognitive and social influences (Hirschman,1981)

Self-selection can easily confound analysis at the best of times in field surveys or research. However, in nonformal education where participation in different aspects of a program is voluntary, self-selection is especially worrisome. The background variables of education, and level of typical participation in community life help to remove some sources of self-selection no doubt, so that comparisons of the relationship of exposure to the different information sources and the test scores are made between individuals with similarly powerful or weak motivations and self-selection mechanisms when it comes to typical participation. Education and social participation do embody much of what influences information acquisition as Hirschman says, yet nonetheless exposure to the different information sources may indicate nothing more than greater interest and motivation in the whole story of the persecutions, and interest and motivation would obviously produce greater information gains.

On the surface this is a quite telling weakness in this field experiment. However, on closer inspection it is not such a troubling issue. For one thing, the information gain traceable to each information source would, as it is higher for a particular information source or media, indicate a degree of participant preference for that particular media on the part of those motivated or interested in the campaign. That is useful information for decision-makers. We

simply have to be careful about assuming all the variation "explained" by a particular information source is due strictly to that source. Rather it might mean that those keen to know more about the persecutions were inclined to choose a particular media or combination of media to acquire information.

This self-selection factor should not be over emphasized, however, and, it can be argued, still would not represent a large amount of the variation explained by exposure to the different media. This is because, in the first place, everyone who answered the questionnaire were self-selected to a degree since thequestionnaire was administered at a community function. Thus, not only might education and typical level of participation diminish the self-selection factor, but the mere fact of being a respondant would diminish likewise the self-selection factor. The audio cassette was played at a community gathering without previous announcement, so those who happened to be at the event heard the cassette, those who did not attend, did not hear the cassette. Any particular interest in the persecutions would not, therefore, be reflected in the measure of exposure to the cassette. Finally, the information test was administered in early January at a time when 173 out of 373 respondants had not yet received the printed summary, nor were they in communities which had held the discussion seminar. Thus, regression analysis was carried out on the entire 373 respondants, as well as on the 200 who were able to read the summary and attend the discussion. If large differences in the pattern of the regression equation appear for those able to "self-select"

attendance at the discussion sessions and read the printed summary and the entire group then we may conclude that self-selection pressures tainted the results in some degree.

One final comment on the unexplained variation: It may be that higher rates of exposure to the information sources led to higher rates of face-to-face, interpersonal communication among respondants about the persecutions. Thus, in tracing information recall to the different media which presented the information, information gains may have been due partially to interpersonal discussion subsequent to reading or hearing about the persecutions from the primary information sources. This kind of interpersonal communication is not contained in the unexplained variation of the regression analysis, rather it is subsumed and contained within the variation accounted for by exposure to the specific media. That is, the media variables function in part as "proxy" for such interpersonal communication (Pedhazur, 1975:258). This does not take away, however, from the very real contribution the media make to information gains. If the media serve to elicit subsequent conversation and interpersonal communication so be it. Why not credit or subsume that influence in the determination of information gains traceable to a particular media. This reflects the field situation, and the potential of the media.

Some media may, for instance, contribute to information gains because they cause considerable mental rehearsal and replay of an event permitting an individual to remember something seen on television, for example, because subsequent to the exposure to the television program the individual went over the program in his or her mind (Bandura's vicarious, observational learning theory). Such learning can be thought of as being "built in" to what we mean by "contribution of a particular media to information gains"

so too ought we "build in" to that "contribution" whatever social interaction and interpersonal rehearsal and replay that a media may elicit?

2. Population and Sample

The possibility of doing a random sample from the membership lists was rejected because of expense in mailing, and because it was felt that individuals would take much different lengths of time to complete the quiz, some going so far as to consult the program materials, and others completing it in summary fashion. It was decided, therefore, to take a random sample of communities of at least nine adults, and have the questionnaire administered at one of the community gatherings to insure that all individuals had an approximately similar time period, and so that answering would be on an individual-basis as monitored by the local assembly secretaries.

The communities were numbered and a random number table used to select the forty communities who were sent questionnaires to be completed. Of the forty communities thirty-seven were able to administer the questionnaires without a foul-up and return them. Fourteen Ontario communities, seven from the Atlantic provinces, eight from the three prairie provinces, five from British Columbia, and two from the Yukon and the North West Territories reflects well the distribution of the Canadian Baha'i community except for Quebec which had to be omitted from the selection process as the French materials were translated a couple of weeks late and so the audio cassette, print materials and discussion groups met later than in the other provinces, and the television program was obviously not translated at all.

In all 373 questionnaires were completed, a number large enough to give a good number of cases for the different cells which would, in the regression analysis, isolate different mixes of the presentation modes, yet permit partialling out of the background or antecedent variables.

3. The Design

Clark and Snow recommend a concommitant variation design using multiple regression for field studies (1975). Such a design permits a large-scale program evaluation while attaining control of a number of factors and achieving some internal validity. As Light points out "the most common technique for analyzing survey data is multiple regression." (1980:126,127)

The use of multiple regression is based on the assumption of data measurement at the interval level and linearity of relationships among the variables. Our data was interval in that the antecedent and five independent variables are dichotomies, either-or values, hence automatically interval (see Nie, et al, 1975). The dependent variable, the test score, can be considered interval.

Multiple regression is a recommended procedure even if some departure from interval measures and linearity occurs (Hirschman, 1981:82). However, Pedhazur's remarks about the weakness of multiple regression should still be noted (1975). Multiple regression is weak and problematic when there is (1) multicollinearity, when independent variables are intercorrelated, (2) when there is measurement error, (3) specification errors, specifying the independent variables accurately requires sound theoretical formulations, (4) and when there is nonlinearity or nonadditivity.

We have dealt at length with the theoretical issues, pointing out

the complexity of the analysis of media effects. We are, however, aided in our analysis by the temporal logic of the media treatments in the case study. Educational level and typical level of participation in community events precede in time the other independent variables, and so obviously should be partialled out first in the step-wise regression analysis so that variation in test scores due those factors are not hidden in the variation subsequently credited to the media treatments. Further, the media treatments occured in a determined temporal sequence. The two issues of the journal preceded the television program which in turn preceded the playing of the cassette, the cassette coming before the printed summary and discussion seminar. Thus, it is reasonable to extract the variation impact of each independent variable in the chronological order in the step-wise procedure, otherwise information gain traced to each media presentation could not be assumed to derive soley from that presentation; rather, one might think it was due to previous exposure to other information sources. The main area of interference is in the order of the printed summary and the seminar. Some participants no doubt read the summary prior to the discussion session; others read it after; some did both. In examining the results we will consider the two contributers to variation together.

As to multicollinearity we carry out a regression analysis with each media exposure as a dependent variable using the preceding media treatments as independent variables to see, for example, if those that saw the television program were more inclined to attend the seminar. If there are high correlations then the interpretation of the regression analysis is put in some doubt as such correlation is evidence for multicollinearity amongst the independent variables.

The strict linearity or additivity of our phenomena is questionable.

Not only does our theoretical discussion incline us to suspect effects due to the combination of media, but successive media exposure may have cumulative, nonadditive impact on the information gains. Nonetheless, the trend in the data can be useful in advancing our understanding of the phenomena, if we are careful not to put too much weight on the precise quantities in the regression equation. By that we mean, though the regression equation takes the form:

$$Y=a+bX'+cX^2+dX^3+\ldots$$

we cannot assume that a specific quantitative change in, say, X^3 can simply be plugged into the equation as given in the analysis in order to predict a precise quantity for Y. However, a trend, either positive or negative, can probably be assumed if significant correlations are detected. It is true in any case that a predominant mode of research in nonexperimental study of educational effects is the regression equation in spite of these cautions (Pedhazur, 1975:258).

A first regression analysis yields a regression equation which points to the amount of variation due each antecedent and independent variable. Antecedent variables are partioned first in the step-wise analysis so that all variation due those variables is removed first. Then, the independent variables are entered in according to their temporal order. The regression equation (of the form noted above) is, thus, interpreted as follows:

Y: is the test score

a: is the equation's constant

b,c,d,...: are the coefficients (standardized) for each independent variable, X', X^2, X^3, ...

X^1: is the educational level,

X^2: is the level of typical paritication in community life,

X^3: is the exposure, yes or no, to the two issues of Baha'i Canada,

And the other "Xs" refer in order to exposure to the television program, the cassette recording, the printed summary, "Personal Action Program", and the discussion session.

Our model, based on a survey of the literature of campaigns and information acquisition studies, says that the print materials and discussion will contribute the largest variation (Rogers, 1969, 1978, Abell, 1968, Diaz Bordenave, 1977). Residual variation could be explained by what we have identified previously as sources of unaccounted variation. That includes interpersonal communication, intensity and vitality of community life, local site and home variations, and undefined personal differences in self-assignment of objectives and capacities (see pages 44-46 above).

To reiterate, Rogers' model explains that information is conveyed to a considerable extent via interpersonal communication links with the principal media sources serving to inform opinion leaders and to motivate deeper committments to learn using other communication channels such as print and discussion. This view is refered to as the "step-flow" theory of mass media effects, and is related to the "communications-effects gap" which media can produce between educated,media informed individuals and others in society. The media informed individuals can function as opinion leaders.

A second regression analysis is done using the media exposures as dependent variables in order, to see if exposure to preceding media influenced the choice to participate or be exposed to subsequent media.

Finally, we look at those participants with university education levels compared to the participants with high school education or less in order to determine if the pattern of influence from the different media was different for those two groups of participants. This might be thought of as a second generation research probe which begins to analyze in a finer way the relationship of participant characteristics to the media.

As Salomon summarizes, media research must examine (1) how some potentialities of (2) some media can be capitalized on, under (3) some conditions for (4) some learners in (5) some areas of skill, knowledge or attitude (1978:37,38). We look at the overall, global potentialities of four different media under conditions obtaining for the Canadian Baha'i community, for its diverse members, in the area of information gain. Our second level of analysis begins to break down the nature of the participants into two broad groups. There is, of course, no end to the refinement of the analysis in each of the five areas, but we are able to go only one step in degree of refinement in this study. Salomon suggests that media research start with real world phenomena then work backwards into smaller and smaller component analysis. This we have started to do.

4. Results and Discussion

The descriptive statistics measure participation or exposure levels (see Table 1, page 83). These statistics show high readership levels, perhaps higher than one might have expected. Over 60% of the respondents reported reading the two issues of Baha'i Canada. Over 90% reported reading

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TABLE 1: BACKGROUND AND EXPOSURE FREQUENCIES

	Absolute Frequency	Relative Frequency
University Education;	197	52.8%
High School Education or Less:	176	47.2%
Participation on Community's Assemblies or Committees:	217	58.2%
Not on a Committee or Assembly:	156	41.8%
Read Baha'i Canada (July/Aug & Sept/Oct):	238	63.8%
Did not read the two issues of journal:	135	36.2%
Saw the W5 Television Program:	294	78.8%
Did not see the Television Program:	79	21.2%
Heard the Audio Cassette:	220	59.0%
Did not hear the cassette:	153	41.0%
Read the Printed Summary:	155/200 respondants	77.5%
Did not read the Printed Summary:	45/200 respondants	22.5%
Attended the Discussion Seminar:	114/200 respondants	57.%
Did not attend the Seminar:	86/200 respondants	43.0%
Test Score (mean out of 12)	5.2/12	
Test Score (mean out of 12; for those who did not attend the seminar or read the printed summary)	4.8/12 (173 respondants)	

Note: All figures are for 373 respondants except where indicated

one of the two issues. Thus, it appears that however effective the journal is in communicating information it is well received by many in the community, is accessible, and appears to invite widespread reading.

A remarkable percentage of the respondants saw the W5 program, "Iran's Secret Pogrom", almost 80%. The credibility, the public attention given an "internal" community event, contributed perhaps to this high level of viewing. Whatever the reasons, such a high percentage indicates how effective the telegram and interpersonal communication links operated in the Canadian Baha'i community.

Looking at communities which had received the "Personal Action Program" or printed summary of the information, a large percentage of these actually read the summary, 77.5%, a figure very close to the percentage of those who had seen the television program, and to the percentage of those who had read the journal issues. We should note, however, that these 60 to 80% were by no means the same individuals. Subsequent analysis did not show any significant correlation between those who read the printed information and watched the television program. Indeed the high percentage of those who watched the television program is all the more significant when one realizes that it was only shown once whereas the printed materials could be read at any time by participants.

Conversely, it may be that broadcast programs with a definite schedule incline people to participate because they are shown once only. The easy availability of printed materials in the home cause people to put off and finally overlook reading them. It takes energy and planning

to schedule one's own personal study or reading. This scheduling or pacing function of the mass media has been noted in a number of information campaigns (Hornick, 1980).

A smaller percentage of participants attended discussion sessions, 57%. This is perhaps low compared to the percentage of participants who regularly attend the community's Feast gatherings. However, it is not as low as some personal impressions of participants implied. One member of the community felt there had been "sporadic attendance" at the discussion sessions. 57% is not "sporadic". Thus, the quantitative survey data serves to correct subjective impressions.

One could estimate that if the participants responding to the questionnaire represent approximately 60% of the community members (estimated by counting the number of respondants and comparing to the number on the membership lists of the communities), then close to 60% of these attended discussion sessions. In other words close to 40% of all community members, including those who participate less actively, attended the discussion seminars, and well over 50% read all the journals, and watched the television program. These are good participation rates even if compared to formal, adult education courses where drop-out rates are notoriously high, and compared to radio study campaigns (Neurath and Mathur, 1959, Abell, 1968).

Before we look at the regression results it is necessary to caution against any easy interpretation of the variance partitioning. While R^2, the correlation shared between all independent variables and the dependent variable, represents a reliable figure, the step-wise partitioning of variance may follow an order that does not reflect

TABLE 2: PATH COEFFICIENTS AND R^2 (INFORMATION RECALL SCORE DEPENDENT VARIABLE)

	Path Coefficient (standardized)	R^2	Significance
Educational level	1.56	.11	.001
Participation in administration	.5	.04	.001
Read Baha'i Canada journal	1.47	.09	.001
Saw Television Program	1.84	.06	.001
Heard Cassette	.47	.01	NOT SIGNIF.
Read Printed Summary	.48	.03	.001
Attended Discussion Seminar	1.2	.02	.001
Total R^2 (total of variance accounted for)		36%	

reality (see Pedhazur, pp. 246-248). If, for instance, there are intercorrelations between the discussion session and the reading of Baha'i Canada, then the last entered variable in the regression analysis, the discussion session, has a smaller increment of the proportion of variance attributed to it than it would have if it had preceded the other variable in the step-wise entry. Thus, there is a bias against the latter entries in the step-wise regression. "The shared explanatory power (between two independent variables) is allocated exclusively to the variable that enters first in the regression analysis (Pedhazur, p. 248).

Examining the regression results (see Table 2, page 86) we see that only 36% of the variance in the test scores is accounted for. This is not too surprising given our discussion and identification of a range of possible sources for unaccounted for variation. The fact that the test

scores were gathered some weeks after the media exposure (and some months in the case of the two issues of Baha'i Canada) would tend to deflate the influence of these information sources. Nonetheless, we see that significant correlation (at the .001 level) is traceable to all media treatments except the cassette recording (which we will recall contained only a portion of the fourteen test items). Our general hypotheses seems to be confirmed except for the cassette. All the information sources appear to be worthwhile. The suspected, large impact of other sources (interpersonal, site, community, context, personal differences) is also confirmed.

Education, as expected, is a large source of variation, 11%. This confirms other studies in the literature (Hirschman, 1981). Curiously, the effect of typical participation levels in community life is not large, 4%.

The most surprising result of the regression analysis is that the two issues of Baha'i Canada and the television program have a slightly larger impact on information recall than the printed summary and the discussion session, 9% for the journals, 6% for the television program, and 3% and 4% for the printed summary and the discussion session. This is partly due to the fact that 173 out of 373 respondants had not had the opportunity to attend the sessions or read the printed summary at the time of the information test. Hence, the correlation between the test score variation and exposure to those two final information sources was deflated for that reason a well as by virtue of its late entry in the step-wise regression (p.86,above).

If we consider the printed summary and the discussion sessions as a unit, together they contribute 7% to variation; and this is, given the

difficulty of interpreting them otherwise, a sounder figure than the separate percentages. There may be a kind of ceiling effect in that if the information is going to be picked up and remembered at all by participants, they are picked up from the early information sources, Baha'i Canada and the television program. If they are not taken in, understood, and recalled from those sources, the additional opportunities to take them in make little difference, though, that is not to say that the printed summary and discussion sessions did not serve other noncognitive aims.

As pointed out, if the discussion session and the printed summary share any correlation with the other treatments then that shared portion has already been partitioned out by the time the discussion session and the printed summary are entered into the regression analysis. Undoubtedly, the proportion of variation in the test scores correlated with the discussion sessions and printed summary is higher than indicated.

Table 3, page 89, summarizes the results when the printed summary and the discussion session were made the dependent variables, and when the television program was made the dependent variable. We see little correlation between attendance and readership of Baha'i Canada or exposure to the cassette or television program. This strengthens the validity of the first regression analysis since multicollinearity may be less present than we might have anticipated. Naturally, there is a large correlation between attendance at the discussion session and whether or not the printed summary was read. This is useful information for program planners. It may indicate that readership levels are affected

TABLE 3: PATH COEFFICIENTS AND R^2 (SEMINAR ATTENDANCE IS DEPENDENT VARIABLE)

	Path Coefficients (standardized)	R^2	Significance
Educational Level	-	.02	.05
Administrative Participation	-	-	NOT SIGNIF.
Read Baha'i Canada journal	-	-	NOT SIGNIF.
Saw the Television Program	-	-	NOT SIGNIF.
Heard the Cassette	-	-	NOT SIGNIF.
Read the Printed Summary	.53	.31	.001

PATH COEFFICIENTS AND R^2 (PRINTED SUMMARY IS DEPENDENT VARIABLE)

Educational Level	-	.01	.05
Read Baha'i Canada journal	-	.02	.05
Attended the Seminar	.60	.31	.001

when discussion sessions are planned around printed materials, or that discussion sessions are better attended when printed materials are produced which are linked to such sessions.

A regression analysis was done on the 200 participants who had been able to read the printed summary and were in communities who had held the discussion session (see Table 4, page 90). The pattern of the regression equation is similar to the large group analysis which suggests self-selection

TABLE 4: PATH COEFFICIENTS AND R^2 (INFORMATION RECALL DEPENDENT VARIABLE)

(n is 200, all had the opportunity to read printed summary and attend the discussion seminar)

	Path Coefficient (standardized)	R^2	Significance
Educational Level	1.7	.15	.001
Administrative Participation	.3	.04	.01
Read the journal	.96	.07	.001
Saw the television program	1.5	.07	.001
Heard the cassette	.11	-	NOT SIGNIF.
Read the printed summary	.54	.02	.01
Attended the discussion seminar	1.64	.06	.001
Total R^2 (percentage of variance accounted for)		41%	

of discussion session possible in greater degree for the 200 did not enter in to any great extent (see earlier discussion of self-selection). Once again education is a large contributor to test score variation, 15%. Why this percentage is larger for this group than all respondants taken together we do not know. Again the typical participation level's contribution is not large, 4%. Baha'i Canada and the television program are equal factors of influence, 7% each. In this analysis the seminar and printed summary together contribute 8% to information gain variance.

The second generation of analysis where the respondants were broken into two groups, those with university education, and those with high schoool education or less, revealed a quite interesting finding. The pattern of variance influence is different (see Table 5, page 92). The Baha'i Canada journals were much more influential for the well educated than the television program was. For the less well educated the television program made substantial impact on information gains. Perhaps we cannot say that the television program had little impact on the well educated since a ceiling effect may be present in that what was picked up from the television program was already known from the journals, but we can say that the less well educated did indeed benefit from the television program in terms of information gains. This relates well to other results about the role of print and electronic media as information sources for well educated individuals and less well educated individuals (Kippax and Murray, 1980).

Even though findings indicate that both print and television increase information gains for the well educated more than for others (the so-called "communication effects gap"), print is favored by well educated

TABLE 5: PATH COEFFICIENTS AND R^2 (INFORMATION RECALL DEPENDENT VARIABLE)

FOR UNIVERSITY LEVEL

	Path Coefficients	R^2	Significance
Administrative Participation	-	.08	.01
Read the journal	-	.09	.001
Saw the television program	1.27	.04	.01
Heard the cassette	-	.02	NOT SIGNIF.
Read the printed summary	-	.03	NOT SIGNIF.
Attended the discussion seminar	1.63	.08	.001

FOR HIGH SCHOOL LEVEL

Administrative Participation	-	-	NOT SIGNIF.
Read the journal	-	.07	.01
Saw the television program	-	.13	.001
Heard the cassette	-	-	NOT SIGNIF.
Read the printed summary	-	.04	.05
Attended the discussion seminar	-	.05	.05

people as a source of information. However, our study does not confirm the finding, and generally held opinion, that print is quite superior to television. All we might venture to surmise is that both print and television come out winners, both valuable sources of information. Well produced magazine style journals, and high quality television programs can both affect information gains, with television being useful for less educated individuals. Further, the average number of items recalled, approximately five out of fourteen, is far higher than in mass media information studies (Stauffer, et al, 1981).

One last result confirms Salomon's view that sophisticated communication, communication that is not explicit where little "supplanting" of cognitive process is overtly presented, is advisable for individuals with developed cogntive and media skills, but not so advisable for others. We note that the seminar had a greater impact on information gains for the university educated. It is often assumed that discussion is far and away the best means of educating. However, the caution suggested by these results is that often discussion with little cueing and explicit pointing to objectives may be confusing for those without developed skill in extracting information. Attitudes, of course, and objectives other than information gains may still be usefully conveyed and nurtured through discussion, and may indeed be more central objectives for less educated individuals as specific information may not be valued as much for them as for university trained people. Likewise the more educated may use television for self-assigned objectives, entertainment, emotional arousal, and so forth, and not for information objectives. These comments underscore the issue of different functions for different media which is only

superficially addressed in this study.

It is useful to juxtapose these quantitative results against more qualitative evaluation carried out some few weeks after the program materials had been sent:

"It appears that (Assemblies) did not receive the material in sufficient time to prepare for the deepenings (discussion sessions)... Considerable enthusiasm was generated by the message recorded on cassette... Unfortunately, that enthusiasm declined during the lengthy time lag between (it)... and the receipt and distribution of the programs (printed summary). . . Local Assemblies in many instances could have demonstrated greater initiative in using and adapting the program to local circumstances..."(letter of Feb. 11, 1981 by the author sent to the National Spiritual Assembly). Overall the author of this study was "... happy to report that the results have been generally gratifying and encouraging..."

Thus, though there were some lessons about implementation to be learned, overall impressions reflected the quantitative results. The campaign had produced demonstrable information gains, much higher than in mass media studies and quite remarkable given the time lag between the administration of the information test and the delivery of the information through the different communication channels.

Chapter VII

Conclusion

1. Specific Recommendations

We are at an early stage in understanding the complex interactions between media, styles and symbol systems, and their interactions with learning objectives and individual learner characteristics. The situation is even more preliminary, complex and less accessible to illuminating research when the objectives go beyond specific knowledge and skill objectives to embrace a host of social and participatory attitudes and actions, and when we are dealing with a population of learners, not just one learner or a class of similar learners.

The results of our case study do support other studies. Discussion groups contribute to learning. Printed material does likewise. What is surprising perhaps is that contribution to information recall from the printed materials, the journal, and the television program are noticeable a number of weeks, up to two and three months, after their delivery. Such recall levels contrast sharply with information recall studies done on mass media audiences (Stauffer, et al, 1981, Benton and Frazier, 1976).

The difference in this campaign appears to be due to (1) the significance of the subject matter to the participants, and (2) the existence of the community as a forum for informal discussion, interpersonal communication, and as a substructure which supports well information campaigns relying on the distance communication technologies. This latter aspect of the Baha'i campaign relates to views of Perraton, McAnany, and Hornick pointed out earlier. We will finish this study with

some general comments about community and the mass media for it is the conviction of this author that an educational use of the mass media, of distance communication technologies of whatever kind, virtually requires a community perspective and a community milieu or else information, or sheer noise (as defined cybernetically), represents the limited use to which we can put the media. But first we will outline some more specific recommendations.

Explanations of why the respondants scored better than typical mass media audiences could be derived from psychological theories which posit cognitive schema, and readiness as important theoretical constructs. Need-gratification theory of the function of the mass media could also help explain the results; that is, that contrary to most mass media situations information seeking motivated the participants rather than entertainment or diversion motivations (see Kippax and Murray, 1980, Benton and Frazier, 1976).

The results confirm the worthwhile contribution to information gains of the regularly produced journal, Baha'i Canada. In our evaluation research there is little evidence that divergent formats (point form summaries, chronologies, and distribution by hand at community gatherings versus through the mails) produce any greater impact on information gains that the regularly mailed issues of the journal.

Results point towards the value of video or television. Indeed the less educated sectors of the Baha'i community are likely to be better served if efforts are made to use this communication channel more in the future. Certainly, there is some value in combining centrally

produced print materials with locally organized discussion sessions, but these should be well coordinated with ample time given to local communities to organize, and supplemented by suggestions to the local communities as to how to exploit the printed materials.

Our results do not seem to favour the use of cassettes, yet some enthusiasm was reported following their distribution. Perhaps the size of the gatherings, and the manner of using them needs greater exploration. Cassettes can be used in the home and may be more effective in individual and small group settings rather than at the larger community gatherings. The use of cassettes for a variety of objectives has increased over the last few years in the community, and those smaller listening groups appear to be the more typical setting.

The differing results for individuals with different educational levels tends to support the strategy of using a variety of communication channels for heterogeneous populations of learners. Serendipity, of course, plays a great part in education. The television program, a significant event somewhat out of the ordinary in the community's life, was turned to advantage through the speedy action of the National Spiritual Assembly in telegramming all communities. Opportunities which present themselves, indeed the development of an intuition for serendipity has to be cultivated, especially in nonformal, NGO education where resources are so slim.

The case study has served to put into sharper relief the variety of factors which may be operating in an educational campaign. In terms of further research our results indicate that it would be useful to delve into a finer analysis of the characteristics of the participants, their preferences, the accessibility of different media, and the impact of different media.

Likewise further analysis of the conditions or setting which best exploits video, cassettes, and print requires study. Studies which might relate fact and name recall to one best media, which might correlate episode and image recall with another, are examples. Such research can, if too expensive, be replaced by close reference to the literature and other nonformal education research, conjoined to more easily carried out, periodic surveys of audience participation rates, the level of journal readership, discussion session attendance, and whether or not cable television and cassettes can attract significant participation and affect subsequent information gains. Naturally, attitude and preference surveys would be useful too.

Detailed analysis and comparison of specific sites or communities would be useful. Communities with particular success rates above the national average would need to be identified and then analyzed in order to determine what features contribute to the higher levels of learning. Then attempts would be made to apply those features across the country. Such is Light's(1980) suggestion for NGO programs.

The educational effect of the different communication channels is only one factor in the design of nonformal programs. This must constantly be kept in mind. Cost is, of course, another. Quantitative field research is important in order to offset subjective impressions which can be quite strong among those contributing to the design and implementation of programs and which may not be precise or accurate.

However, just as Japanese management technique relies strongly on consultation, or the process of "talking through" the design, production, and implementation of programs so too the Baha'i community relies on the

power of consultation to generate alternatives and to,by "talking through" alternatives,carry out mental simulations which are not costly in the way field tests and pilot projects are. Japanese management has learned the economic value and the implementation or participation value of extensive vertical and horizontal consultation (Pascale and Athos, 1981), and,as pointed out,this one principle, the essential role of consultation, lies at the foundation of the Baha'i community. There are other general issues related to community which also need to be articulated before closing this study of the use of distance media in nonformal, community education.

2. General Comments

Not only does participant preference about particular media require attention but participant preference of those who help create and build programs needs to be mentioned. NGO education relies on significant levels of volunteer work in the planning, production, and implementation stages. Thus if certain volunteers prefer to express their creativity and imagination, and awareness of sound educational communication, through certain media, then such is an important consideration in the choice of which media to use. Some local Baha'i communities have become quite excited by the potential of cable television, and during the fall of 1981 the national administration cooperated with the North York, Ontario Baha'i community to produce four hour-long programs on the Faith which will be shared nationally.

Such participant preference is obviously a central concern in community. But beyond that issue our case study has highlighted what

Perraton, Rogers, McAnany, Hornick, and Colletta and Radcliffe have said about the impact and importance of integrated patterns of communication in the community for real learning to take place, as contrasted to fractured and piece-meal communication in typical mass media approaches to information handling, and as contrasted as well to learning networks existing soley to meet the specific learning objectives of one course, and related in no other ongoing, community way.

If significant learning using the mass media is to become a real possibility it appears that integrated communities serving as infrastructures for educational campaigns, offer the best conditions. What appears to be necessary at this point in time is, as Botkin, Malitza, and Elmandjra point out, the carrying out of pilot projects in communities where a kind of social experimentation can take place which attempt to use the mass media in a truly educational way (1979). The Baha'i community appears to be attempting to do that, as are a number of other secular and religious communities around the world.

Studies of large-scale educational communication processes operating at a distance, have great value for a number of socially relevant issues come to the fore. The manner in which information is handled in national and international communities, the relationship between social participation and opportunity in society's information distribution and decision-making, the responsibility and accountability of the mass media, the challenge of nurturing social harmony and understanding across large masses of people, and the issue of developing ways and means of arriving at social consensus, are among the most critical dilemmas of the present hour (Botkin, et al, 1979).

It is clear that the present influence of the broadcast media and the press is not matched by a corresponding degree of responsibility and accountability, nor by any degree of real understanding of the process of education as contrasted with a frenetic, highly transient, and generally critical, piece-meal style of information distribution. Klapp's important discussion of information adaptation in society draws on a cybernetic perspective (1978). He points out that community based education can serve as an important counterbalance to those forces of individualization in human society. The breakdown of centres of social cohension, the family, the neighborhood, the local community, are related to the increasing informational power available to individuals as they pursue their own personalized, individualized interests, entertainment and education. Dolich observes, for instance, the decline in the social and community force of adult education as adult education programs cater increasingly to a rising demand for purely leisure time activities and personal skill development (1981). He argues that there exists a need for organizations other than the formal educational ones in order to provide the counterbalance Klapp talks about, so that cohesive, shared patterns and contents of communication can overcome the "noise" quality of so much individual "information".

The rise of special-interest groups, of advocacy advertising, and the use of public relations firms to "educate" the public about an issue a project, plan, industry, company, and so forth, are attempts to answer the inadequacy of the "just the news" approach of the media (which, in fact, by being increasingly dominated by news and wire services is even less a cogent, selected, understood, structured body of communication, and more

a hodge-podge of "data" or news bits without any meaning or significance for an audience). Special-interest groups, advocacy advertising, and public relations merely make the circulation of information in society piece-meal in a different fashion. Issues are still fractured; there is little integration, and only small attempts to reinforce, repeat, and design communication in a way that favours learning.

We face the challenge today of coming to understand the kind of support structures and institutions necessary so that the mass media and distance learning technologies can be exploited to their full in an educational sense. Community education and NGO projects are important in the development of a sane, educational use of the media. The campaign in the Baha'i community is an example of the kind of study which can help refine our understanding.

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Appendix A

Excerpts from Baha'i Canada Journal

Canada Responds

NEW ATTACKS ON THE BAHÁ'ÍS OF IRAN

NEWS UPDATE
ON IRAN

Bahá'í Delegation Sent to Ottawa

(OTTAWA) July 21, 1980

On July 21 a delegation of the National Spiritual Assembly had a number of important meetings in Ottawa, in connection with the persecution of the Bahá'í Community in Iran. The representatives were Mr. Douglas Martin, Dr. Michael Rochester, and Mme. Huguette Vaillancourt.

The delegation was very warmly received by the Secretary of State for External Affairs the Honourable Dr. Mark McGuigan, and had the opportunity to show Dr. McGuigan a series of coloured slides illustrating the destruction of Bahá'í shrines, the desecration of Bahá'í cemeteries, the burning of Bahá'í centres, and the looting and demolition of private homes and businesses. The delegation also had the benefit of private consultations with the Foreign Affairs spokesmen of the two opposition parties, the Honourable Miss Flora MacDonald and Father Ogle M.P.

In all instances, representatives of the Assembly were touched and greatly encouraged by the full understanding and support which our presentation received from these leaders of Canada's Parliament. The Minister himself provided very practical assistance, and both Miss MacDonald and Father Ogle indicated their willingness to do anything they can that will assist in securing some measure of relief for the Iranian friends.

National Assembly Representatives at Press Conference

Our efforts were confirmed, as well, by a unanimous Resolution of Parliament which reads:

> "THAT THIS HOUSE OF COMMONS DEPLORES THE CONTINUOUS PERSECUTION OF THE RELIGIOUS MINORITIES IN IRAN, ESPECIALLY THE 200,000 BAHÁ'ÍS, AND URGES THAT THIS TOTAL ABUSE OF RELIGIOUS TOLERANCE BE BROUGHT TO THE ATTENTION OF THE HUMAN RIGHTS COMMITTEE OF THE UNITED NATIONS."

(Unfortunately the resolution was passed prior to the above-mentioned meeting, and it was this fact that accounts for the error in the size of the Bahá'í community in Iran, which actually numbers just under one half million people.)

Acting on the assurances of the Minister, the External Affairs Department has passed the text of the Resolution directly to the Secretary General of the United Nations with the request that he refer it to the Commission for the Protection of Minorities. Since it was precisely this goal which our U.N. Delegation was attempting to secure, it has been of great assistance to the Faith that the appeal has now come formally from the Government of Canada.

Following the meetings with the Minister and the other two party spokesmen, our delegation held a press conference at the National Press Theatre. This is a facility owned by the parliamentary Press Gallery, and we were most fortunate in being accorded use of it for our presentation. Canadian Press, the principal agency in Canada, covered the conference, and carried an extremely favourable 300 word story and photograph. These have now begun appearing in newspapers across the country. Press kits were distributed to all of the major media and the delegation also took the opportunity to show the press the same coloured slides of the outrages in Iran which were viewed by the Minister.

Burned Bahá'í Centre in Shiraz

published by
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF CANADA

LONDON, July 15, 1980

THE TIMES

World concern over fate of an Iranian community

Bahais pay price for taking no sides

By Michael Coleman

Increasing attacks on the Bahai community in Iran, placing at risk the jobs, property, welfare and even lives of up to half a million people, are causing alarm and raising fears of a bloodbath similar to that of 1955.

Many are held under arrest without charge in Tehran, Tabriz, Shiraz and Yezd; others have disappeared from their homes; Army officers and civil servants have been dismissed or deprived of pensions; and some have been executed.

The recent call by Ayatollah Sadeughi to Muslims to "chase the Bahais you know from all administrative positions and deliver them to the revolutionary court" has given rise to dismay. Such inflammatory pronouncements could have tragic consequences for an already oppressed community.

Bahais throughout the world, normally politically passive, have begun appealing through Iranian embassies to the Revolutionary Council in Tehran to protect their fellow-believers from fanatical elements claiming to be acting in the name of the authorities.

In a message to President Bani-Sadr, the Archbishop of Canterbury, Dr Robert Runcie, expressed anxiety over the fate of the Bahais and drew attention to the desecration of their shrines, the confiscation of property and the kidnapping of Bahai leaders.

The Baha'i faith originated in Iran in the middle of last century, but is now worldwide. At times of oppression, its enemies and ill-informed commentators dismiss it as a Muslim sect, which it is not.

There are 450,000 Bahais in Iran today, but unlike the Christians (280,000), Jews (60,000), and Zoroastrians (20,000) they are not officially recognized.

A tenet of their faith is that they may not participate in any political movement nor take political office, though they are obedient to whatever regime is in power.

Paying tribute to the Bahais' courage, the Federation of Protestant Churches in Switzerland, in a report issued in Zurich last September, described them as loyal peace-loving citizens who had suffered persecution during the Shah's reign and after.

Despite the revolutionary fervour after the Shah's overthrow, the Bahais stuck to their convictions and refused to vote in the national referendum on the question of forming an Islamic republic. They appear now to be paying the penalty.

The new wave of repression began almost immediately after the revolution of February 11 last year, with raids by unidentified gunmen on Bahai centres in Tehran. Spiritual meetings and religious classes were broken up, and the contents of offices rifled.

Among the documents stolen were the membership lists of Bahais in Iran, and it is assumed these fell into the hands of the conservative Muslim group called the Tablighat i Islami (Society for the Propagation of Islam), which has championed attacks against the Bahais for years. Mail "inviting" Bahais to convert to Islam began to be delivered.

All properties, which includes a hospital, youth and recreation centres in Tehran and cemeteries, have been confiscated at rifle-point. The seizure of the Nawasbahian investment company, whose 15,000 shareholders are mostly Bahais has paralysed the community's activities. The excuse for seizure is that it was run to promote Zionism in Iran and abroad.

This is in line with the stock accusations against Bahais of collaborating with Israel or with Savak, the Shah's secret police. For their part, the Bahais accuse the Tablighat i Islami of having enlisted Savak's aid in persecuting the Bahais during the Shah's rule.

It has been reported that 153 employees of the Ministry of Education in Western Azerbaijan have been dismissed, 50 of them because they were Bahais and the rest because they were allegedly affiliated to Savak. The Bahais were told they would get their jobs back if they accepted Islam as their religion. Otherwise, their files would be referred to the revolutionary court in Tabriz.

What makes the new wave of persecution so alarming is that courts are beginning to prosecute, and even legitimize executions, on the ground that the accused person is a Bahai.

Four counts are levelled against Bahais: encouragement of prostitution, pro-Zionism, anti-Islam and sending funds to Israel.

The Bahais have simple defences against these accusations. They say they support the emancipation of women, which includes an end to the wearing of the chador; their world headquarters happens to be in Israel because the founder of the faith, Baha Ullah, and his followers were exiled there (then Palestine) in the last century.

As for the charge of being anti-Islam, they point out that unlike the Muslims who say everything stopped at Muhammad, they believe in progressive, continuous revelation.

On the funds issue, Bahais all over the world send money to their headquarters in Haifa to help to preserve the holy places, though Bahais in Iran are not now doing so because it is illegal.

Statement, (Cont'd)

Zionism, of the Shah's secret police, SAVAK, etc. No serious evidence has been advanced to support any of these allegations. Dr. Samandari and Mr. Astani, who were killed last week, were accused of being "Zionist spies" because they had undertaken pilgrimages to the Bahá'í shrines in Israel and had made contributions to the work of their Faith. The accused pointed out that the Shrines and international headquarters of their Faith are located in the Holy Land because that was where Bahá'u'lláh, the founder of the Faith, died as a prisoner and exile of the Turks in 1892, over fifty years before the foundation of the state of Israel. If pilgrimages and religious contributions are regarded as crimes worthy of death, no one of the half million Bahá'ís in Iran is safe.

Even more painful in many ways is the abuse of the moral character of the victims. One of the basic teachings of the Bahá'í Faith is the equality of men and women. Responding to this teaching, Bahá'í women in 19th century Iran began rejecting use of the chador or veil upon which Shi'ih tradition insisted. They were at once denounced as "loose women" by the Muslim clergy, and the Bahá'í community was accused of "spreading prostitution and corruption". Bahá'í marriages have been consistently denied civil recognition under both the shah's and the new revolutionary regimes. Now the charges of immorality are being revived in the current attack. In announcing the executions of Mr. Astani and Dr. Samandari, Tehran Radio shamelessly reported that the sentences had been passed because the accused had "operated the Bahá'í Centre in Tabriz and spread prostitution".

This week attempts are also being made to link the Bahá'í community with conspiracies in which various

Continued, p. 4

MONTREAL, July 20, 1980

The Gazette

Edited

Iran persecuting Bahá'ís, charge Canadian followers

OTTAWA – (CP) – Followers of the Bahá'í religion in Iran are being terrorized, robbed, raped and even murdered in a mounting attack reminiscent of the barbaric persecutions of the last century, Canadian Bahá'ís said yesterday.

Douglas Martin, general secretary of the 15,000-member National Spiritual Assembly of the Bahá'ís of Canada, told a news conference not one of the 500,000 Bahá'ís in Iran is safe since a prominent Moslem clergyman last month urged his followers to hunt down members of the sect and deliver them to the revolutionary courts.

Since then, Martin said, a deep-seated religious bigotry which has plagued Iran's Bahá'ís throughout their 130-year history has turned into open attacks, with mobs destroying dozens of shrines, desecrating Bahá'í cemeteries, dragging bodies through the streets and firing known Bahá'ís from their jobs.

"In the last century, the persecutions were done in the dark," he added. "We are determined that it will be in the full glare of publicity this century."

The group's tactics to ensure that glare of publicity included meetings earlier yesterday with External Affairs Minister Mark MacGuigan, former Progressive Conservative minister Flora MacDonald and Bob Ogle, New Democratic Party external affairs critic.

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United Nations Protests

The International Bahá'í Community appealed to the United Nations for intervention on behalf of the persecuted Bahá'ís of Irán. This appeal was reinforced by unanimous resolutions passed by the Parliaments of Holland and of Canada. The United Nations Economic and Social Council's Commission on Human Rights resolved:

"HAVING NOW HEARD statements regarding the serious violation of human rights and fundamental freedoms being experienced by the Bahá'í community of Irán,

EXPRESSES its profound concern for the safety of the recently arrested members of the elected National Administrative Council of the Bahá'ís of Irán, and that of all members of this community, both as individuals and collectively;

REQUESTS the Secretary-General to transmit this concern to the Government of the Islamic Republic of Irán, and to invite that Government to express its commitment to the guarantees provided in the above-mentioned International Covenant on Civil and Political Rights, ratified by that State, by granting full protection of fundamental rights and freedoms to the Bahá'í religious community in Irán, and by protecting the life and liberty of the members of that Bahá'í community." □

Protestation des Nations Unies

La Communauté bahá'íe internationale a fait appel aux Nations Unies d'intervenir au nom des bahá'ís persécutés en Irán. L'appel a été appuyé par des résolutions unanimes adoptés par les Parlements d'Hollande et du Canada. La Commission des Droits de l'Homme du Conseil économique et social des Nations Unies a résolu:

(traduction)

"AYANT ENTENDU MAINTENANT des déclarations portant sur la violation des droits de la personne et des libertés fondamentales dont est victime la communauté bahá'íe d'Irán,

EXPRIME son inquiétude très grave au sujet de la sécurité des membres du conseil d'administration national élu des bahá'ís d'Irán qui ont été arrêtés récemment et celle de tous les membres de cette communauté à titre individuel et collectif;

DEMANDE au Secrétaire-Général de transmettre ce souci au gouvernement de la République islamique d'Irán, et d'inviter ce gouvernement à exprimer son engagement à respecter les garanties prévues dans le Covenant international ci-dessus mentionné sur les Droits civils et politiques, ratifiées par cet Etat, en accordant la protection complète des droits et libertés fondamentaux à la communauté religieuse bahá'íe en Irán, et en protégeant la vie et la liberté des membres de cette communauté bahá'íe." □

EUROPEAN PARLIAMENT

Even more dramatic was the intervention of the Parliament of Europe during its session on September 19, in Strasbourg, France. The more than four hundred members of this body are organized in delegations created by the parliaments of the member nations of the European Common Market. They represent the entire spectrum of European political life.

After examining all of the facts of the situation, the Parliament went on record as stating that the evidence shows the persecution of the Iránian Bahá'ís to be part of a systematic plan for the suppression of the Bahá'í Faith in Irán. To halt this plan the Parliament passed the following extraordinary resolution:

"RESOLUTION on the persecution of members of the Bahá'í community in Irán THE EUROPEAN PARLIAMENT,...

1. Condemns the violation of the human rights of all religious minorities in Irán, more particularly the members of the Bahá'í faith whose rights as a religious minority are not recognized by the Iránian constitution;

PARLEMENT EUROPÉEN

Encore plus dramatique était l'intervention du Parlement européen au cours de sa séance du 19 septembre, à Strasbourg, France. Les plus de quatre cents membres de cet organisme sont organisés en délégations créées par les parlements des nations-membres du Marché commun européen. Ils représentent la gamme entière de la vie politique en Europe.

Après avoir étudié tous les faits de la situation, on rapporte que le Parlement aurait affirmé que la preuve montre que les persécutions contre les bahá'ís iraniens fait partie d'un complot systématique visant à supprimer la foi bahá'í en Irán. Dans le but de mettre fin à ce complot le Parlement a adopté la résolution extraordinaire suivante:

"RÉSOLUTION sur la persécution des membres de la Communauté Bahá'íe en Irán LE PARLEMENT EUROPÉEN,...

1. condamne la violation des droits de l'homme envers toutes les minorités religieuses d'Irán et particulièrement celle concernant les Bahá'í dont les droits en tant que minorité religieuse ne sont pas reconnus par la constitution iránienne;
2. demande au gouvernement iránien d'accorder à la

2. Calls upon the Government of Irán to grant the Bahá'í community the legal recognition and protection to which all minorities are entitled under the provisions of the various UN pacts and conventions on human rights;
3. Also condemns the illegal measures taken against Catholic and Anglican leaders and the execution of leading members of the Jewish community;
4. Calls upon the Foreign Ministers of the European Communities meeting in political cooperation to make urgent representations to the Iránian authorities to put an end to the persecution of the members of the Bahá'í community and to allow them to practice their religion freely and enjoy all civil, political, social, economic and cultural rights;
5. Requests the Commission and Council to impose an embargo on all sales of surplus agricultural products to Irán where subsidies by European taxpayers are involved until full human rights are restored to Iránian citizens;
6. Instructs its President to forward this resolution to the Foreign Ministers meeting in political cooperation, to the Government of Irán, to the governments and parliaments of the Member States and to the Secretary-General of the United Nations." □

communauté Bahá'í la reconnaissance légale et la protection dont doit jouir toute minorité aux termes des différents pactes et Conventions de l'ONU, relatifs aux droits de l'Homme;
3. condamne par ailleurs les mesures illégales prises contre les personnalités catholiques et anglicaines ainsi que l'exécution de personnalités de la communauté juive;
4. invite les ministes des Affaires étrangères des Communautée européennes se réunissant dans le cadre de la coopéeration politique de faire d'urgence une démarche auprès des autorités iraniennes pour qu'il soit mis fin à la persécution des membres de la communauté Bahá'í, qu'ils puissent pratiquer leur religion en toute liberté et jouir de tous les droits civils, politiques, sociaux, économiques et culturels;
5. demande à la Commission et au Conseil d'imposer un embargo sur toutes les ventes de produits agricoles excédentaires à l'Irán, lorsqu'elles sont subventionnées par les contribuables européens, jusqu'au rétablissement complet des droits de l'homme dans ce pays;
6. charge son Président de transmettre la présente résolution aux ministres des Affaires étrangères se réunissant dans le cadre de la coopération politique, au gouvernement iranien, aux gouvernements et parlements des Etats membres et au Secrétaire général des Nations Unies." □

Memorial Service at Temple Brings Widespread Publicity

On September 27, the National Spiritual Assembly of the United States organized an open memorial service for the seven martyrs of Yazd. As if as compensation for the sacrifice of these heroic souls, unprecedented publicity was obtained in the Chicago area. Unexpectedly, television trucks started arriving from two networks, CBS and ABC, along with radio and newspaper reporters. The Chicago and area news on both networks carried a major segment on the memorial service including an interview with the son of one of the martyrs.

Sections of the talks by Firuz Kazemzadeh and Judge James Nelson were also aired. In Judge Nelson's address he said; "...They were given a chance to repudiate their belief and save their lives. They would not take the easy way out. They preferred death. The trial of one of these men was videotaped and shown on television, thus making it possible for the whole city to see the affirmation of faith in the face of the threat of death...

"This is not only a commemoration, it is also a celebration. A celebration of faith, of strength, of determination; and it is a pledge of the triumph of love, humanity and selflessness over the forces of intolerance and evil. So, as

Le service de commémoration au Temple attire une grande publicité

Le 27 septembre, l'Assemblée spirituelle nationale des Etats-Unis a organisé un service de commémoration ouvert pour les sept martyrs de Yazd. Une publicité sans précédent a été obtenue dans la région de Chicago et on dirait que c'était une compensation pour le sacrifice de ces âmes héroïques. Des camions de télévision de deux réseaux, CBS et ABC, ont commencé à arriver à l'improviste, ainsi que des reporters de la radio et des journaux. Le service de nouvelles sur les deux réseaux de Chicago et ses environs a inclus un segment majeur y compris une entrevue avec le fils d'un des martyrs.

Des extraits des causeries de Firuz Kazemzadeh et du juge James Nelson ont été également diffusés. Le juge Nelson a dit au cours de son allocution: "...On leur a donné l'occasion de renier leur foi et se sauver la vie. Ils ont refusé de s'en tirer de la manière la plus facile. Ils ont préféré la mort. Le procès d'un de ces hommes a été enregistré sur bande magnétoscopique et présenté à la télévision, permettant ainsi à toute la ville de voir l'affirmation de foi face à la menace de la mort...

"Ce n'est pas seulement une commémoration, c'est aussi une célébration. Une célébration de foi, de force, de détermination; et c'est un gage du triomphe de l'amour, de l'humanité et de l'abnégation de soi sur les forces de l'intolérance et du mal. Donc, alors que nous nous rendons au Temple

Appendix B

Excerpts from the Printed Summary

Chronology of Events

December 1978
Shi'ih ecclesiastics and mobs begin threatening believers and Bahá'í holy places in Shíráz and Tihrán

January 1979
Fall of Pahlevi Shah, beginning of Revolutionary Regime.

February 1979
The files, membership lists and seals of the National Hazíratu'l-Quds are seized by agents of Tablighat-i-Islami.

February-July 1979
All Bahá'í properties, institutions, bank accounts and financial resources are systematically confiscated

May 1979
The House of the Báb in Shíráz is seized "for its protection" by agents of the Revolutionary Government.

July 1979
Hazíratu'l-Quds in Tihrán is turned into Islamic college

September 1979
Mullahs, local government officials and mob in Shíráz begin demolition of sacred House of the Báb.

September 12, 1979
The Federation of Swiss Protestant Churches publishes exposé and documentation of plot to destroy Iránian Bahá'í community

October 1979
Revolutionary Government indicates that Bahá'í Faith will not be granted recognition under the new constitution, nor will civil rights of Bahá'ís be protected.

November 1979
Demolition of the House of the Báb is completed with the approval of the central authorities.

January-June 1980
Persecution spreads, involving beatings and rapes, destruction of Bahá'í properties, discharge of Bahá'ís from employment, seizure and desecration of Bahá'í cemeteries, burning and looting of Hazíratu'l-Quds and private homes.

June-July 1980

A martyred Bahá'í mother from Kata

The Conspiracy to Destroy the Bahá'í Faith in Irán

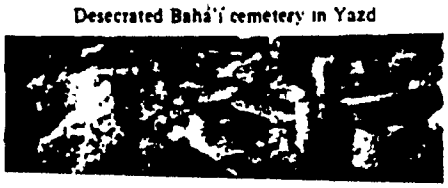
The serious feature of the current persecution of the Bahá'í community in Irán is the fact that it represents a deliberate plan for the systematic destruction of the Bahá'í Faith in that country. The authors of this plan are an organization of Muslim fanatics who call themselves *Anjuman Tablighat-i-Islami* (Society for the Propagation of Islam). It has a national executive and cells in all major centres throughout Irán. Under the régime of the last shah, it collaborated closely with infamous secret police, SAVAK, in harrying Bahá'ís. In 1955, in hopes of winning political support from the mullahs, the shah's government gave this organization free reign to undertake a campaign of violence against the Bahá'í community. Only the intervention of the United Nations and various foreign governments checked the plot. Thereafter, the Tablighat-i-Islami were forced to limit their activities to disrupting Bahá'í meetings, minor acts of physical abuse and property destruction, and the production of hate literature.

With the coming of the Revolution, the Tablighat-i-Islami has sought to gain a free hand in its campaign for the suppression of the Bahá'í Faith. The following are the main features of the plan it is pursuing:

(1) The first stage of the plan was the seizure of the complete records of the National Hazíratu'l-Quds. This provided the enemies of the Faith with a means of identifying members of the Bahá'í community.

(2) The second stage, which began immediately, was a campaign of systematic destruction of the economic base of the community. Bahá'í assets throughout the country, both indi- [illegible]

Desecrated Bahá'í cemetery in Yazd



Chronology (cont'd)

July 15, 1980
The *Times* of London says that persecution of Iránian Bahá'ís has reached "alarming" extent.

July 16, 1980
Canadian Bahá'í communities efforts culminate in House of Commons passing unanimous Resolution condemning the persecution of the Faith in Irán and calling for the referral of the case to the United Nations Sub-commission on the Protection of Minorities

July 21, 1980
The *New York Times* denounces the persecution of the Iránian Bahá'í community as a "search for scapegoats" Other major newspapers in Europe and America take up the issue

August 25, 1980
The entire membership of Irán's National Spiritual Assembly and two Auxiliary Board members are arrested, falsely accused of involvement in attempted political coup.

August 29, 1980
Le Monde denounces Tablighat-i-Islami by name as the agency chiefly responsible for the persecutions The charges against the Bahá'ís are characterized as "absurd", and the Iránian government is called on to halt the persecution

September 8, 1980
Two Auxiliary Board members and five members of the Spiritual Assembly of Yazd are taken from their cells and murdered by Revolutionary Guards after a farcical "trial"

September 1980
Associated Press carries story in British and French press, and is picked up by newspapers and other media across North America.

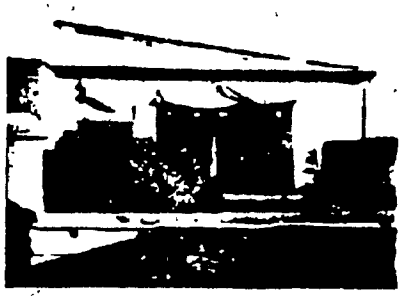
September 15, 1980
United Nations Sub-commission on the Protection of Minorities condemns persecution of Bahá'ís in Irán and calls on Iránian government to demonstrate "its commitment to the guarantees provided by the... International Covenant on Civil and Political Rights, ratified by that state...."

September 19, 1980
The European Parliament joins in this condemnation, calls upon the Government of Irán "to grant the Bahá'í community the legal rights and protection to which all minorities are entitled", and requests the member nations "to impose an embargo on all sales and service of agricultural products to Irán..."
The Parliament also cites evidence that the persecution is systematic, not the result of random malice.

Gutted Bahá'í home in Tihrán, abusive slogans scrawled over the walls

incited mobs to destroy Bahá'í shrines and holy places, desecrate cemeteries, and abuse members of the Faith. Bahá'í membership lists, stationery and seals were used in an attempt to spread confusion and fear. The media collaborated by giving wide publicity to hate propaganda against the Faith.

(4) The current stage is an attempt to "cut the head off the Bahá'í community" so to speak. Local komitehs dominated by Tablighat-i-Islami sympathisers have arrested



House of the Báb

House of the Báb during demolition

the membership of local Spiritual Assemblies in cities such as Yazd, Tabríz, Tihrán, Hamadan, etc. In August of this year, the entire membership of the National Assembly, and two Auxiliary Board Members were arrested at a meeting in a private home and have since been held in an unidentified prison. The leadership of the Faith has been denounced in official statements, given wide publicity throughout Irán, as "agents of imperialism", "heretics", supporters of the previous régime, SAVAK collaborators, foreign spies, etc.

(5) This fourth stage took on an ominous character this summer when these false and shameful charges were used as a pretext to murder two members of the Tabríz Assembly, two Auxiliary Board Members and five members of the Yazd Assembly.

(6) The hope of those responsible for this campaign of persecution is that the Bahá'í

Translation of Article in *Le Monde*

THE BAHA'IS: A COMMUNITY CONDEMNED

Eric Rouleau

The Iranian press is still silent concerning the arrest, on 21st August last, of the nine members of the supreme governing body of the Bahá'í community, "the National Spiritual Assembly" (*Le Monde* of 28th August). No one knows who proceeded to arrest them, except that it was a group of armed men "claiming authority", who took refuge in pregnant silence. Nothing is known, either, of the place of their confinement. Neither President Bani Sadr, nor the Attorney General, Ayatollah Ghodoussi, could, or would, reply to the anguished appeals of the families and co-religionists of the nine persons.

Accused of "plotting against the security of the State", they are in danger of execution. In accordance with the procedure of the "Islamic revolutionary tribunals", the arraignment and the trial will take place *in camera* without the presence of an advocate; the verdict could be pronounced and executed before even the Attorney General is informed.

Thousands of "counter-revolutionaries" are no doubt in the same situation. But the situation of the Bahá'ís is, in general, far more grave inasmuch as the repression falls not only on individuals who could have been guilty of subversive activities, but on an entire group of people who lack the benefit of any legal protection. In the eyes of the Constitution, indeed, the Bahá'ís...do not exist. Christians, Jews, Zoroastrians, although far less numerous than the followers of this humanist religion, are mentioned in the fundamental law and benefit from all the rights accorded to other citizens of Muslim faith, including that of being represented in Parliament. Thus some three hundred thousand Bahá'ís have been reduced to the condition of pariahs.

The anarchy produced by the revolution – which was in principle directed against imperial autocracy and foreign domination – has favoured the unleashing of the fanaticism, not of the population, but of ultra-conservative religious organisations like the brotherhood of the Tablighat-i-Islami (an Islamic propaganda group), who already under the monarchy were conducting persecutions with the active collaboration of SAVAK. Since the installation of the Republic a score of Bahá'í Holy Places have been destroyed or confiscated by the local authorities; centres of worship in eighty towns and villages have been destroyed or burned down, some forty cemeteries have been profaned, and in most cases confiscated; museums, shops, or places of business belonging to Bahá'ís have been attacked, or looted in more than three hundred and eighty urban or rural settlements, according to a report compiled two months ago by the National Spiritual Assembly of the community.

The high authorities of the Republic would find it difficult to exonerate themselves from all responsibility for these collective crimes. Not one of them, as far as is known, has explicitly condemned them. Worse, the Revolutionary Council, on which, moreover, some "liberals" are represented, decreed last winter (see the daily *Etelaat* of 20th December) that the army must expel from its ranks all persons who do not belong to one of the four "official" religions of the State (Muslim, Christian, Jewish, and Zoroastrian). Following this, in addition to the officers and soldiers, civil servants, employees of nationalized industries, university professors and teachers have been dismissed from one day to the next without any indemnity or pension. Again by order of the government, Bahá'í places of worship in several cities, notably in Tehran and Mashhad, have been converted into "free Islamic Universities".

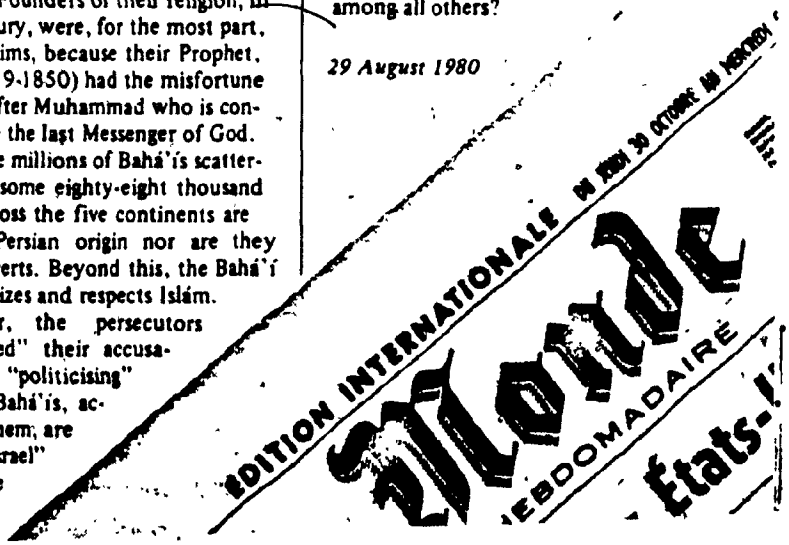
The Bahá'ís are denounced as "heretics", as "renegades" from Islám, because the Founders of their religion, in the last century, were, for the most part, Persian Muslims, because their Prophet, the Báb (1819-1850) had the misfortune to be born after Muhammad who is considered to be the last Messenger of God. However, the millions of Bahá'ís scattered today in some eighty-eight thousand localities across the five continents are neither of Persian origin nor are they Muslim converts. Beyond this, the Bahá'í Faith recognizes and respects Islám.

However, the persecutors have "refined" their accusations by "politicising" them. The Bahá'ís, according to them, are "agents of Israel" because the World Centre of the community is situated in Haifa. But the seat was established in that city in 1868, almost a century before the foundation of the Jewish State.

The Bahá'ís, it is said again, were "supporters of the old regime and of SAVAK!" Yet they refused – in face of the demands of the Shah to join the single Rastakhiz party, in spite of the pogroms organized against them by SAVAK, notably in 1955 and in 1963. In the last months of the monarchy the agents of the secret police had caused some three hundred houses belonging to Bahá'ís to be burnt. In accordance with their teachings, the Bahá'ís are required to be obedient to the established authority, whatever it may be, and refuse – under pain of being expelled from the community – to involve themselves in any activity or to accept any office of a political nature. This shows how absurd appears the accusation of "plotting against the security of the State" formulated against the nine elected members of the supreme body of the community in Irán.

They knew that they were in danger. They could, like so many others, have chosen exile. As one of them said to us recently, they had nevertheless decided "to remain at the side of our fellow-believers in distress". Their fidelity can cost them their lives. But who, in Irán or abroad, will have the courage or the wish to intervene in favour of a community condemned among all others?

29 August 1980



Appendix C

Multiple Regression Analysis in Detail

1. For n = 373

FILSONP STUDY OF BAHA'I EDUCATION 82/03/17 09 54 14 PAGE 11

FILE BAHACAN (CREATION DATE = 82/03/17) INFORMATION CAMPAIGN

* M U L T I P L E   R E G R E S S I O N *

DEPENDENT VARIABLE SCORE

S U M M A R Y   T A B L E

STEP	VARIABLE ENTERED	VARIABLE REMOVED	F TO ENTER OR REMOVE	SIGNIFICANCE	MULTIPLE R	R SQUARE	R SQUARE CHANGE	SIMPLE R	OVERALL F	SIGNIFICANCE
1	EDUC		47 00444	0	33534	11245	11245	.33534	47 00444	0
2	INTENSE		15 26638	000	38428	14767	03522	21055	32 05166	000
3	BACAN		43 14772	0	48672	23690	08923	35512	38 18441	0
4	WFIVE		33 85058	000	54880	30118	06428	34022	39 65051	.000
5	CASS		3 59936	060	55490	30791	.00673	23281	32 65575	0
6	PAP		17 98793	000	58338	34033	03242	27937	31.47067	.000
7.	SEMIN		12.67083	000	60205	36246	.02213	.31424	29.64514	0

FILSON STUDY OF BAHA I EDUCATION 82/03/17 09 54 14 PAGE 10

FILE BAHACAN (CREATION DATE = 82/03/17 . INFORMATION CAMPAIGN

* M U L T I P L E R E G R E S S I O N *

DEPENDENT VARIABLE SCORE

VARIABLE(S) ENTERED ON STEP NUMBER 7 SEMIN

MULTIPLE R	60205	ANALYSIS OF VARIANCE	DF	SUM OF SQUARES	MEAN SQUARE	F	SIGNIFICANCE
R SQUARE	36246	REGRESSION	7	1300 18579	185 74083	29 64514	
ADJUSTED R SQUARE	35024	RESIDUAL	365	2286 89732	6 26547		
STD DEVIATION	2 50309	COEFF OF VARIABILITY	47 9 PCT				

---------------- VARIABLES IN THE EQUATION ----------------

VARIABLE	B	STD ERROR B	F / SIGNIFICANCE	BETA / ELASTICITY
EDUC	1 5699738	26449481	35 233073 / 0	2527300 / 15869
INTENSE	50091541	27450590	3 3298559 / 069	0796767 / 05577
BACAN	1 4716682	28649283	26 387137 / 0	2280553 / 17971
WFIVE	1 8426090	32550976	32 043383 / 0	2427701 / 27779
CASS	47664990	27738554	2 9527820 / 087	0736017 / 05380
PAP	48906196	32162424	2 3122257 / 129	0788458 / 04617
SEMIN	1 2278168	34493002	12 670833 / 000	1837052 / 07371
(CONSTANT)	80570373	35844467	5 0525019 / 025	

---------------- VARIABLES NOT IN THE EQUATION ----------------

VARIABLE	PARTIAL	TOLERANCE	F / SIGNIFICANCE

ALL VARIABLES ARE IN THE EQUATION.

FILSON STUDY OF BAHA I EDUCATION 82/03/17 10 57 54 PAGE 3

FILE BAHACAH (CREATION DATE = [illegible] INFORMATION CAMPAIGN

* M U L T I P L E R E G R E S S I O N *

VARIABLE	MEAN	STANDARD DEV	CASES
SCORE	5 5950	2 9554	200
EDUC	5400	4996	200
BACAN	6100	4890	200
INTENSE	5550	4982	200
WFIVE	7750	4166	200
CASS	5800	4948	200
PAP	7750	4166	200
SEMIN	5700	4963	200

CORRELATION COEFFICIENTS

A VALUE OF 99 00000 IS PRINTED
IF A COEFFICIENT CANNOT BE COMPUTED

	SCORE	EDUC	BACAN	INTENSE	WFIVE	CASS	PAP
EDUC	38706						
BACAN	32133	04360					
INTENSE	24557	14252	29417				
WFIVE	31995	03123	15834	11987			
CASS	20611	14960	17114	27764	11799		
PAP	33620	15135	33018	21624	12778	17225	
SEMIN	46649	21155	29800	19774	15502	20217	42688

2. For n = 200

FILSON STUDY OF SOCIAL EDUCATION
FILE BANACAN CREATION DATE = 82/03/17. INFORMATION CAMPAIGN 82/03/17. 10 57 54 PAGE 11

* M U L T I P L E R E G R E S S I O N *

DEPENDENT VARIABLE SCORE

SUMMARY TABLE

STEP	VARIABLE ENTERED, REMOVED	F TO ENTER OR REMOVE	SIGNIFICANCE	MULTIPLE R	R SQUARE	R SQUARE CHANGE	SIMPLE R	OVERALL F	SIGNIFICANCE
1	EDUC	34 88964	.000	.38709	.14981	.14981	.38709	34.88964	.000
2	INTENSE	8 76488	.003	.43222	.18682	.03701	.24557	22.62901	.000
3	BACAN	17 79970	.000	.50436	.25438	.06756	.32133	22.28734	.000
4	WFIVE	18 79014	.000	.56561	.31991	.06553	.31995	22.93187	.000
5	CASS	7.33642	.392	.56787	.32248	.00257	.20611	18.46775	.000
6	PAP	2.13258	.008	.58897	.34689	.02441	.33620	17.08469	.000
7	SEMIN	18 74993	.000	.63639	.40500	.05811	.46649	18.64956	.000

Low Education

FILSON STUDY OF [illegible] EDUCATION 82/03/17 17 09 04 PAGE 11
FILE BAHACAN (CREATION DATE = [illegible]) INFORMATION CAMPAIGN
* M U L T I P L E R E G R E S S I O N *
DEPENDENT VARIABLE SCORE

S U M M A R Y T A B L E

STEP	VARIABLE ENTERED	VARIABLE REMOVED	F TO ENTER OR REMOVE	SIGNIFICANCE	MULTIPLE R	R SQUARE	R SQUARE CHANGE	SIMPLE R	OVERALL F	SIGNIFICANCE
1	EDUC		19405	661	04638	00215	00215	- 04638	19405	661
2	INTENSE		1 32576	253	12961	01680	01465	12499	76026	471
3	BACAN		6 52418	012	29096	08466	06786	27003	2 71303	050
4	WFIVE		14 20511	000 ←	46167	21314	12848 ←	35179	5 89139	000
5	CASS		00256	960	46169	21316	00002	05388	4 65959	001
6	PAP		4 30506	041	50109	25109	03793	36615	4 74973	000
7	SEMIN		5 52662	021	54529	29734	04625	43096	5 07770	000

High Education

FILSON STUDY OF [illegible] EDUCATION 82/03/17 17 51 47 PAGE 11
FILE BAHACAN (CREATION DATE = [illegible]) INFORMATION CAMPAIGN
* M U L T I P L E R E G R E S S I O N *
DEPENDENT VARIABLE SCORE

S U M M A R Y T A B L E

STEP	VARIABLE ENTERED	VARIABLE REMOVED	F TO ENTER OR REMOVE	SIGNIFICANCE	MULTIPLE R	R SQUARE	R SQUARE CHANGE	SIMPLE R	OVERALL F	SIGNIFICANCE
1	EDUC		[illegible]	[illegible]	05125	[illegible]	[illegible]	- 05125	27919	598
2	INTENSE		[illegible]	[illegible]	16025	[illegible]	[illegible]	[illegible]	4 47526	014
3	BACAN		11 [illegible]	[illegible]	41446	17178	[illegible]	[illegible]	7 19016	000
4	WFIVE		5 [illegible]	[illegible]	45392	21522	04344	32119	7 06185	000
5	CASS		1 [illegible]	[illegible]	47981	23022	01500	[illegible]	6 10105	000
6	PAP		[illegible]	[illegible]	50789	25775	02774	[illegible]	5 85171	000
7	SEMIN		12 52891	001	58359	34057	08262	42274	7 37813	000