

**SOCIETY**

rollment (currently 3.1 million) fell from 89.2 percent to 81.7 percent between 1971 and 1981. Black and Hispanic students increased by 12.1 and 11.8 percent, respectively. In California during 1979, Baptist and Episcopal schools both educated higher percentages of black students (12.5 and 17 percent, respectively) than did public schools (10.1 percent). And while 1975 U.S. Census data from the Northeast showed public schools trailing private schools in their share of students drawn from families earning \$30,000 or more, the difference was surprisingly small (10.4 versus 16.7 percent). As one researcher put it, America's most exclusive schools today are public schools in affluent suburbs.

Popular support for state aid to parochial schools is growing (52 percent favored it in a 1974 Gallup survey). Doyle suggests that viewing the provision of a service—e.g., through tax credits or vouchers—as government's chief responsibility in education (rather than actually running schools) may answer constitutional objections to federal involvement. Washington already follows this rationale in assisting private colleges; the theory could easily be extended to cover private grade schools and high schools.

**PRESS & TELEVISION***Cable Comes  
to Europe*

"European Television: A Changing Force" by Michael W. Moynihan, in *The Journal of the Institute for Socioeconomic Studies* (Summer 1981), Airport Road, White Plains, N.Y. 10604.

Convinced that the airwaves were too potent to be left to private hands, Western European governments nationalized television during the 1950s, as they had nationalized radio 30 years before. Now, the Age of Cable TV is dawning, and the state-run networks are having to adjust. So writes Moynihan, information director of the 17-nation Organization for Economic Cooperation and Development.

Most Western European systems today are financed in part by taxes on TV sets (\$61 on a color model in England). But television commercial time is also sold, except in Scandinavia. Advertising revenues today pay half the cost of French TV. So far, Western Europeans have usually kept partisan politics out of the programming office, says Moynihan. Nevertheless, in all countries, the state strictly controls television fare. Broadcast time, for example, is usually limited to evening hours before midnight (at the latest) in order to prevent "wasteful" viewing habits. Until recently, Iceland blacked out TV on Thursdays and during the entire month of July.

Light entertainment has always been popular among viewers, but European TV executives believe in giving the public "what we think they need," as a former BBC director put it—i.e., a heavy diet of news-

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casts, public affairs talk shows, educational programs, and "high brow" cultural productions. (In Austria, light entertainment accounts for less than 25 percent of program time.)

Viewer demands for less weighty fare and competition from illegal "pirate" stations have wrung programming concessions in Britain and West Germany. These nations have also sanctioned a handful of tightly regulated commercial stations in response to businessmen who want new advertising outlets. But Italian TV has experienced the greatest change. Since the mid-1970s, 450 private television stations have sprung up in Italy, including channels owned by media conglomerates such as the Rizzoli publishing house. Collectively, they have lured away one-third of the state network's viewers and prompted wholesale state programming changes this fall.

Meanwhile, local and regional cable outfits are sprouting all over Europe. (Residents of Brussels may already choose from among 13 cable channels.) In three years, European broadcast satellites will be able to relay alternative programming to rooftop antennae. Eventually, they will give European viewers the freedom of choice—as well as the kind of commercial fare—long enjoyed by Americans.

### *Apartheid Journalism*

"The 'Black' Press in South Africa" by  
Rene Lefort, in *International Social Science Journal* (Nov. 1, 1981), 7 Place de  
Fontenoy, 75700, Paris, France.

Unlike most of its black African neighbors, the Republic of South Africa permits some press criticism of government policies. The white minority regime has even allowed black-owned publications to attack the apartheid system during much of the country's recent history, reports Lefort, a former *Le Monde* correspondent now with UNESCO.

South Africa's first "black" newspapers were created by mid-19th century white missionaries and reflected their conservative, pro-white values. In 1912, the African National Congress, South Africa's first nationwide black political group, created the country's first national black newspaper, the short-lived *Abantu-Banto*. During the 1930s, factionalism weakened the ANC and similar groups, and several black papers were acquired by English-language publishers who were generally more moderate on racial issues than were the Afrikaaners of Dutch origin.

Today, the "black press" consists of both white-owned and black-owned publications, legal and illegal. The former received their greatest boost during the 1960s. The Republic's rapid economic growth created a relatively small, but information-hungry, black middle class, which white publishers tried to reach. Like papers aimed at whites, these publications practice self-censorship to satisfy numerous "security laws" (which prohibit advocating the repeal of "any law" and spreading alarmist information). The most prominent such daily, *The World*, edited by Percy Qoboza, reached 230,000 circulation before it was "banned" in 1977. Today, the mildly anti-segregationist *Johannes-*