how the regional isolation and environment allowed for each son tradition to evolve independently of each other and yet still retain the basic son meter of the sesquialtera, a meter alternating between 3/4 and 6/8.

Although this was the incipient year for the lectures, Treviño feels that the project has been a success. “I can say that I feel like I’ve accomplished what I set out to do. The range of presentation topics spanned a wide variety of times, cultures, and musical styles. Furthermore, the presenters have communicated their ideas with the assistance of performance ensembles—the audience itself in the case of Carolyn Chen’s lecture on free improvisation. These are my kind of lectures,” he says. Treviño has high hopes that the lectures will become a repeated annual event in the future, providing the Stanford and surrounding community with new and diverse perspectives on music and musical research and an open forum for discussion of such topics. Daniel Herrera, one of the lecturers this year and featured above, will be organizing this event in 2006 as a Senior.

The author would like to thank Jeffrey Treviño and each of the 2005 student lecturers featured in this article (Minna Chen, Mahan Esfahani, Yoko Okano, Yogesh Raut, Daniel Herrera, Carolyn Chen) for their large contributions to this article.

Footnotes

1 The Henry Cowell Lectures website is located at http://music.stanford.edu/Events/cowellLects/.
2 The pastourelle is a 14th century poetic genre, usually written in French. General defining features are its presentation in pastoral literary mode, a cast including a man and a woman, a plot involving discovery and attempted seduction, structure with both narrative and dialogue, a masculine first-person point of view, and a possible refrain.
3 Sensei is a term of respect for teachers in Japanese culture.
4 Taiko means drum in Japanese. Kumidaiko literally means to play taiko together with others.
5 Quote taken from the Cowell lectures website
6 Carolyn Chen’s presentation included discussion of music by Pauline Oliveros, Cornelius Cardew, Christian Wolff, and her own audience—inviting the audience members to create their own music by means of instruments such as kazoos and slide-whistles; this interaction contributed to a fun and innovative lecture.

Special Features

A New Approach to HIV Prevention in Uganda

Anant Ramesh Patel

An estimated 25 million adults and children were living with HIV in sub-Saharan Africa at the end of 2003, and an estimated twelve million children have been orphaned by AIDS. In 2003, 2.2 million people died from AIDS. According to the Uganda AIDS Commission, 78,000 of these deaths were in Uganda and about 940,000 children in this country have been orphaned. There is no doubt that H.I.V is a serious problem that needs to be addressed. In the past, Ugandan community groups and NGOs have attempted to educate the public about HIV through basic informational campaigns, hoping that an increase in awareness will bring about behavioral change. However, it is becoming increasingly clear that handing out pamphlets showing statistics on H.I.V and distributing condoms is simply not effective in encouraging sustained behavioral change.

This past summer, Stanford Undergraduate Leila Ehsani went to Uganda to learn about novel approaches to HIV education that propose to effect change in regards to adolescent sexual practices. Her research write-up entitled “HIV Edutainment in Uganda: Communicating a Behavioral Change HIV Message to Youth” conducts a within-and-between case study analysis of three modes of edutainment in Kampala, Uganda—print, radio, and live drama—in order to understand how these programs are attempting to encourage successful behavioral change in regards to HIV among youth. The following represents an interview with Leila about her research and experience in Uganda.
What exactly is edutainment? What is the entertainment component of the edutainment programs that community groups and NGOs use?

Edutainment describes the combination of education and entertainment in behavioral change programs. In Uganda, several community groups and NGOs are trying to incorporate ideas of abstinence and safe-sex into comic books, radio broadcasts, and live dramas that are performed in local schools by local residents. The performances consist of live testimonies of people living with H.I.V as well as skits that depict the challenges experienced by Ugandan youth regarding HIV. This approach seeks to be highly interactive with youth.

Why edutainment?

People are bored of being lectured to about H.I.V. You can’t just stand up and talk about why HIV is bad and why it needs to be avoided because youth are already aware of this. Thus traditional methods might increase awareness, but are most likely less effective in encouraging behavioral change. Edutainment is designed to be a communication tool that bridges this gap between awareness and behavioral change.

What does edutainment need to address in order to be successful?

One aspect that the involved community groups and NGOs emphasize is that it is extremely important to not only reach out to youth, but also to those who influence them most (parents, teachers, etc). These are key people that need to be incorporated into the process. By involving people youth interact with on a fundamental and daily basis, it is believed that the involved youth are more likely to internalize the message. Remember, it is the parents and teachers that meet with youth for the majority of the day and influence them most in their decision-making. A suggested way of making this involvement possible is by having information pieces in the national newspaper that the parents or teachers can share with youth. Another initiative that has been explored is to encourage teachers to hold regular classes on HIV/AIDS. Finally, it is absolutely essential to incorporate youth into the entire process, from planning to evaluation. If they are made to feel as though they own the process, edutainment programs are likely to be much more influential on their lives and decisions.

What conflicts/barriers are there to edutainment’s success?

One interesting challenge that I noticed was the conflict between science and religion regarding HIV/AIDS in Uganda. Scientific evidence says one thing, and religion advises on another. Some religious communities, for example, say things like “condoms will give you H.I.V” and “if you join our community, you’ll be immune to H.I.V.” Such statements make it immensely harder to make educational practices effective, especially since religion plays such a seminal role in the majority of the population’s lives. If HIV education efforts in Uganda are
to be effective, science and religion must be in harmony.

**How has edutainment succeeded so far?**

It is difficult to say because the programs are relatively new. Moreover, there are limited resources, so setting up evaluating mechanisms is difficult. The only certain thing is that traditional approaches to the HIV problem are no longer good enough. From my experience in Uganda, it seems that even if edutainment programs succeed in conveying a behavioral change HIV message to youth, they will have a limited effect on behavior if they do not seek to transform society at large. If girls are expected to act in ways that render them vulnerable to HIV, if poverty continues to constrain the choices that young people make, and if a supportive home and school environment is lacking, no matter how effective HIV edutainment might be as a communication tool, its efforts will be in vain.

**Leila Enhansi is a junior majoring in Human Biology. Originally from Kenya, she hopes to return to Africa to be of service in the field of public health and development.**

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**Special Features**

**A Blessing**

*Vanya Choumanova*

In the spring quarter of 2003-04 academic year, I participated in Stanford’s Overseas Studies Program in Santiago, Chile, where I had the incredible opportunity to immerse myself in a new culture. My explorations of the Chilean health care system through volunteering in a publicly funded orphanage and visiting patients in a cancer ward were two of the most meaningful experiences of my undergraduate career at Stanford University. These experiences motivated me to return to Chile and to carry out a research project through which I yearned to help patients in their struggle against breast cancer.

I obtained a URO Major Grant and went back to Chile in December 2004. During my four-week long stay in Santiago, I was able to build a very close relationship with both patients and doctors at the Breast Cancer Division at Hospital Barros Luco. By conducting interviews and using three psychometric scales (Mini-MAC, RCOPE, and FACT-Sp), I investigated how female Chilean cancer patients cope with breast cancer and how religion is used as a coping mechanism. The preliminary findings of the study demonstrate that religious coping is an essential coping mechanism for the majority of the informants. As one study participant reported, “Los únicos recursos que tenemos aquí son nuestras creencias y nuestra fe…La religión y la fe espiritual me ayudan a sobrellevar mi enfermedad.” (The only resources we have here are our beliefs and our faith. Religion and spiritual faith help me bear my illness.)

I was struck by the differences between the resources available to patients in the United States and Chile and how those differences affect patients’ coping mechanisms. In the Chilean public medical institution, patients did not rely on scientific technology or medication to be cured. Such resources were often absent or beyond the financial reach of patients. Instead, breast cancer patients at Hospital Barros Luco prayed, made offerings to Saints, and searched for spiritual help from their pastors as they hoped to recuperate. None of the study participants blamed God for their diagnosis with breast cancer. In fact, many of the patients even referred to cancer as a blessing, God’s way of allowing them to enjoy and value what is important in life.

Despite my enthusiasm and dedication to this research project, there were hurdles along the way, as should be expected for any domestic or overseas research projects. First, Spanish was not my native language. I understood the majority of what informants were telling me, but some valuable information was certainly lost in the interviews. Second, the quantitative portion of the study that I had carefully designed with the help of my research advisors at Stanford was foreign and difficult for some of the study participants. Finally, it was during winter break that I was in Chile; events at the hospital were not running as usual because of the Christmas holiday season.

Creativity helped me overcome these hurdles. I managed to complete the data collection. The investigation