FUN WITH FREIRE: GRASSROOT SOCCER, PARTICIPATORY LEARNING, AND
HIV AND AIDS PREVENTION IN SOUTH AFRICA

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Abstract

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This thesis focuses on the universality of soccer, and participatory educational methodologies as tools to combat HIV and AIDS through a case study of Grassroot Soccer (GRS). GRS is an organization that empowers African youth with the knowledge, skills and support to combat the HIV and AIDS pandemic. This thesis specifically explores GRS's work in Port Elizabeth (PE), South Africa. The role of sport, specifically soccer, as a form of Entertainment-Education (E-E) is explored in order to exemplify the value of an otherwise overlooked avenue of positive social change. Paulo Freire's notion of participatory learning is used to analyze the GRS methodology in order to establish the ways in which the program uses interactive learning structures through soccer as a tool to enhance the GRS student's sense of self-efficacy and overall knowledge about HIV and AIDS. This thesis substantiates the effectiveness of GRS's participatory learning structure made possible through sport.

Acknowledgements

<u>Dedication</u>

This thesis is dedicated to all those who are involved in the struggle against HIV and AIDS. Regardless of how the HIV and AIDS pandemic has impacted one's life, it is an issue that deserves the world's attention. The fact that so many people are dying unnecessarily of a disease that is preventable is perhaps one of the biggest hindrances on the moral progression of our human race. While the efforts of a few may sometimes feel futile against the devastation caused by a giant, we must not give up hope. With the will to continue to fight, and the compassion to direct our efforts toward the right causes, our world can overcome the most reprehensible of situations. We must not let the devastation and downfall impede our motivation and aspiration to combat the HIV and AIDS pandemic.

Table of Contents

List of Appendices

List of Abbreviations

AIDS......................Acquired Immune Deficiency Syndrome

ARV Treatment.............Antiretroviral Treatment

E-E.......................Entertainment-Education

F4HIVFree ....Football for an HIV Free Generation

FIFA......................Fédération Internationale de Football Association

GRS.......................Grassroot Soccer

HIV.......................Human Immunodeficiency Virus

MDG.......................Millennium Development Goals

NGO.......................Non-Governmental Organization

PE........................Port Elizabeth

PCS....................... Power Child Soccer

S4D.......................Sport for Development

SLT.......................Social Learning Theory

TOC.......................Training of Coaches

UN........................United Nations

UNAIDS....................United Nations program on HIV and AIDS

UNESCO....................United Nations Educational, Scientific and Cultural Organization

UNICEF....................United Nations International Children's Fund

UNOSDP....................United Nations Office of Sport for Development and Peace

VCT.......................Voluntary Counseling and Testing

WHO.......................World Health Organization

CHAPTER 1
Introduction: Entertainment-Education and Grassroot Soccer: New Frontiers

1. Introduction

In the year 2000, the UN established the Millennium Development Goals (MDG) which were focused on universal education, gender equality, child health, maternal health, ending poverty and hunger, combating HIV and AIDS, environmental sustainability, and global partnerships. These goals were intended to be achieved by 2010, but as of this date, many of them remain unmet. Of particular importance to this thesis are the MDGs aimed at universal education and combating HIV and AIDS. Neglecting these issues has been deemed amongst the most pressing threats to global health and well-being. Despite the importance of the MDGs, a report conducted by the 2010 Education for All Global Monitoring Report and published by UNESCO warned that the aftershock of the global financial crisis would put the goal of universal education in serious jeopardy (UNESCO, 2010). Furthermore, in 2007 there were an estimated 7,400 new HIV infections each day, adding up to an increase in HIV rates of 2.7 million for the year (GRS, 2007). In sub-Saharan Africa in the same year, there were an estimated seven million people in need of Antiretroviral (ARV) treatments while only 2.12 million were currently receiving the proper therapies (WHO, 2007). The number of people receiving ARV treatment in sub-Saharan Africa increased to 2.9 million in 2008; however, this number still falls far too short of what is necessary (WHO, 2009). In South Africa alone, the number of annual AIDS related deaths went from under 50,000 in 1995, to 180,000 in 2001, and even further to 350,000 in 2007 (WHO, 2008b). Zimbabwe's life expectancy dropped from 69 to 35 between 2000 and 2006 (UNICEF, 2006). Education

and HIV and AIDS prevention are two essential factors which would effectively enhance human development. The reason for the current predicament, however, does not lie in limited resources or abilities of the world's nations to solve these issues. Perhaps this situation calls for the exploration of new tools for positive social change.

Having been an athlete my whole life, with a particular interest in soccer, I am no stranger to the positive benefits of sport. My athletic career, however, has always been separate from my academic one. It was either time for school, or time for sports, but rarely time for a combination of the two. From what I have observed in the world of academia, sport has often been studied in a narrow framework, underestimating its potential in affecting positive social change. Having a personal interest in both sports and social change and development, I came across an organization known as Grassroot Soccer (GRS) with which I was immediately intrigued. GRS is an organization that empowers African youth with the knowledge, skills and support to combat the HIV and AIDS pandemic (www.grassrootsoccer.org). The program focuses on educating youth in the community, often by way of school-based programs. Through the use of interactive soccer games and activities, information regarding HIV and AIDS prevention and positive life skills are discussed with the youth in order to help combat the pandemic at the community level. The program utilizes participation from the community as a means, and seeks to empower the community as an end goal, in order to create an environment that is increasingly knowledgeable about HIV and AIDS prevention.

Soccer had been a monumental aspect in my life from the time I began playing at age nine all the way through to playing varsity soccer throughout my undergraduate studies. Becoming increasingly interested in development studies through my

schoolwork, finding GRS was a momentous epiphany. I felt an immediate assurance that this was, in fact, a field that I was not only deeply passionate about, but was also inspired by its immense potential. Once I began to learn more about GRS, I was able to see the ways in which sport, specifically soccer, could be a highly effective tool for education and communication. GRS is continually finding ways to tap into the power of soccer, as it is an excellent tool for communicating life-changing messages due to its ability to attract a plethora of people, especially youth, and provide role models through its coaching structure (GRS, 2007). It seemed like a perfect fit: education through entertainment. Further research allowed me to explore the field of Entertainment-Education (E-E) and the ways in which vital life messages are conveyed through both mainstream and alternative media. I was disappointed when I discovered a complete disregard of sport as a form of E-E. Not only was sport, specifically soccer, a universally popular form of entertainment, but its innate interactive structure allowed for a kind of education different from top-down methods often found in school or mainstream broadcast media. Conveying important messages about healthy behaviour in order to prevent HIV and AIDS is important, but the way in which the messages are conveyed has an immense impact on how effectively the healthy behaviour will be adopted and implemented by the audience receiving those messages. Through further research, I found that GRS embodied a participatory learning structure whereby the students are integral components of the learning process, rather than simply being receivers of information, as is the case in many top-down models of education.

The more I explored GRS and the use of sport as a tool for education, communication, development and overall positive social change, the more passionate I

3

became about the topic. After making GRS the focus of my thesis, I began to set forth on my journey further into the world of sport for development. I set up a two-month research project in Port Elizabeth (PE), South Africa in order to more closely examine the GRS program and the potential effectiveness of their educational methodologies through soccer. Through my research, I set out to explore how GRS utilized participatory learning, information sharing, and soccer in order to foster an empowering environment for youth to combat HIV and AIDS in PE. This case study ultimately exemplifies the positive potential of sport as a tool for participatory education and effective behaviour change regarding HIV and AIDS, while also questioning its underrepresentation in the world of E-E.

2. Introduction to Entertainment-Education

As defined by Arvind Singhal and Everett M. Rogers (2004), Entertainment-Education (E-E) is "the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members' knowledge about an educational issue, create favourable attitudes, shift social norms, and change overt behaviour" (p. 5). Rather than a communicative *theory*, Singhal and Rogers (2004) describe E-E as a communicative *strategy* directed toward bringing about behavioural and social change. Through E-E, social change is aimed at influencing individual audience members' awareness, attitudes and behaviour regarding a specific issue. E-E also aims to impact upon the audience's external environment, thus creating the proper conditions in which to foster positive social change. On an individual level, E-E is designed to influence awareness, attention, and behaviour about certain subjects. E-E

4

also focuses on influencing the larger community level by serving as an agenda-setter or by influencing public and policy initiatives through the distribution of important messages that relate to pressing social issues within that community (Melkote & Steeves, 2001). As Srinivas Melkote and H. Leslie Steeves (2001) note, research studies showed that people preferred entertainment shows rather than educational programs, which exemplifies the importance of combining education with entertainment. With this in mind, more E-E programs were developed in attempts to capitalize on the universal appeal of entertainment in order to show audiences how they could live safer, healthier and happier lives. When it comes to fostering large-scale social changes, communication systems operate either directly, whereby media messages are created to enable, motivate and guide audiences in making positive life choices, or via a socially mediated pathway, whereby media messages aim to link individuals to social networks and community settings (Bandura, 2004). E-E interventions were originally found in the form of radio or television dramas, but have now grown to include types of entertainment such as theatre performances, dances, videos, comic books or cartoons, and can be found in countries all over the world.

a. Entertainment-Education History and Prominent Examples and Uses

One of the first E-E interventions dates back to 1944 when the Australian Broadcasting Corporation launched a radio series known as *The Lawsons*. The program was directed toward Australian farmers with the aim of promoting the diffusion of agricultural innovations (Singhal & Rogers, 2004). In 1958, one of the first E-E television broadcasts was produced by the U.S. Methodist Church in the form of a miniseries

known as *Talk Back*. This production consisted of thirteen episodes that dealt with various problems that people encountered in their lives, but did not offer any solutions. A panel of professionals was to conduct follow-ups of each episode in order to discuss with audiences the ways in which they could better cope with issues in their lives (Singhal & Rogers, 2004). In 1967, a shorter miniseries entitled *Choice: The Imperative of Tomorrow,* was broadcast throughout 45 different cities in the U.S and Canada. This series was created with the help of over 40 different Non-Governmental Organizations (NGO) and dealt with issues such as the new knowledge explosion, the population explosion, global poverty and environmental degradation, to name a few (Singhal & Rogers, 2004). In 1969, E-E made one of its earliest debuts in the world of South American television through a Peruvian telenovela (television soap opera) called *Simplemente Maria*, which was eventually aired in countries throughout both North and South America. In *Simplemente Maria*, a young peasant named Maria moves to Peru in search of work, where she becomes pregnant and is faced with the challenge of caring for her child on her own. Maria eventually achieves financial and personal success through hard work and dedication. The popularity of *Simplemente Maria* inspired a Mexican commercial television network known as 'Televisa' to produce four different programs regarding Mexican history and pride under the leadership of one of the most prominent E-E writers and producers, Miguel Sabido (Melkote & Steeves, 2001). As the popularity and effectiveness of E-E grew, another 'pro-development soap opera' was created by the Indian television authority known as *Hum Log*, which ran from 1984 – 1985. *Hum Log* dealt with issues surrounding family planning, family harmony, gender equality and

national integration while being effective in improved awareness, attitudes and behaviour toward the aforementioned themes (Melkote & Steeves, 2001).

The use of TV as a method to deliver instructional and developmental messages gained further momentum in the 1970s. Many international development experts began to recognize the medium's potential for disseminating useful and important content aimed at development (Melkote & Steeves, 2001). At this time, the amount of access to TV and radio shows in the developing[1] world was also on the rise. Between 1965 and 1995, the number of radios in use in developing countries grew from 82 million to 997 million, and the number of TVs grew from 13 million to 707 million (Piotrow, Kincaid, Rimon II & Rinehart, 1997). The E-E trend began to spread across many developing countries including Egypt, Brazil, Jamaica, Bangladesh, Turkey, Thailand, Indonesia, Tanzania, South Africa and Zaire, and dealt with an increasing array of issues including adult literacy, family planning, gender equality, teenage sexual responsibility, women's empowerment, and HIV prevention. E-E programs have maintained popularity and continue to be produced today. In 1990, the UN Population Fund worked with the Population Communications International (PCI) in order to create an E-E program in Tanzania aimed at issues surrounding family planning and HIV prevention. Since TV as a medium was not widespread in Tanzania, a radio drama entitled *Twende na Wakati* (Let's Go with the Times) was produced, and in 1993 became the most popular radio program in Tanzania, with 57% of the adult population listening (Poindexter, 2004). Studies showed that 23% of the adult population living in the area in which *Twende na Wakati*

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[1] While the terms 'developing' and 'developed' are problematic categorizations, they have been used in this paper due to the fact that they are widely known for this topic matter.

was broadcast adopted a new family planning method, while many more adopted an effective HIV prevention method. The show was scheduled to run only until 1997; however, due to its popularity and positive impact, *Twende na Wakati* remained on air until 2002 (Poindexter, 2004). Some of the more current popular E-E programs are *Jasoos Vijay* in India, and *Soul City* in South Africa. *Jasoos Vijay* works vital messages about HIV prevention, HIV and AIDS awareness, and shifting social norms about the disease through a story line that follows the daily life of the main character, Detective Vijay. This show is watched regularly by 125 million viewers and is one of the top ten rated TV shows in India (Singhal & Rogers, 2004). *Soul City* began in 1994 and is still a popular show today in South Africa. It has addressed issues such as HIV prevention, housing and land reform, and violence prevention, to name only a few of the many *Soul City* topics (Singhal & Rogers, 2004).

Perhaps one of the most significant goals of many E-E programs today is to spread awareness and suggest prevention strategies for various public health issues. In fact, the John Hopkins University Centre for Communication Program has assisted in 125 different E-E productions that were directed toward improving public health worldwide (Piotrow & de Fossard, 2004). E-E programs can be particularly effective in this capacity due to their ability to evoke emotions, create role models, stimulate discussion and expose, in a dramatic fashion, the consequences of unhealthy choices in order to change the knowledge, attitudes, behaviours and norms regarding public health issues. Phyllis Piotrow and Esta de Fossard (2004) discuss the 'Nine P's of Entertainment Education' with respect to why it is an effective way to promote public health messages. The first 'P' is *pervasiveness* due to the fact that entertainment, whether it is in the form of street

theatre, community radio, or broadcast TV, is always around. The second 'P' relates to the *popularity* of entertainment and the way in which people always seem to seek it out. The next 'P' stands for *passion*, as entertainment simulates emotions that impact upon a person to the degree that they will remember the message and be more inclined to discuss it with their friends, family or community members. The next 'P' stands for *personal* due to the way in which people identify with the characters in entertainment programs. The fifth 'P' represents *participation* and the manner in which people can participate in E-E by signing, dancing or discussing the types of entertainment in various programs. *Persuasiveness* represents the sixth 'P' and relates to how people can be persuaded to identify with role models in the E-E programs, and thus be more apt to internalize the consequences or benefits of their behaviours. The next 'P' stands for *practicality* in a sense that entertainment infrastructures and performers are already in place and are usually willing to take on well-scripted dramatic themes. The eighth 'P' is for *profitable*, as many of the E-E programs draw in large audiences and can generate sponsorships and profits. Lastly, the ninth 'P' stands for *proven effectiveness*. Many studies have shown the ways in which E-E programs have led to increased awareness and changed behaviour regarding a plethora of public health issues.

b. <u>Theoretical Basis of Entertainment-Education Development and Research</u>

E-E embraces a variety of social, behavioural and media theories that have guided much of the development, implementation and research on the communicative strategy. One of the main frames for developing and studying E-E programs is based on Social Constructivism, whereby the socially-created nature of social life is emphasized, rather

than it being deemed a natural process (Singhal & Rogers, 2004). Habermas' Theory of Communicative Action has also played a strong role in E-E. Communicative action examines the communication that occurs in what Habermas refers to as the 'lifeworld' (the world of human activity and everyday sociability) as opposed to the communication that occurs in systems of power and money, often controlled by strategic action (Habermas, 1984). Prior to his work on Communicative Action, Habermas (1984) theorized about the 'public sphere' as a place where people could speak freely about societal issues, and discuss action that could be taken to combat such issues. Communicative action occurs in the public sphere through the sharing, scrutiny, and discussion of ideas from the public with the goal of mutual understanding and action upon what is being discussed. Due to the perceived sincerity of ideas presented and discussed in this milieu, subjects are more able to arrive at the mutual comprehension of issues that is likely to facilitate shared action. While Habermas (1984) acknowledged that deceptive or strategic communication can take place in the public sphere, discussions that take place in systems of power and money are often seen as more contrived and regimented, thus putting restraints on a sense of free speech which can inhibit mutual and collective comprehension. Communicative action requires what Habermas refers to as the "ideal speech situation" whereby participants feel free to bring up any topic and speak their mind (Storey & Jacobson, 2004). Cultural knowledge, social norms, and identities can be transmitted and renewed through communicative action, which can further coordinate action toward social integration and solidarity. Both Social Constructivism and Communicative Action speak to the potential of E-E programs to shape personal behaviour and social life by bringing certain topics and areas of concern to be discussed

in the public realm. Behavioural theories such as the Elaboration Likelihood Model (how a person makes decisions and gets persuaded), the Theory of Reasoned Action (how an individual's attitude is formed in regards to personal behaviour and societal expectations/norms), the Hierarchy of Effects (the steps taken from initial exposure to an idea to the adoption of, and action upon, that idea), and the Stages-of-Change Model (which analyzes the different steps individuals take to attain successful change in their lives) have been prominent in studying the impacts of E-E, and also shaping the way in which E-E programs are made (Singhal & Rogers, 2004).

E-E was originally premised on many different behavioural theories, and has more recently been studied and shaped by a variety of media theories. An important aspect of E-E is the presentation and use of narratives as a way to bring a certain message to audiences. In Walter Fisher's (1999) Narrative Theory, narration is referred to as "a theory of symbolic actions, words, or deeds that have sequence and meaning for those who live, create, or interpret them" (p. 266). This theory is relevant to both real life as well as fictional worlds. Fisher's (1999) narrative theory incorporates the persuasive and argumentative themes of rhetoric as well as the literary and aesthetic themes, thus reconstituting reason and rationality into many different forms of human communication. This is relevant to E-E in the way in which important and meaningful life messages can be conveyed through entertaining and fictitious story lines. The potential role of emotions has often been undervalued in many E-E initiatives over the years and is currently being taken into stronger consideration (Singhal & Rogers, 2004). The importance of emotions lies in their power as a human experience and thus their ability to trigger different behavioural changes. For example, witnessing the death of a beloved soap opera

character while seeing the impact the death has on the friends and family of the character in the show can have a deeper influence than more rationally structured media messages simply stating certain behaviours to adopt. This ties emotions into different dramatic theories in regards to how well audiences are able to connect with characters in E-E programs. In regards to media usage and impact, theories such as Audience Involvement Theory (the degree to which audience members engage in reflection upon, and interaction with, different media programs that can result in behaviour change), Uses and Gratifications Theory (the reasons why people use certain media and the gratification they get from it), Agenda-Setting Theory (the way media controls what we think about, and not just what we think), and Cultivation Analysis (study of the long term socialization role that repetitive media messages can play on social and cultural norms) have also played a strong role in researching and shaping the media component of E-E (Sherry, 2002; Rogers & Singhal, 2004).

While many original studies on E-E focused on individual-level behavioural changes, more recent studies on the communicative strategy have explored in more depth the larger impact that E-E has on the community as a whole. Messages originally aimed at enhancing self-efficacy, whereby a person feels more apt to deal with, and control a certain situation, are now branching out and aiming to enhance collective efficacy and the abilities of people in a system to organize and execute actions necessary for the achievement of collective goals (Singhal & Rogers, 2004). E-E interventions can be aimed at the promotion of either, or both self and/or collective efficacy, which have been amongst the most prominent of E-E theoretical links. The way in which people learn from one another by observing and imitating their actions is referred to as Social

Learning Theory (SLT), which has also had a vast impact on E-E programs. Lastly, the way in which the ideas are transmitted through E-E programs calls for an analysis of Innovation Diffusion theory in order to explain, measure and enhance the wide scale impact E-E messages can have throughout different societies.

i. Self and Collective Efficacy

Much of Albert Bandura's work has had a direct influence on the development of E-E. Bandura (1995) states that, "People's level of motivation, affective states, and actions are based more on what they believe than on what is objectively the case. This core belief system is the foundation of human motivation and accomplishments" (p. 2). As Bandura (2004) also states, "Among the mechanisms of self-influence, none is more central or pervasive than beliefs in one's efficacy to exercise control over one's functioning and events that affect one's life" (p. 78-79). Gaining a sense of self-efficacy, whereby an individual feels more apt to deal with and control a certain situation, is a vital component to behaviour change. The more a person believes in their ability to create or affect positive change in their life, the more likely that person will take the necessary action due to their increased sense of personal agency. Research on self-efficacy has consistently found that such beliefs contribute significantly to human motivation and attainments (Bandura, 1995). Bandura (2004) further notes:

> People must have a strong belief in their own efficacy in order to sustain
>
> the perseverant effort needed to succeed. The functional belief system
>
> combines realism about tough odds, but optimism that one can beat these
>
> odds through self-development and perseverant effort (p. 79).

A person's belief in his or her self-efficacy is created and potentially strengthened by four main factors: mastery experiences, vicarious experiences, social persuasion, and psychological and emotional states (Bandura, 1995; 2004). Mastery experiences are based on an individual's acquisition of the cognitive, behavioural and self-regulatory tools necessary for making positive life choices through his or her own successes and failures. The resilience necessary to overcome obstacles throughout one's life is built through training in the management of personal failure in order to learn from it rather than becoming discouraged and unmotivated to continue. Vicarious experiences are the observed experiences of people similar to oneself, which will be further elaborated on through the following discussion of Social Learning Theory. By seeing people exceed in similar situations, an individual increases his or her belief that they too can succeed in comparable situations. The greater the similarity between the individual and the person/people they are observing, the greater the influence will be on their sense of self-efficacy. Thirdly, social persuasion impacts upon a person's self efficacy in a sense that if a person is persuaded verbally to believe they have what it takes to master certain activities, then that person is more likely to mobilize and sustain greater efforts rather than to dwell on any self-doubt. Lastly, an individual's psychological and emotional state will have an impact on his or her perceived capabilities. A positive mood and self-image will enhance an individual's self-efficacy.

Education has a strong potential for enhancing one's self-efficacy. As Bandura (1995) notes:

A major goal of formal education should be to equip students with the intellectual tools, efficacy beliefs, and intrinsic interests to educate

14

themselves throughout their lifetime. These personal resources enable

individuals to gain new knowledge and to cultivate skills either for their

own sake or to better their lives (p. 17).

Instilling a sense of self-efficacy in people through education plays a vital role in the

process of life-long learning. In this sense, self-efficacy is not only important as a means

of education, but is also an end goal of such programs in a sense that it leads to lasting

empowerment via life-long learning and belief in one's abilities. Self-efficacy taught in

the classroom permeates time and space, allowing students to carry their enhanced belief

in their abilities to different situations throughout their lives. Furthermore, while people's

belief in their own efficacy plays a vital role in the creation, organization, and

management of circumstances that shape their lives, many life challenges relate to

common problems that require the collective efforts of people working together to create

positive social change (Bandura, 1995). Collective efficacy is defined as the abilities of

people in a system to organize and execute actions necessary for the achievement of

collective goals (Singhal & Rogers, 2004). Bandura (1995) states that, "Effective action

for social change requires merging diverse self-interests in support of common core

values and goals," thus making both self and collective efficacy vital components for life

choices and actions aimed toward positive social change (p. 37). A lack of self and

collective efficacy can create psychological barriers that are more demoralizing and

debilitating than external factors. By enhancing both self and collective efficacy, positive

social change becomes more possible not only for the current generation, but for

generations to come, as these positive beliefs are passed on. E-E focuses on enhancing

self-efficacy by equipping individuals with pertinent knowledge that can give them the

confidence to make positive life choices. E-E aims at producing collective efficacy by bringing certain issues into the public realm to be discussed, and also by connecting individuals to each other in their common goal of addressing important issues in society.

ii. Social Learning Theory

Much of the earliest research on E-E was premised on the Social Learning Theory (SLT). While there have been many scholars in the field of SLT, Albert Bandura's version of the theory is the one most widely used in E-E research (Singhal & Rogers, 2004). Bandura (2004) notes that there are two modes of learning: directly through personal experience, and indirectly through social modeling. Social modeling allows people to observe and learn from the experiences of others. In its most basic form, SLT posits that people learn by observing the attitudes and behaviours of others, as well as the outcome these attitudes and behaviours produce. SLT is premised on the observation, imitation and reinforcement of certain behaviours. It is through this observation that an individual forms an idea of how certain behaviours are performed, which later serves as a guide for how that individual chooses to behave (Bandura, 1977). In E-E, the characters serve as the social models from which the audience is to learn. Social learning takes place through instructive, motivational, social prompting, and social construction functions of the model being represented (Bandura, 2004). Social models are instructive in a sense that they transmit knowledge, values, cognitive skills and behaviour styles to observers. Observers become inclined to embody and emulate the emotions shown by the social model, which furthers the degree to which they learn from observed behaviours. The motivation behind the adoption of new behaviours comes from the perceived benefits and

detriments of the social model's behaviour. A large motivational factor in adopting certain behaviours is the avoidance of negative consequences. Julian Rotter (1982), who was a well-known contributor to the field of SLT prior to Bandura, noted that if a certain behaviour had observable positive outcomes, there was a higher motivation for the adoption of that behaviour. The behaviour of characters in E-E programs also serves as social prompts that activate, channel and support modeled styles of behaviour. Lastly, people's social constructions of reality depend greatly on what they see, hear, and read, thus giving E-E the potential to strongly influence an individual's behavior.

Other important factors in Bandura's (1977) version of SLT are: the amount of attention paid to a certain behaviour, how much of what was paid attention to was retained or remembered, the reproduction of the behaviour and attitudes observed, and the motivation and reasoning behind the imitation of what was observed. Bandura (1969) also believed that not only did an individual's social environment shape their behaviour, but also that their behaviour shaped their social environment and world, creating a reciprocal process of cause and effect. As Bandura (2004) states, "In this transactional view of self and society, people are producers as well as products of their social environment. By selecting and altering their social environment, they have a hand in shaping the course that their lives take" (p. 76). While people are a product of their environment, their views and beliefs will in turn shape the types of activities and environments in which they choose to engage (Bandura, 1995). For example, with a higher sense of self-efficacy, an individual will be more inclined to set higher goals and work harder to attain them than someone whose mental state is enveloped by self-doubt (Bandura, 2004). Lastly, while much of SLT is posited on learning from ones social

environment and the people that surround them, Rotter (1982) made sure to acknowledge the role that one's innate psychological situation also played in his or her behaviour decisions. SLT and self/collective efficacy work together by striving to enhance one's belief in their knowledge and abilities to tackle tough life situations through the observation and imitation of characters they see through E-E programs.

iii. Innovation Diffusion

In its most basic definition, Everett Rogers (1983) defines Innovation Diffusion (also referred to as the Diffusion of Innovations) as the process by which an innovation is "communicated through certain channels over time among the members of a social system" (p. 5). The first element is the innovation itself, which can consist of an idea, object or practice that is deemed 'new' to a certain society. Secondly, there is the channel of communication through which the innovation is disseminated to or within the society, which can range from mass media channels to more interpersonal face-to-face channels. The third element of innovation diffusion is time. This can relate to the time it takes for the innovation to be diffused throughout society as well as the time it takes for the innovation to be adopted by members of society. The last element is the social system in which the innovation is diffused. Vijay Mahajan and Robert A. Peterson (1985) define social systems as "individuals, organizations or agencies that share a common culture and are potential adopters of the innovation" (p. 7). Social systems can be as small as a group of students enrolled in the same course or as big as all citizens of a certain country. The Diffusion of Innovations can take on many different forms and has been studied in a wide range of disciplines, making it one of the most widely studied social phenomena.

One of the earliest studies on Innovation Diffusion was done by Paul Lazarsfeld, Bernard Berelson, and Hazel Gaudet (1968) in their book *The People's Choice: How the Voter Makes up his Mind in a Presidential Campaign.* In regards to innovation being an idea or a new way of thinking and/or behaving, Lazarsfeld et al. (1968) discussed the way in which opinions were more easily changed through interpersonal communication rather than mass media channels. This was known as Lazarsfeld's 'two-step flow of communication' whereby ideas flow from the media to opinion leaders, and then to the general public (Sherry, 2002). An essential component of the adoption of innovations is the reduction of uncertainty about the innovation itself. In this process, the individual must be able to consult the media or inter-personal channel in order to better understand the innovation and decide if it will produce the desired outcome. In a discussion of this two-step flow of communication, John Sherry (2002) states:

> A key message sender variable is the level of homophily (similarity) or
> heterophily (difference) the sender has with the receiver. Communications
> in which the sender and receiver are homophilous are more likely to be
> effective. Due to the mass heterogeneous audience of the media,
> homophilous relationships are more likely to occur in interpersonal or
> social system contexts than in the mass media context (p. 215).

Thus, through the two-step flow of communication, Lazarsfeld et al. (1968) found that innovations were more easily adopted through interpersonal channels rather than wide scale broadcasts. With that being said, it is important for E-E programs to attempt to create characters that audience members can relate to and will be more likely to emulate due to the perceived homophily between the message sender and receiver. While mass

media messages do not communicate on an interpersonal level, E-E allows the topic to be

brought to the forefront of public discourse, which in turn can be discussed and diffused

via interpersonal communication.

c. Potential Problems with the Entertainment-Education Strategy

E-E has often faced resistance, both from the message production side, and from

the message reception side. On the message production side, E-E encounters trouble due

to the fact that many commercial media broadcasters fear that entertainment aimed at

positive social change might not receive as high ratings as other shows less concerned

with the message they are portraying. It can sometimes be hard for E-E programs to

compete with popular TV shows such as *Entourage* or *Jersey Shore* which are considered

forms of 'entertainment-degradation' or 'entertainment perversion' due to the often lewd

and detrimental messages they portray in the name of high ratings (Singhal & Rogers,

2004). Commercial broadcasters do not want to lose audience members or sponsors due

to controversial or educationally-charged program content that is often deeply embedded

in E-E content. This can often leave a gap between the aims of the producers of E-E and

the broadcasters who are responsible for airing the shows. In regards to the message

reception side of E-E, there is no guarantee that the audience will receive the message in

the intended or desired manner. As Singhal and Rogers (2004) note, "Audience members

selectively expose themselves to E-E messages, selectively perceive them, selectively

recall them, and selectively use them for their own purposes" (p. 14). This selective

message internalization is exemplified through the reception of the Indian TV soap opera

Hum Log. Some Indian women identified Bhagwanti, who portrayed the mother of the

20

Hum Log family on the show, as the character they desired to imitate regardless of her negative role model status brought about by her detrimental views on gender equality. Singhal and Rogers (2004) note that there is growing evidence that interpersonal communication of E-E message content can greatly magnify the effects of behavioural change, rather than relying on broadcast messages to impact upon audiences, which follows suit with Lazarsfeld et al's (1968) views on the adoption of innovations.

When it comes to E-E programs that are focused on public health issues, many problems can arise due to the contradiction between the program's messages and the prevalent social norms within that society (Piotrow & de Fossard, 2004). In this sense, many E-E messages must be shaped indirectly in order to avoid political or cultural backlashes or rejections. E-E programs must also balance between having too much focus on just education, and too much focus just on entertainment in order to convey the appropriate messages while still maintaining audience engagement and interest. This requires skillful scripting whereby even the health messages that do not have an immediate impact on the community can still be embedded in a dramatic and entertaining story line. Issues such as drinking, poor nutrition and large families impact societies over time, so it is up to the scriptwriter to be able to present the consequences of these issues as more immediate and serious. Communication to foster both personal and social change raises ethical issues regarding cultural relativity (Bandura, 2004). This again requires sensitive and culturally appropriate script writing in order to avoid a sense of cultural imperialism. Lastly, it can be hard to engage viewers who have no personal relevance to the health issues being represented in E-E programs. Thus, once more, it is important for

the scriptwriter to incorporate the wide scale community impact of the health issues rather than just exemplifying the ways in which it can affect those directly involved.

When it comes to messages aimed at behavioural change and enhanced self and collective efficacy, the style in which the messages are conveyed plays a highly important role as to how those messages are internalized. Issues of top-down message transmission and lack of audience participation and involvement are often found in E-E messages that are broadcast to large audience groups. Paulo Freire (2007) has been one of the most prominent voices for the importance of participatory communication and learning whereby messages are presented and discussed on a horizontal level rather than being transmitted in a top-down style that voids the message receiver of any voice or inquiry on the topic.[2] Being able to participate in the learning process gives those receiving important messages regarding behaviour change a stronger sense of self-efficacy as they are better able to recognize their potential impact on what they learn and how they can shape their knowledge and behaviour. Being part of the communication and learning process also enhances one's ability to think critically and independently, thus planting the seeds for making the right decisions in different life circumstances an individual may face. A more participatory and interactive learning process also enhances the internalization of messages portrayed by E-E via interpersonal communication due to the increased potential of homophily between the sender and receiver. As posited by both SLT and Innovation Diffusion, the greater the homophily and ability to relate between the message sender and receiver, the greater the chances of individuals adopting the behaviours portrayed by the message sender. This type of interpersonal connection and

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[2] This concept will be explored and discussed in more depth throughout Chapters Four and Five of this thesis.

interactivity is rarely found in mainstream and wide scale media broadcasts. Recognizing the importance of participatory communication and education in order to foster empowerment, certain E-E programs have attempted to incorporate the message receivers more thoroughly into the program delivery. One such example was a radio show known as *Dialogo* in Costa Rica whereby radio listeners were encouraged to call in and discuss the messages being portrayed by the show. The participatory radio show discussed taboo topics such as sex, contraception, and family planning, and was popular especially throughout poor and rural areas. In order to maintain and emulate *Dialogo's* participatory style, however, a sizeable infrastructure needed to be created and supported which was not possible due to the lack of funds and necessary external support (Poindexter, 2004). This show was only participatory if listeners had access to a radio, a phone, and the time to call in during the show.

As Arvind Singhal (2004) states, "Entertainment-education scholarship and practice can benefit by consciously incorporating dialogic, participatory processes in designing, producing, and assessing social change interventions" (p. 379). A growing E-E trend that both values and makes use of participatory communication structures when delivering important messages is Augusto Boal's (1979) concept and practice of the 'Theatre of the Oppressed' (TO) (Singhal, 2004). Participatory theatre allows for the mutual creation of important messages WITH people in the communities in which the message is aimed, rather than having message content be developed FOR the people without their involvement. Participation works on both the actor's and spectator's level in TO. Many actors in participatory theatre are able to create and act out their own personal experiences as a way to pass important messages along. An example of this can be found

23

in Westville Prison in Durban, South Africa, where female inmates, convicted of murdering their partners, were able to perform their stories of neglected abuse that led them to take such drastic measures as part of a project by the Department of Drama and Performance Studies at the University of Natal (Singhal, 2004). Westville Prison staff, inmates and representatives of the Justice Department, the South African Gender Commission, and media journalists watched the autobiographical plays that allowed the actors to play out and recite personal testimonies of pertinent issues many women face in their society. In regards to spectator participation, Boal (1979) created the term 'spect-actor' to refer to audience members who took part in the theatre action rather than passively listening to the message. Boal (1979) developed a type of play where audience members could not only openly discuss the play after it was done, but also stop the performance and suggest different actions for the actors. The actors could then either act out the suggestions themselves, or have the audience member who made the suggestion come on stage and act it out him or herself (Singhal, 2004). In this way, spectators are able to become actively involved in the performance and message portrayal. DramAidE is an organization based in South Africa that uses drama as a method of teaching secondary school children about AIDS. After a DramAidE performance, the audience participates in an intense and interactive question-and-answer session, and is then encouraged to create plays that reflect their own vulnerability to HIV and AIDS (Singhal, 2004). This type of participation in E-E programs works on a more interpersonal level whereby actors and audience members alike are given the opportunity to express themselves, voice their stories and concerns, discuss and inquire about issues pertinent in their own society, and familiarize themselves with the process of taking action.

3. <u>Exploring New Avenues of Communication: Integrating Participatory Communication and Learning into Entertainment-Education programs</u>

As Singhal (2004) notes, E-E programs can highly benefit from incorporating participatory processes into their strategy to effectively enhance positive social change. With 'participation' being one of the nine P's of E-E noted by Piotrow and de Fossard, (2004), interpersonal and truly interactive participation can be hard to achieve through wide scale media broadcasts. While traditional E-E programs have been based on the benefits of large-scale media broadcasts in order to disseminate important messages to a wide range of audiences, the importance of interpersonal and participatory communication cannot be down-played in regards to its ability to enhance self efficacy and the proper mindset for an individual to follow through with positive behavioural choices. As Bandura (2004) states:

> Among the mechanisms of self-influence, none is more central or pervasive than beliefs in one's efficacy to exercise control over one's functioning and events that affect one's life. This core belief system is the foundation of human motivation and accomplishments (p. 78-79).

How can participation be fostered more effectively in E-E programs? Perhaps an exploration of new channels of communication would open new doors regarding empowering and positive message transmission. Throughout much of the research and implementation of E-E programs, sports have rarely been considered. This thesis makes the case for the consideration of sports, soccer in particular, as an instrument of E-E and as a powerful and effective communicative avenue for both the diffusion of innovations

and the execution of E-E programming aimed at behavioral change among youth. Due to the innate interactive qualities of games and sports, this channel of communication fosters an environment rich in opportunity for participatory and interactive learning structures. Furthermore, E-E aims to capitalize on the universal appeal of entertainment in order to show audiences how they could live safer, healthier and happier lives. Sports are one of the most universal forms of entertainment, and every country produces both players and spectators in a wide realm of sports on both a local and global level.

Sports, like many other activities in life, can act as a major socialization tool for its participants. Throughout socialization, a person is shaped by their personal experiences while also being involved in a larger process of cultural production, reproduction and change. While sports can impact both positively and negatively, depending on who is involved and on the nature of their participation, many cultures recognize that sport builds character and improves health and well-being. As Coakley and Donnelly (2009) note, "Socialization occurs through the social interaction that accompanies sport participation. Therefore, the meaning and importance of playing sports depends on a person's social relationships and the social and cultural contexts in which participation occurs" (p. 90). Amongst the factors important for providing positive sporting experiences are: knowledge-building experiences that go beyond the playing field; building new relationships and social networks; and examples of how lessons learned in sports can be applied to other situations in a person's life (Coakley & Donnelly, 2009). These factors all play an important role in using sport as a tool for positive social change.

While some sports are more popular in certain areas, soccer has enjoyed popularity all around the world. In fact, Steve Fleming (2009), the co-founder and co-Chief Executive of Kick4Life, which focuses on development through soccer, notes that soccer has become the national sport in 175 of the world's 195 countries. A further investigation of soccer will exemplify its effectiveness as a form of E-E due to its widespread appeal and ability to garner the attention of audiences worldwide, and also its potential for participatory communication and learning through its interpersonal team structure.

a. The Roots of Soccer

While not a traditional form of communication, a closer examination of the sport of soccer reveals the ways in which it can be used as an interactive form of communication that has the potential to foster positive social change. As the FIFA (Fédération Internationale de Football Association) president, Sepp Blatter states: "Football is as old as the world...People have always played some form of football, from its very basic form of kicking a ball around to the game it is today" (Goldblatt, 2006, p. 3). While perhaps an exaggerated statement about the age of the game, soccer's ancestry can be traced back to one of the earliest sports that is still played today. Throughout its rich history, soccer has also been global in popularity, and has developed throughout the world in different ways, allowing for the diverse integration of the game into different social and cultural contexts. The earliest and most basic forms of soccer as a style of play can be dated back to 206 BCE in China, where a game called 'cuju' was played with a leather ball stuffed with fur and feathers (Goldblatt, 2006). While cuju's style of play

transformed in China over the years, modifications of the game spread to Thailand and Japan, where it became known as 'kemari', as each country developed its own variations of the game. Similarly, societies in the Pacific Islands of Polynesia and Micronesia, Natives in Australia and America, and cultures within Mesoamerica played their own variations of ball games, all with different rules and styles of play. Each culture fashioned its own style of ball while maintaining team play and the common aim of kicking the ball, either horizontally or vertically, towards a goal (Goldblatt, 2006). While not considered modern forms of soccer, the roots of the game are far-reaching in regards to time and place.

As Goldblatt (2006) states: "The sphere is as old as the world. Kicking is as old as humanity. The Ancients knew the ball, but football [soccer][3] is born of modernity" (p. 18). While soccer's ancestry has a long lineage, the game of 'association football' in its modern form was developed in Britain (Wagg, 1995). As colonization became a global ambition, many of Europe's aristocracies had little time to play games and focused on organized violence to attain social power and status. In fact, between 1450 and 1650, certain laws were implemented that fined individuals found playing the sport of soccer in the provincial towns of Halifax, Leicester, Manchester and Liverpool (Goldblatt, 2006). Regardless, many parts of North Western Europe remained entrenched in the game of soccer, which became an almost integral pastime of many of the lower classes in Britain. As soccer grew in popularity, formalized rules and regulations were drawn up in the 1800s and the modernized style of play was born. By this time, regulated soccer games had extended to many non-English speaking countries such as Switzerland, Germany,

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[3] The terms 'football' and 'soccer' will be used interchangeably throughout this thesis.

France, Uruguay, and Argentina (Wagg, 1995). While it was often through British and other European colonization conquests that soccer was brought to many countries, Bill Murray (1998) notes that once the game of soccer had been established, its British roots became almost totally irrelevant. In addition, certain countries were offended by the notion of soccer having British roots due to the fact that they had been playing their own version of the game long before the British. The French, for instance, had a long history of playing a game called 'soule', while Italians played a game referred to as 'calcio,' both of which mirrored the style of soccer long before the British began creating soccer associations (Murray, 1998).

By the late nineteenth century in South America, soccer had become well established, especially in schools, where the majority of games were organized. While Argentina and Uruguay were among the first South American countries to establish fully functioning soccer associations, Brazil, Paraguay, Peru, Bolivia and Columbia shortly followed suit, and international games between the South American countries began in the early 1900s (Murray, 1998). By the twentieth century, established soccer leagues and teams were found in every country within Europe. In 1904, FIFA was created as a global governing body for the game, and by 1914, 24 different teams were involved in international competition, including the United States and South Africa (Murray, 1998). While slower in the development of the game, leagues and associations expanded across the continent of Africa and later in North America throughout the 1900s. By 1954, the Asian Football Confederation was formed and grew to consist of 33 teams from Asia and the Middle East by 1992. By 1994, FIFA had held 15 World Cup Finals that had begun to be held outside former soccer powerhouses in Europe and South America (Wagg, 1995).

Today there are 204 national teams that participate in FIFA's World Cup ranging from Africa, Asia, Europe, North, Central and South America, Oceania and the Caribbean (www.fifa.com). Despite modern soccer's British and colonial roots, the game remains global in popularity whereby each national team has developed its own style of play and maintains its own established leagues and associations.

b. Soccer and its Global Popularity

The World Cup is the most widely viewed sporting event by people across the globe. FIFA's 2006 World Cup was attended by 3,359,439 and was watched by roughly 715 million people (Fleming, 2009; www.fifa.com). While these numbers exemplify the game's ability to maintain global popularity and participation, they also represent golden opportunities for team owners, sponsors and media providers to make colossal profits. As an increasingly globalized institution, soccer has certainly not remained untouched by neoliberal globalization forces that have shaped the mainstream global media. Similar to the corporate mergers present in the international media industry, many club teams throughout the world have been subject to conglomeration of team ownership while highly sought-after players are often traded as commodities and lured to club teams with the most appealing financial offers. This occurs in order for club teams to make larger profits by owning as many teams as they can with the most popular players. As Franklin Foer (2004) notes, clubs such as Manchester United and Real Madrid also own cable stations and restaurants catering to fans as far away as Kuala Lumpur and Shanghai, thereby further expanding their club's profitability. In international competitions such as the World Cup, TV and radio broadcasts reach all-time highs and team merchandise and

paraphernalia bring in an unprecedented amount of profit, not to mention the money made from corporate sponsorship of teams and tournaments (Sandvoss, 2003).

The global popularity of soccer is often exploited in order to make large profit margins from loyal fans that are dedicated to the game. The vast commercial success of soccer has often been criticized and deemed as a cause for soccer losing its roots. However, Fleming (2009) notes that while the landscape of soccer has been transformed, the raw appeal of soccer has overridden the detrimental aspects of the sport's economic successes. Furthermore, while the economic globalization of soccer is an undeniable reality, this has not always been a negative aspect of the development of the global game. In many cases, the increased corporate involvement with teams and tournaments has often positively benefited weaker soccer countries by providing more equipment, coaches, and overall opportunities for increased participation in the game (Murray, 1996). Increasing cultural globalization of the game has often been a positive force in regards to the game's ability to act as a universal language that breaks cultural and linguistic barriers. As Dennis Liwewe, a Zambian soccer commentator states:

> [Soccer] is a religion here...It's not easy to assemble 73 different tribes
> speaking literally 73 different languages together in one unit. And [soccer]
> has been a catalyst. [Soccer] has played a very important role in putting us
> together as a people, as a nation (Hagerty, 2006).

While national in scope, this statement speaks to soccer's ability to unite people and bring them together under a common interest. While the 'bringing together' of cultures has often meant homogenization in other cultural globalization processes, such as that in the

global media industry, soccer's national character has often remained unique as genuine

love for the game has remained intact among fans across the world.

4. <u>Grassroot Soccer and the Use of Soccer as a Tool of Education: A more Effective form of Entertainment-Education[4]</u>

Grassroot Soccer (GRS) is an organization that "provides African youth with the

knowledge, skills and support to live HIV free" (www.grassrootsoccer.org). The program

focuses on educating youth in the community, often by way of school-based programs.

Through the use of interactive soccer activities, information regarding HIV and AIDS

prevention and positive life skills are discussed with the youth in order to combat the

pandemic at the community level. The program utilizes participation from the community

as a means, and seeks to empower the community as an end goal, in order to create an

environment that is increasingly aware and knowledgeable about HIV and AIDS

prevention. While traditionally not considered a form of E-E, sports, especially soccer,

taps into many theories and principles of the communicative strategy that has mainly

been implemented through TV, radio, theatre, and comics. GRS is continually finding

ways to tap into the power of soccer, as it is an excellent tool for communicating life-

changing messages due to its ability to attract a plethora of people, especially youth, and

provide role models through its coaching structure (GRS, 2007). Garnering attention and

providing role models are two key aspects of the adoption of behaviour change. As stated

in the GRS Annual Report (2007), soccer is especially important in Africa: "Every town

has a team. Players are heroes and role models. Simply arriving at a dusty field with a

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[4] This is an introduction to Grassroot Soccer. Its educational methodology and stronger links to participatory education will be discussed in Chapter Five.

soccer ball wins instant friendship" (p. 11). In addition, the upcoming FIFA World Cup is being held in South Africa, which makes the soccer buzz in the country and continent nothing short of exciting. In order to ensure that the program remains culturally appropriate and unique to the cultural contexts in which the program is run, GRS uses local soccer players as the coaches of their curriculum. Depending on which country GRS's program is implemented in, the organization will make use of the soccer players in the area to coach and teach the youth going through the GRS program. This ensures that the national character of the game remains unchanged, allowing for youth to feel connected to the communicatory structure, rather than alienated by a homogeneous and out-of-context avenue of communication. Soccer as a tool of communication on an interpersonal level also does not feel the pressures of competing against mainstream media such as TV and radio E-E programs, nor does it need to comply with commercial broadcast standards which could potentially alter or damage important messages in order to increase the entertainment value. Soccer is also highly accessible to almost anyone, which is something other forms of media, such as TV, do not enjoy.

As Freire (2007) states, it is important to find the proper avenue of communication in order to effectively discuss important messages, especially messages aimed at behavioural change and the adoption of life-saving health practices. Soccer ultimately combines the benefits of appealing to the masses through its global popularity with its interpersonal structure through the way in which it is played and practiced between individuals as a team sport. Singhal and Rogers (2004) note that there is growing evidence that the interpersonal communication of E-E message content can greatly magnify the effects of behavioural change better than relying on broadcast messages to

impact upon audiences. As posited by both SLT and Innovation Diffusion, messages are better received and internalized when there is a high level of homophily between the sender and receiver. The GRS coaching structure allows important messages to be taught to youth by people they can relate to and who have lived in similar situations. In regards to Innovation Diffusion, the GRS curriculum provides youth with homework, magazines, and fun games, all of which relate to HIV and AIDS, thus giving them a tool to further diffuse the information they have learned in the GRS sessions to their friends, family and community members. In fact, part of their homework is often to share the messages they have learned. The coaches are encouraged to share their stories and be open about how HIV and AIDS have impacted their lives in order to initiate the process of dialogue. The coaches act as role models to the youth while also encouraging them to be open and share their views, opinions, questions and concerns regarding sensitive topics around HIV and AIDS. In regards to SLT, the GRS participants are able to see the positive outcomes of the coaches making healthy life choices, which acts as a motivational strategy for the participants to adopt similar health practices. GRS sessions also emulate Habermas' notion of a 'public sphere', whereby communicative action and a sense of solidarity are more apt to develop. This enhances the sense of collective efficacy amongst the youth participating in the GRS sessions, as they feel better connected and more apt to address the devastating impact of HIV and AIDS in their communities. Through listening to, and sharing personal stories, GRS participants are able to feel strong emotional connections, allowing for more passion and care in the ensuing discussions. Through these stories, GRS participants are also able to create their own narratives as a way of portraying

important messages, rather than simply following the preconceived ones on a TV or radio show.

In conjunction with these theories, Pierre Bourdieu (1984) discusses the value of capital not only in an economic sense, but also in a cultural and social context. Someone with high cultural capital has individual preferences, lifestyle tastes, choices, intellectual and physical competencies that are highly valued by others, while someone with high social capital has strong and supportive social networks, connections and relationships. The GRS coaches have high cultural capital in a sense that they are involved with a universally popular sport that garners the attention of so many youth. This cultural capital gained through their involvement with soccer in turn creates greater motivation for their other tastes and lifestyle choices to be emulated by the GRS students. Once the GRS students have gone through the GRS program, their social capital is increased not only by the closer relationships they have formed with their peers, but also through the friendship and support created between themselves and the GRS coaches, thus increasing their social support networks.

By being more interpersonal, E-E through soccer can be more interactive while also having more control over how the audience internalizes the messages being portrayed. GRS makes use of a highly interactive curriculum that focuses on shared interpersonal communication, rather than top-down communication that leaves little room for audience participation. The GRS curriculum uses soccer and games to teach youth about important messages regarding HIV and AIDS while allowing them participation in the learning process. While the games introduce important topics and allow the youth to enjoy the learning process, the program also has a discussion period after each game is

35

played[5]. The youth in the program are thus able to voice direct questions and concerns they have regarding the GRS messages. This style of participatory learning enhances the GRS participant's sense of self-efficacy by increasing his or her level of knowledge about HIV and AIDS. Furthermore, by being encouraged to participate in the learning process, their critical and independent thinking capabilities are further enhanced, thus leading to increased confidence and belief in their abilities to make healthy decisions. This concept will be elaborated upon in great detail throughout the following chapters. Self-efficacy is also enhanced through the coaching structure due to the notion that the greater the similarity between the individual and the person they are observing, the greater the influence will be on their sense of self-efficacy. If someone similar to the youth participants can make healthy life choices to combat HIV and AIDS, the participants will be more likely to believe that they too can take similar action. The coaches understand and listen to what the youth have to say about HIV and AIDS while also praising them on jobs well-done and healthy choices. If a person is persuaded verbally to believe that they have what it takes to master certain activities, through his or her enhanced self-efficacy, that person is more likely to mobilize and sustain greater efforts rather than dwelling on any self-doubt. The coaches make the youth feel good and have fun while never discouraging them or yelling, which adds to a positive mood and self-image that also enhance an individual's self-efficacy.

It was earlier stated that E-E programs can be particularly effective when it comes to changing the knowledge, attitudes, behaviours and norms regarding public health issues due to their ability to evoke emotions, create role models, stimulate discussion and

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[5] The GRS curriculum and methodology will be discussed in more detail in Chapter Five.

show the consequences of unhealthy choices. Through their unique educational methodology, GRS has the ability to do all of these things. As Bandura (2004) states:

A major advantage of [social] modeling through the media is that it can reach a vast population simultaneously in widely dispersed locales. Video systems feeding off telecommunication satellites have become a dominant vehicle for disseminating symbolic environments. New ideas, values, and styles of conduct are now being rapidly diffused worldwide in ways that foster a globally distributed consciousness (p. 78).

However, with GRS's interpersonal communicatory style, they are able to foster dialogical communication and better instill self-efficacy while still reaching a wide audience base through its use of the universally popular sport of soccer. The GRS methodology capitalizes on social modeling through the use of local soccer players as role models, and the information taught is diffused at a high rate through the encouragement of GRS participants to share with and teach others what they have learned in the GRS sessions. GRS also taps into the positive aspects of the sporting experience, as outlined by Coakley and Donnelly (2009), by providing knowledge that goes beyond the game of soccer, building meaningful relationships with coaches and peers, and exemplifying how the knowledge learned through the program can be applied to their every day lives. While traditional forms of E-E aim to enhance self-efficacy via social modeling and imitation of behaviour and knowledge seen through (often) mainstream media, a better sense of self-efficacy is created through participatory learning which can only be fostered through a horizontal and interactive communicatory process. A further

investigation of GRS will exemplify the ways in which participatory learning enhances self and collective efficacy and the ability to combat the HIV and AIDS pandemic.

CHAPTER 2
Grassroot Soccer in Port Elizabeth

1. <u>Context: The Issues Grassroot Soccer Aims to Combat</u>

In 2007, UNAIDS estimated that there were 33million people living with HIV on a global scale. In addition to that figure, in 2007, there were also an estimated 7,400 new HIV infections each day, adding up to an increase in HIV rates of 2.7 million for the year (GRS, 2007). While UNAIDS (2008a) reports that the global *percentage* of people living with HIV has stabilized since the year 2000, the *number* of people living with the deadly virus has increased. One reason for this increase relates to the advances and availability of Antiretroviral (ARV) treatments. People living with HIV are now able to maintain a longer lifespan due to available treatment. This is exemplified in the fact that while certain countries, like Canada, have reported an increase in the number of people living with HIV over the years, their number of annual AIDS related deaths has seen a major decrease from close to 5000 deaths in 1995, to fewer than 500 deaths in 2007 (WHO, 2008a). However, as ARV treatments have progressed and become more widely disseminated, their reach is not nearly as expansive as necessary, especially in low-and middle-income regions. In sub-Saharan Africa in 2007, there were an estimated 7 million people in need of ARV treatments while only 2.12 million were given the proper therapies (WHO, 2007). The number of people receiving ARV treatment in sub-Saharan Africa increased to 2.9 million in 2008; however, this number still falls far too short of what is necessary (WHO, 2009). In South Africa alone, the number of annual AIDS related deaths went from under 50,000 in 1995, to 180,000 in 2001, and even further to 350,000 in 2007 (WHO, 2008b).

While ARV treatments have been able to sustain a longer lifespan for some people living with HIV, the increased number of people living with the disease is also attributed to the continued rate of new infections each year. Even though UNAIDS (2008a) has reported a decline in HIV infection rates in many parts of the world, certain regions and groups of people have seen the rise in HIV infection rates over the past decade. For instance, Kenya's HIV prevalence rate has gone up to between 7.1% and 8.5% in 2007 from the estimated 6.7% in 2003 (UNAIDS, 2008a). There has also been an increase in the HIV prevalence amongst pregnant women attending prenatal clinics in other sub-Saharan African countries such as Namibia and Lesotho (UNAIDS, 2008a). Due to the lack of accessible treatment and the increase in HIV infection rates in several parts of sub-Saharan Africa, the number of deaths caused by AIDS has increased over time.

While the HIV and AIDS pandemic ranks as one of the major health crises of the human race, its impact has clearly ravaged the world unevenly, with 67% of its victims living in sub-Saharan Africa (GRS, 2007). Almost 90% of the 370,000 children under 15 infected with HIV live in sub-Saharan Africa (GRS, 2007). Furthermore, this same region accounted for an overwhelming 72% of all AIDS related deaths in 2007 (UNAIDS, 2008a). In South Africa, Zambia and Zimbabwe, 600,000 have already died and 3 million children have become orphaned due to the HIV and AIDS pandemic (GRS, 2007). Zimbabwe's life expectancy dropped from 69 to 35 between 2000 and 2006 (UNICEF, 2006). In 2007, 35% of new HIV infections and 38% of AIDS related deaths occurred in South Africa alone (GRS, 2007). Perhaps the most troublesome aspect of these statistics is that this devastating disease that continues to kill so many, is 100% preventable. While

many steps have been taken by various countries to address the *treatment* of the pandemic, UNAIDS (2007) reports that only slightly more than half of the countries impacted by the HIV pandemic have made goals for *prevention* strategies. Prevention Strategies are generally under-funded and under-emphasized in many countries. This lack of prevention strategies has dire effects due to the fact that an estimated 60 million men, women and children will become infected with HIV between the years of 2007 and 2015 without proper evidence-based prevention programs (GRS, 2007).

One major underlying issue concerning HIV prevention is the lack of accurate and complete information regarding ways to avoid becoming infected. Valuing the importance of information and education, the UN Declaration of Commitment on HIV/AIDS (2001) set a global goal of ensuring that 95% of young people attain comprehensive knowledge about HIV by the year 2010. However, it is estimated from surveys of 64 different countries that currently only 40% of males and 38% of females in the 15 to 24 year age category have accurate and useful knowledge about HIV, including ways to avoid the disease, such as condom usage (UNAIDS, 2008a). This is further exacerbated by common misunderstandings about HIV. In Zimbabwe, an estimated 1.8 million people are living with HIV, yet only 10% of sexually active males and 11% of sexually active females in the 15-19 year age range use condoms. (Clark, Friedrich, Ndlovu, Neilands, & McFarland, 2006). These statistics on HIV and AIDS knowledge are troublesome as African youth are especially at risk with 45% of new HIV infection rates occurring between the ages of 15 to 24 (UNAIDS, 2008a). Without proper prevention programs, it is estimated that 50% of youth in the southern African region are predicted to become HIV positive in their lifetime (GRS, 2007).

2. Background and Goals: A History of Grassroot Soccer and consideration of its future

Due to the increasingly devastating impact of HIV and AIDS in sub-Saharan

Africa, professional soccer player and pediatrician, Tommy Clark, developed Grassroot

Soccer (GRS) and its original approach to the pandemic in 2002 (GRS, 2007). While

born in Scotland, Clark and his family moved to Zimbabwe when he was 14. Being the

son of a professional soccer player and coach of one of the nation's top professional

teams, Clark had a strong attachment to soccer throughout his life. After leaving

Zimbabwe and attending Dartmouth College, where he achieved All-American status as a

soccer star, Clark returned and began to play soccer professionally in the Zimbabwean

soccer league. Upon his return to Zimbabwe, Clark realized the devastating impact of

HIV and AIDS in the country more than ever before. Understanding the power of sport,

especially soccer with its global appeal, and recognizing the need for an effective

approach to the HIV and AIDS pandemic in sub-Saharan Africa, Clark and three of his

teammates, Kirk Friedrich, Ethan Zohn and Methembe Ndlovu, founded Grassroot

Soccer (GRS, 2007).

Clark and his three teammates created the GRS program based on the potential

power of learning as an active process, the popularity of soccer, the role model status of

professional soccer players, and the importance of internalizing HIV and AIDS

information. Learning through games and sport is highly interactive where the

information being taught can be applied rather than just memorized, the latter being a

trend typical in traditional school education. Children can have fun and be active

participants in the education process while also learning integral information regarding

HIV and AIDS. Soccer specifically was a highly appropriate choice as an effective avenue for HIV and AIDS education in Africa due to the popularity of the sport. Soccer can be found almost everywhere you look amongst the majority of towns throughout Africa. The popularity of the sport not only garners the attention of youth, but it also provides viable role models as many African youth look up to the professional soccer players in their area. The local soccer players who become GRS coaches have high cultural capital (Bourdieu, 1984) in the sense that they are involved with a universally popular sport that garners the attention of so many of the youth in Africa. This cultural capital gained through their involvement with soccer in turn creates greater motivation for their other tastes and lifestyle choices to be emulated by the GRS students. The founders of GRS picked up on the role model status of local professional soccer players throughout Africa and recognized their potential for delivering the GRS curriculum to African youth. This strategy was premised on Social Learning Theory (SLT), which, as discussed in the previous chapter, posits that youth learn most effectively from those they respect (GRS, 2007). As Clark et al. (2006) noted, spreading information is one thing, but actually getting people to internalize that information and change their behaviour is another matter all together. Rogers (1983) has also made the distinction between awareness and attitudinal change as different stages in the process of Innovation Diffusion. Interpersonal communication is often the arena where social norms and values are created and perpetuated, and can be seen as a more powerful motivator of behaviour-change than larger mass media or broad communication campaigns (GRS, 2006).

As UNAIDS (2008a) states:

Sustaining prevention gains represents one of the great challenges of HIV

prevention. To maintain a robust prevention response, countries need to

nurture a 'prevention movement,' build the human and technical capacity

that will be needed to sustain prevention efforts, and work to stimulate

greater demand for prevention services (p. 17).

Based on simple yet powerful concepts, the GRS program and curriculum have continued

to grow since 2002 with the vision of creating "A sweeping HIV prevention movement

that will empower millions of Africans to remain HIV free" (GRS, 2007, p. 1). While

other efforts have, and still are, being made toward creating HIV and AIDS prevention

programs in sub-Saharan Africa, the majority of these programs have yet to have any

significant impact (UNAIDS, 2008a). In South Africa, several broadcast communication

strategies have been implemented through programs such as Soul City and loveLife,

which aim to educate South Africans about HIV and AIDS through various TV and radio

dramas as well as online sources and written pamphlets (www.soulcity.org.za;

www.lovelife.org.za). Other programs have begun free male and female condom

distribution throughout the country in attempts to promote safer sex (UNAIDS, 2008b).

While these broad communication strategies are aimed at sending positive messages

throughout the whole of South Africa, they do not always address social norms or values

the way that personal or peer-to-peer education does, which is an important aspect of the

GRS program. Through the use of soccer and interactive peer-to-peer learning, GRS

takes a unique approach to ensuring important HIV and AIDS information is delivered

and internalized by youth in sub-Saharan Africa. As stated by Former UN Secretary

General Kofi Annan at Zhejiang University in China in 2002:

Young people are the key in the fight against AIDS. By giving them the support they need, we can empower them to protect themselves against the virus. By giving them honest and straightforward information, we can break the circle of silence across all society. By creating effective campaigns for education and prevention, we can turn young people's enthusiasm, drive and dreams for the future into powerful tools for tackling the epidemic (UNAIDS, 2003).

By directing their curriculum at youth aged 12-14, GRS aims to harness the potential power of youth and combat the HIV and AIDS pandemic at an early age in order to plant the seeds of change that will grow throughout each new generation. The impact of the GRS program will be further discussed and examined throughout the following chapters of this thesis.

3. Grassroot Soccer Methodology: The Overall Structure of the Program

GRS delivers its program in a variety of ways while also teaming up with numerous other organizations to help deliver its curriculum. The 'Direct Model' refers to the youth being trained directly by GRS staff, whereas the 'Partnership Models,' or 'Outreach Projects' refer to the situation where the GRS staff trains instructors from other organizations who will then deliver the GRS curriculum. GRS conducts its Direct Model through its flagship programs in Zimbabwe, Zambia, and South Africa while spreading their curriculum throughout many countries in the sub-Saharan African region, as well as in Guatemala and Dominican Republic (GRS, 2009c). The organization's website states:

> Outreach projects are an important part of Grassroot Soccer because they
> allow us to share our educational resources and expertise in using soccer as
> an HIV/AIDS prevention tool without being stretched too thin in terms of
> our own human resources (GRS, 2009c).

Whether through the direct or partnership model, GRS focuses on youth between the ages of 12 to 14, through either school or community-based interventions. Through both the direct and partnership models, GRS has provided their comprehensive curriculum aimed at HIV prevention and the development of positive life skills to over 270,000 youth throughout sub-Saharan Africa since its inception in 2002 (GRS, 2009c).

Throughout my research on GRS, the program was undergoing a change in its curriculum. The curriculum that they were in the process of restructuring was referred to as 'Power Child Soccer' and was drafted in September 2008 (GRS, 2008). While created and now used by GRS, the new curriculum, which was implemented in the spring/summer of 2009, was named SKILLZ and is used by various other organizations as well to deliver the content further than GRS could do on its own (GRS, 2009a). A brief summary of the curriculum and its concepts will be discussed here; however, it will be analyzed in more detail later in chapter five. While both the old and new curriculums were based on the same concepts and principles, there are certain factors of the old curriculum that were enhanced and re-focused in order to create the new curriculum. The program was originally based on three foundations: 1) Kids learn best from people they respect; 2) Behaviour change can only be successful if it is fostered by the larger community; and 3) Learning is an active process which begins when the lessons learned are applied rather than just being heard and memorized (GRS, 2007). The first principle

is addressed in the curriculum through the use of local soccer players acting as 'coaches' who deliver the GRS program to youth in their areas. Due to their role model status and involvement in a sport that is universally understood and appreciated, professional soccer players are highly effective teachers for the GRS curriculum. Referred to in the GRS program as 'coaches,' these soccer players also provide a culturally appropriate education to African youth as they have grown up and lived in the same context as the target group (Botcheva & Huffman, 2004). Lastly, as peer educators and coaches rather than 'teachers,' the coaches are often able to connect with the youth on a different level than that of their schoolteachers. Evaluations of HIV and AIDS programs delivered through school curriculums have noted certain limitations using schoolteachers, such as fear of disapproval and reluctance to discuss certain topics, such as sex, relevant to the transmission of HIV (Clark et al., 2006). The social capital (Bourdieu, 1984) of the GRS students is increased throughout the program not only by the closer relationships they have formed with their peers, but also through the friendship and support created between themselves and the GRS coaches, thus increasing their social support network of people with whom they can discuss sensitive topics such as HIV and AIDS.

Building on the curriculum's second foundation of behaviour change being most successful when supported by the community, GRS aims to reach many more people than just the students they educate directly. The program encourages youth to share the information they have learned with friends, family and community members in order to more widely disseminate integral information on HIV and AIDS through peer-to-peer interaction rather than broadly based communication strategies. One way to get the GRS students to discuss the information they are learning with others is through homework.

While some GRS assignments direct students to go and tell others about their newly-acquired information on HIV and AIDS, other homework on the topic simply provides an avenue for youth to bring up sensitive topics such as sex and HIV with their families, namely their parents/guardians. GRS also provides a supplementary magazine, which under the old curriculum was titled *Extra Time*, but has changed to the title of *SKILLZ* under the new curriculum (www.skillz.co.za).

The magazine incorporates a combination of pertinent HIV and AIDS information as well as news about prominent soccer players in the area, with different activities that allow the reader of the magazine to engage with the information in a fun and stimulating fashion. For example, the magazine has a section called "Fact or Nonsense" where the reader must identify whether certain statements about HIV and AIDS are just that – "fact or "nonsense." The reader can then check his or her answers at the back of the magazine, or text message some of their answers for a chance to win certain prizes such as soccer bags. Another pertinent aspect of the SKILLZ magazine, and the GRS program overall, is the relationship between the war against HIV and AIDS and the game of soccer. On the top of the same page with the "Fact or Nonsense" activity, the magazine states:

> To play soccer, you have to know the rules of the game. To protect
>
> yourself against HIV and AIDS, you need to know the facts as well as
>
> what your strengths are! **Strengths** are the **things you are good at, like to**
>
> **do** and **learn quickly.** Test your knowledge of soccer and life below
>
> (GRS, 2009b, p3).

Before completing the "Fact or Nonsense" following this statement, the reader is asked to list two of their strengths ON the field, and two of their strengths OFF the field. In the

first edition of SKILLZ (GRS, 2009b), Desiree Ellis of the South African Women's Soccer Team lists her strengths on and off the field before the reader is asked to do so. By making links between succeeding at soccer and succeeding at making healthy life choices as well as presenting information from famous soccer stars, SKILLZ magazine puts vital health information into a context that kids can enjoy and understand. Through homework and the SKILLZ Magazine, GRS offers a tool for bringing up and discussing sensitive issues either at home, with friends, or in the community.

Lastly, Grassroot Soccer fosters the notion of learning as an active process in many different ways. The inherent qualities of sport and games present a highly interactive method to teaching. Sport and games require everyone to work together toward a common goal, and the participation of everyone is essential. Teaching through sport and games allows the students to have fun while also applying the knowledge that they are being taught. For example, one game often played throughout the GRS program is referred to as "Risk Field"[6] and starts out as a fun relay race where students form four or five different teams dribble a soccer ball through a line of cones (Personal Field Research, March-April, 2009, Port Elizabeth). The team that gets through all of the cones first without touching any of them with the ball wins. The first time the teams go through the cones, the GRS coaches tell the students it is just a relay race. On the second round, the GRS coaches tell the students that the cones on the field represent risks that could lead them to contracting HIV such as unprotected sex, drug and alcohol abuse, multiple sexual partners, sugar daddies/mommies, and negative peer pressure. The students then weave in-between the cones with the ball and are forced to do one push-up for every cone

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[6] This game and its findings were observed during my field research in Port Elizabeth, South Africa. It will be discussed further in Chapter Five.

they hit. This represents the personal consequences of risky behaviour that may lead to the contraction of HIV. During the next round, for each cone the students hit, their whole team must do a push-up in order to represent the way in which your participation in risky behaviour that leads to the contraction of HIV effects not only you, but your friends and family (represented by your team). On the last round, each cone that the students hit forces everyone playing the game to do push-ups in order to represent the way in which your community on the whole (represented by the whole class participating in the game) is impacted by your contraction of the HIV virus. This game is not only fun and stimulating, but it teaches a very important message that the students more successfully internalize as they are active participants in the learning process, and are also able to apply the lessons they learn to the games they are playing.

The most important aspect of this teaching method is that the students are participating in, and applying the lessons learned, rather than simply sitting and listening. The students are also able to learn in a way that they understand. This makes it easy for them to share the lessons they have learned, as they can comfortably re-play these fun games with their friends, families and fellow community members. At the end of each game, the coaches reiterate the "key message" of the game, which in the case of "Risk Field" is that participating in risky behaviour as represented by each cone can lead to the contraction of HIV that will impact negatively on not only you, but also your friends, family and community. By having a "key message" that can sum up the important HIV and AIDS information in a concise manner, the students are able to remember and pass the information along more easily. These key messages are always reviewed at the

beginning and end of each session to ensure that the students are always mindful of what they have learned in the program.

The other aspect of the GRS methodology that enables the students to be active participants in the learning process is the importance played on dialogue and discussion which is often lacking in more traditional styles of education (Freire, 2007). As the Power Child Soccer Coach's guide (GRS, 2008) states, "Community role models deliver an activities-based curriculum that uses analogies and language from the game of soccer to deliver key messages and key conversations that promote healthy behaviours" (p. 4). The new SKILLZ (GRS, 2009a) curriculum puts even more emphasis on the importance of dialogue by making a move from focusing on "Key Messages" to focusing on what the new curriculum refers to as "Vital Conversations." By giving the students more of a voice and placing an equal amount of importance on what they are saying, the students are once again playing an integral role in the learning process rather than top-down traditional teaching methods that place all the value on what comes from the teachers. A major obstacle to combating the HIV and AIDS epidemic is that it is often hard to discuss such sensitive matters with friends or family[7]. The emphasis on discussion also opens up the platform on HIV and AIDS and gets the students to speak more openly about sensitive issues, which can then make them more willing to share this information with others as they feel more comfortable with discussing the content (GRS, 2006). Lastly, the focus on dialogue gets to what one GRS staff member referred to as the "bottom story"[8] (Personal Interview, S5, April 2009, Port Elizabeth) While the key messages are often the "top stories," such as why you should wear a condom, the "bottom stories" often divulge

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[7] This point will be further discussed in Chapter Five.
[8] This point will be further discussed in Chapter Five.

51

information pertaining to what happens in reality and why certain messages aren't followed. In many cases, social norms will affect issues such as condom usage, and the only way to understand these social norms that influence the students is to get them talking about it themselves, and resolving how to make healthier behaviour a reality.

The GRS program is delivered in a variety of ways. One major way the program is delivered is through school-based programs. Referred to as 'interventions,' GRS conducts 16 one-hour sessions in local schools to students aged 12 to 14 (this is usually grade seven). These interventions are either delivered separately after the school day is over, or during courses upon which teachers in the school have agreed. Within the new curriculum, the interventions will change to just six sessions that last 45 minutes each in order to be able to reach more schools through a shorter and more concise program. Each school program ends with a special graduation ceremony whereby some GRS games are played, important messages are reviewed, and thanks are given to the coaches and students. Each student receives a diploma stating that they have graduated from the GRS program. Within the schools, GRS also offers Holiday Camps for the weeks in which the students are off from school. These camps deliver the GRS curriculum while also providing a fun and safe activity that can keep some children out of trouble and away from bad influences. Outside of school, GRS offers several different tournaments, all of which incorporate a degree of HIV and AIDS education; however, the full curriculum is not delivered during these tournaments due to the temporal and spatial factors. For example, GRS conducts "Voluntary Counseling and Testing (VCT) Tournaments," where tournament participants and other community members can come and get tested for HIV and AIDS while also having fun and playing soccer. Lastly, GRS organizes various

52

'Street Leagues' that allow youth to play soccer in leagues outside of school while also incorporating certain aspects of the GRS curriculum in the league. This again offers a healthy way to pass time while also furthering the education of many about HIV and AIDS.

The GRS program in Port Elizabeth, South Africa (where I conducted my field research) focuses largely on school-based delivery methods. Each GRS school intervention consists of games and key messages, as well as time allotted for discussion about the information being taught. The key messages are always reviewed, and each new program is initiated by a collective signing of a contract by the students and the coaches. The contract consists of a large piece of paper that is always on the wall for each GRS session that states mutual agreements of how the program will run, including: respect; coach; and play. No student is forced to sign the contract, however if they do not do so, then they are not able to participate in the GRS interventions. This ensures that both the coaches and the students are equally respectful of one another at all times. Each coach participates in a five-day "Training of Coaches" (TOC) before he or she begins work, while also participating in weekly coach's meetings in order to discuss any issues or learn any new tips from the other GRS coaches or staff members.

4. Summary

The HIV and AIDS pandemic is devastating, but treatable. Current methods in place to combat HIV and AIDS are simply not enough. Advances in ARV treatments have helped many, however far too few, especially in sub-Saharan Africa, reap their benefits. Due to the lack of willingness to disseminate these treatments worldwide, it

seems that efforts aimed at prevention rather than treatment are the only way that combating HIV and AIDS will have a wide-scale impact. Prevention strategies, such as the GRS program, focus on the root causes of both HIV and AIDS and aim to stop the disease before it even starts. These programs are the way to change the face of the disease over time. In subsequent chapters, GRS's unique prevention methodologies will be examined in order to shine light on new and effective ways to combat the HIV and AIDS pandemic.

CHAPTER 3
Research Methodology

1. Premise

Port Elizabeth (PE), South Africa is a highly appropriate location for Grassroot Soccer to deliver its program. South Africa alone hosts 5.7 million people living with HIV, making it the country with the largest HIV epidemic in the world (UNAIDS, 2008b). GRS has been active in South Africa since 2006, and currently runs programs at ten different sites throughout the country. More specifically, GRS has deemed PE an ideal location for their programs due to the fact that it has some of the highest HIV rates in South Africa (GRS, 2009c). Despite the devastatingly high rates of the pandemic in PE, there are very few programs aimed at prevention in the area. In fact, GRS is one of the only programs focused on educating the local community about HIV and AIDS in attempts to prevent the further spread of the diseases. In addition to its high HIV rates and lack of preventative programs, PE serves as a great location for the GRS program due to the fact that it is one of the cities that will be hosting the World Cup in 2010, making the soccer buzz nothing short of exciting in the area. As the GRS Annual Report (2007) states, "With the FIFA World Cup, the largest sporting event in the world, taking place in Africa in 2010 for the first time ever, soccer fever is hotter than ever" (p. 11). With the enthusiasm toward soccer heightened, its potential to act as an effective tool for education becomes enhanced. In order to better understand the efficacy of GRS's educational methods, and the ways in which the program is both delivered and received, I travelled to PE, South Africa in March of 2009 in order to complete two months of research on the GRS program.

As previously mentioned, GRS delivers its program in two ways. The 'Direct Model' refers to the youth being trained directly by GRS staff, whereas the 'Partnership Model' refers to the situation where the GRS staff trains instructors from other organizations who will then deliver the GRS curriculum. As stated on the GRS website, the locations where the 'Direct Model' is employed "serve as R&D (Research and Development) centers for GRS and allow for the continuous updating and improvement of the content and delivery of the GRS curriculum" (www.grassrootsoccer.org). One of the locations where GRS employs the 'Direct Model' is in PE, South Africa, where GRS has been active since 2007. PE was an excellent location for my research due to the well-developed GRS program in place as well as the availability of GRS staff support. There are currently over 40 GRS coaches that deliver the program in PE, which has graduated over 5800 students since its inception in 2007 (GRS, 2009c).

2. Methodology

Having splayed sports, specifically soccer, throughout my life, I have a strong connection with the field of athletics. I have had many positive experiences that have made me a strong proponent of sports on many levels. I was truly excited to be given the opportunity to explore GRS and the way in which soccer could be used as a tool for positive social change outside of its traditional role in the sporting world. With that being said, it was integral for me to go into the research process as an objective observer in order to gain the most accurate results. Being aware of my positive inclination toward sport allowed me to be more reflexive in the way I viewed the program and the data I gathered. Furthermore, while I do have a positive inclination toward sport, being an

athlete has also allowed me to experience the negative side of the sporting world, which in turn has broadened my comprehensive understanding of athletics. Having a holistic understanding of sport as well as a focus on an objective and reflexive methodology were integral to my research process.

I investigated GRS as an instrumental case study. As noted by Robert E. Stake (1994), instrumental case studies view the case itself as secondary to "facilitating our understanding of something else" (p. 237). Stake (1994) further notes that "The case is often looked at in depth, its contexts scrutinized, its ordinary activities detailed, but because this helps us pursue the external interest" (p. 237). My study was aimed at investigating the efficacy of participatory education, information sharing, and learning through soccer in a well-developed and fully-functioning example. Prior to my arrival in PE, I arranged for a local GRS staff member to act as my research assistant in order to help me familiarize myself with the South African culture and the Port Elizabeth community, as well as to assist with the implementation of my study. While the English language was widespread across PE, many township areas in which GRS delivers its program more often than not spoke the local language of Xhosa. My research assistant was essential in bridging certain language barriers while also being able to clear up any confusions or questions I had about GRS as she had been working with the program for two years and was very familiar with the content. Due to the integral importance of seeing GRS in practice in order to better understand how the program works, I conducted one month of participant observation, followed by another month of semi-structured interviews with staff, coaches and student participants in the GRS program. Through triangulation, whereby I combined both participant observation and interviewing, I was

able to capitalize on the strengths of each method while filling in missed or overlooked data (Atkinson & Coffey, 2002). I was able to better frame my interview questions while also becoming better acquainted with my interview subjects through my participant observation. By interviewing the people I had been observing, I was able to gain more insight into how the GRS program made them think and feel in addition to the data I had collected during my participant observation.

a. Participant Observation

I conducted my participant observation in the role of an 'observer-as-participant' due to the fact that my focus was on observing and taking extensive field notes while only participating in GRS intervention sessions marginally (Bryman, Teevan & Bell, 2009). Throughout my first month of research, I was able to observe many different GRS school interventions, a GRS school graduation session, GRS holiday camps for students during their school break, weekly meetings for the coaches, and a three-day Training of Coaches (TOC) session that taught coaches the new curriculum GRS had developed called SKILLZ. My research assistant was present during my participant observation in order to translate any discussions that were not conducted in English while also helping to clear up any confusion I had about how the GRS program was being delivered.

Initiating my research with participant observation was necessary on several different levels. My first main goal was becoming oriented with the community and culture in which I would be working. In addition to cultural familiarity, it was important for me to become well-informed on the day-to-day implementation of the GRS program in PE, as well as acquainted with the GRS staff, coaches, and student participants. As

Danny L. Jorgensen (1989) notes about beginning participant observation, "the basic goal of these largely unfocused initial observations is to become increasingly familiar with the insiders' world so as to refine and focus subsequent observation and data collection" (p. 82). While having done background research on GRS prior to my arrival in PE, the programs are structured and implemented differently in the various locations in which GRS delivers its curriculum. By seeing the GRS program in action in PE, I was also able to better frame my interview questions for the following month by gaining a better understanding of how the program was delivered (Jorgensen, 1989). My participant observation also gave me the opportunity to meet the students to whom the GRS program is delivered, who made up the majority of my interviewees. I was also able to become close with the GRS staff and coaches, who made up the other portion of my interview subjects. Not only was I able to become better acquainted with the students, staff and coaches, but they were able to become more familiar with who I was, why I was there, and their potential role in my research. As stated by J. M. Johnson (1975), "The quality of data is improved when the participant observer establishes and sustains trusting and cooperative relationships with people in the field" (Stake, 1989, p. 69). Building rapport with GRS staff, coaches and students was essential in creating a more comfortable setting in which to conduct interviews during my second month in PE.

I began my participant observation by accompanying my research assistant to the different schools in which GRS was currently working. As the Project Coordinator for GRS in PE, my assistant often moved from school to school in order to ensure the programs were running smoothly, rather than the coaches who were stationed at only one or two specific schools. This allowed me to see how the program ran at various schools,

while also helping me to decide which schools might be best to focus on. While parts of the GRS curriculum were delivered in English, much of the discussion that took place was conducted in Xhosa. For these discussions, it was vital to have a local research assistant who was well versed in both English and Xhosa while also being very familiar with the content being delivered and discussed.

Throughout my month of participant observation, I was able to choose which schools I would sample students from in order to conduct my interviews. My research assistant and I decided it would be best to focus on just two schools in order to suit temporal and spatial factors. After visiting several different schools for the first two weeks, I decided to focus on a school in the township of New Brighton called Samuel Nongongo. Samuel Nongongo was a highly suitable choice due to the fact that the coaches were well organized, the teachers and principal were helpful and supportive of my research, and there was a wide array of students currently going through the GRS program. Due to the fact that GRS had been active in PE since 2007, there were several schools where GRS had been delivered since its inception in the area. One of these schools was Sithembile, which coincidentally was also the place where the GRS main office for PE was located. This was the second school I chose to focus on due to its history with GRS as well as the teachers' and principal's support for my research. At the time, there were no Sithembile students going through the GRS program, however the class who had completed the program the previous year was willing to be part of my research. By sampling students from both Samuel Nongongo and Sithembile, I was able to speak with both current and past GRS participants in order to diversify the experiences of my interviewees.

b. Interviews

Once my sample schools had been chosen, I introduced myself to all of the students at each school, and discussed the reason I was there and the research I was planning to conduct. I made it clear that I was not working with GRS, but was there to conduct an independent study on the program. This was aimed at reducing any pressure the interviewees may have felt in regards to not wanting to divulge any issues they may have had with the GRS program. By stating that I was not affiliated with GRS, it was my hope that the interviewees would feel more comfortable speaking freely about their experiences in the program. In attempts to avoid any interviewer bias, I focused on being as neutral as possible while attempting not to ask leading questions.

Being in the GRS sessions with the students at Samuel Nongongo allowed the students to become more comfortable with my presence, while allowing me to become more familiar with the students I would be interviewing and the GRS content they received. While I did not attend any GRS sessions with the students from Sithembile, they were familiar with me due to the fact that I was in the GRS office at their school everyday. After I had chosen the two schools on which to focus, I addressed the classes and asked which students would be willing to be interviewed about their experiences with GRS. In total, I had 25 students from Samuel Nongongo, and 13 students from Sithembile. Each student was then coded for the purposes of keeping their anonymity throughout the interviews and write-up processes (See Appendix 1). From there, I held various information sessions with each group of students and their parents/guardians to explain the assent and consent forms to them, as well as to attain their signatures (see

Appendix 2 and 3). Either a teacher from the school, or my research assistant was present at these sessions in order to help translate and explain my research and the assent/consent forms to anyone not fully comfortable with the English language.

Throughout my participant observation, I was also able to familiarize myself with the coaches and staff members in order to identify which ones would be suitable for interviewing. With over 40 coaches in PE, I focused on those who worked in the New Brighton area due to the fact that this was where I was conducting my participant observation, and they were thus the coaches with whom I became most familiar and comfortable. From there, I chose to interview four different coaches, all of whom had been working with GRS for at least ten months[9] and were thus familiar with how the program works, the content that it delivers, and the students with whom they interact. I was also able to become well-acquainted with several of the staff members, and chose to interview five full-time staff including the PE Project co-ordinator (who was also my research assistant), the PE Site Co-ordinator, a Master Coach, the Research and Advocacy Director, and the Training and Curriculum Manager. Each coach and staff member was very familiar with the research I was conducting, and all agreed to participate in my interviews. Each was then given a consent form[10] to sign (see Appendix 4), and was coded in order to maintain their anonymity (refer to Appendix 1).

Once I had completed the first month of my fieldwork, I had a better understanding of the GRS program and was able to finalize my interview subjects and questions in order to directly address my research questions, which aimed to further

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[9] Three out of the four coaches chosen for the interviews had been working at GRS for over two years, and the fourth coach had been working at GRS for ten months.
[10] Coach and staff consent forms were different from the Parent/Guardian and student consent/assent forms

investigate the efficacy of participatory education, information sharing, and learning through soccer. After coding each interviewee and being granted consent from the GRS coaches, staff, students, and the parents/guardians of the students, I was then able to speak one-on-one with those involved with the GRS program. I used a semi-structured interview make-up with open-ended questions that allowed the interviewees freedom in their answers to ensure I was getting responses that fully represented the interviewee's experiences. As Alan Bryman et al. (2009) note, "In semi-and unstructured interviews, the process is designed to bring out how the interviewees themselves interpret and make sense of issues and events" (p. 160). I developed separate interview guides for GRS students and GRS staff and coaches in order to ensure I covered certain topics of interest while still giving the interviewee leeway in how they responded to the questions (Bryman et al., 2009).

My interviews took place during the second month of my fieldwork in PE and were conducted at either Samuel Nongongo or Sithembile School. Each student participant was interviewed at his or her own school and had the option of conducting the interview in either English or Xhosa, depending on which language he or she was most comfortable with. Either my research assistant or a teacher at the school was available for each interview in order to allow the student participant freedom to hear each question and answer back in whichever language they felt was best to convey his or her thoughts. The students at Samuel Nongongo were interviewed within weeks after their graduation from the GRS program, whereas the students from Sithembile were interviewed roughly a year after the completion of the GRS curriculum. My interviews of the GRS coaches and staff were conducted either at the GRS office at Sithembile School, or at my own or the staff

member's private accommodations depending on our schedules. All of the coach and staff interviews were conducted in English, as they were all well versed in the language. Due to the fact that GRS was undergoing a change in curriculum, a TOC took place over three days during my second month of fieldwork. I decided to interview the coaches after the TOC in order to be able to discuss the evolution of the program content.

3. Interview Content and Analysis Summary[11]

During each interview, I tape recorded everything that was said and also took notes relating to the interviewee's answers. My interview notes were extensive enough that transcribing each interview was not necessary, however much of the data was later summed up in chart form (see Appendix 5 and 6).[12] While many of the interview questions were aimed at gathering qualitative data about GRS experiences, there were several questions that can be summed up quantitatively and will be discussed below. The majority of student answers were analyzed for their qualitative value and will be discussed throughout the appropriate chapters of this thesis. Out of the 25 students from Samuel Nongongo who agreed to be interviewed and signed the proper assent/consent forms, only 21 of them were interviewed due to various time constraints or school absences. Out of the 13 students from Sithembile, 12 in total were interviewed for similar reasons. In total, there were 33 student participants interviewed, 17 of whom were female and 16 of whom were male, all between the ages of 12 and 16.

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[11] Interview data will be discussed in more detail in Chapter Five
[12] Only the GRS student participant data was summed up in chart form due to the fact that only four staff and four coaches ended up being interviewed and their responses were specifically used for qualitative data rather than looking for trends that could be quantifiably analyzed.

The majority of my questions to the student participants related to the GRS program, the way it differed from other forms of education they have received, and how the education process had impacted their lives. I focused on their interaction with the GRS curriculum, and how they had internalized not only the information given by GRS, but also the process by which they were educated (see Appendix 7). The interview questions for the student participants began by exploring their feelings about soccer and other sports in order to look into the efficacy of using soccer as a tool for education, as well as break the ice with a topic of high interest. While only 51.5% of students stated that they played soccer seriously in a league or with friends, 90.9% of them stated that they did, in fact, like the game. Once on the topic of soccer, I asked each student what their thoughts were on the World Cup being held in South Africa in 2010, and their answers ranged from being happy, proud, excited and inspired. Only one student stated that they were worried about the World Cup in South Africa due to the fact that they thought their country might lose all of their games.

After moving from general soccer questions regarding each student's like or dislike for the game, I began asking how the students felt about learning through soccer and games. I began to ask about how the GRS style of education compared to any prior education (namely formal school education) the students had received. These questions were aimed at exploring the educational methodologies of GRS and the way in which their emphasis on dialogue realistically differed from how more traditional forms of education are delivered. Thirty out of the 33 students stated that overall they preferred the GRS style of teaching over their school education for reasons that will be further discussed throughout this thesis. The questions then moved toward the specificities of the

GRS program, namely how well the students could relate to the coaches, how comfortable the students felt discussing personal issues within the GRS interventions, and whether the students thought that the program really listened to what they had to say. Overall, 100% of the students stated that they felt that the coaches could relate to them, and also understand them. While about 12% of students stated that they were hesitant to speak freely about personal or sensitive issues during the GRS interventions, the rest of the 88% of students stated they were comfortable doing so. Thirty-two out of the 33 students said they felt comfortable discussing personal or sensitive issues outside of the GRS sessions with the coaches. All of the 33 student participants stated that they definitely believed that GRS really listened to what they had to say about a variety of issues regarding HIV and AIDS.

The student questions then moved to a discussion about prior HIV and AIDS education. Before the GRS interventions, only 63.6% of students had received education relating to HIV and AIDS, most of which had only been a small amount through school or community programs. In order to explore the way in which information was shared and diffused after the GRS program, I asked each student if they had ever discussed the information they learned from GRS with anyone. All of the 33 students stated that after going through the GRS program, they felt more comfortable and better equipped with proper information to speak to others about HIV and AIDS. Nineteen out of the 33 students replicated the GRS games with their friends/family/fellow community members in order to initiate a discussion about HIV and AIDS. Overall, each of the 33 students stated that they had learned a lot from GRS and felt happy, powerful, proud, inspired and

privileged to know more information about HIV and AIDS and to be able to pass that information on to others.

Each of the four coaches that had agreed and consented to taking part in my research were interviewed, while only four of the five full-time staff were interviewed due to timing constraints. Of the coaches, two were female and two were male and all had been working with GRS for at least ten months. Of the staff members who were interviewed, one was female and three were male. The staff members interviewed included the PE Project co-ordinator (who was also my research assistant), a Master Coach, the Research and Advocacy Director, and the Training and Curriculum Manager. The data from the staff and coach interviews was not compiled into chart form due to the fact that I was not looking for trends throughout their experiences, but rather qualitative information regarding their overall experiences with, and views on, GRS. The majority of the results from the coach and staff interviews will be discussed throughout the appropriate chapters.

The coach and staff questions were geared toward a better understanding of how they interpreted their role in the educational process with GRS, and how they had seen the program develop throughout their involvement (see Appendix 8). I began the coach and staff interviews by discussing soccer, more generally through their thoughts on South Africa hosting the world cup, to more specifically about their take on soccer's role as a tool for education. This allowed insight into their perception of the efficacy of soccer as a tool for education. I then began to discuss some generalities of the GRS program, such as what, in their opinion, was the best part of the program, and how the old curriculum differed from the new curriculum. This allowed me to form an overall impression of how

the coaches and staff viewed GRS, and their thoughts on the progress of the program. From there, my questions became geared toward the roles that they saw themselves playing in the delivery of the program in order to explore the ways in which the "teacher/student" relationship differed between school-based learning and the GRS program, and-whether the students' voices truly were valued in the GRS educational process. This question was more relevant to the coaches as they were directly involved with the students, whereby other staff members were often behind the scenes of curriculum development. Both the staff and coaches play a role in how the GRS program is delivered, and thus both groups' answers were pertinent to discerning how the program plays out in reality. I then asked the staff and coaches if they had witnessed any increased HIV and AIDS information sharing amongst the students or within their community after the GRS program had run its course. This allowed some insight into how the information was shared and diffused after it was taught to the students. More specifically for the staff, I discussed more details about the ways in which the curriculum is developed and changed over time, how the coaches are selected and evaluated, and what role the coaches could play in changing the curriculum. This provided insight into the link between the students and the make-up of the program, and the overall maintenance of the GRS curriculum and delivery.

4. Methodology Summary

By conducting both participant observation and interview methodologies, I was able to build a comprehensive understanding of the way in which GRS was delivered in schools in PE, and how the various staff members, coaches, and students felt about the

program. Seeing the program in action was integral to my understanding of the curriculum as well as the way in which the content was delivered. By speaking with the various different people involved with GRS, I was able to gain further insight into the program's efficacy and the impact GRS has had on the PE community.

CHAPTER 4
Top-down Structures in Learning: A Theoretical Overview, Implications, and the HIV and AIDS Context

1. Top-down Learning: A Theoretical Overview of Freire's Banking Model of Education

Whether it is in the form of entertainment, or traditional school-based classes, there are many implications of education modeled through a top-down structure. Entertainment-Education rarely provides the audience with opportunities for participation in the education process. As Singhal (2004) notes, E-E programs can highly benefit from incorporating participatory processes into their strategy to effectively enhance the audience member's sense of self-efficacy and overall positive social change. It is the sense of self-efficacy that will equip audience members with the confidence to implement positive behavioural change in their lives. Furthermore, Bandura (1995) states that enhancing self-efficacy should also be a major goal of formal education in order for students to be able to educate themselves throughout their lifetime. Unfortunately, however, traditional styles of education found within the majority of schools often follow a top-down structure whereby information is transmitted through a one-way flow from the teacher to the students. In his book *Pedagogy of the Oppressed*, Paulo Freire (2007) discusses the concept of what he refers to as the 'banking model' of education and the detriments of this one-way flow of information. Freire (2007) states that the teacher/student relationship reveals the fundamental narrative character of any educational program. Due to the one-sidedness of the teacher/student relationship in the banking model of education, the narrative character projects a sense of ignorance upon the students as their knowledge base and potential contribution to the learning process are

70

ignored. In this style of learning, knowledge is seen as a gift that is given to those who supposedly know nothing (the students) by those who are considered knowledgeable (the teachers). Very little faith is placed in the independent intelligence and consciousness of students within the banking model of education. In this top-down structure, Freire (2007) notes that more often than not, the teacher will 'fill' the students with information that the students are then instructed to memorize rather than understand. The students in turn are seen as depositories to be filled by the teacher whereby the best teachers fill the most and the best students receive the most.

As Freire (2007) states, "Education is suffering from narration sickness" (p. 71). When information is only narrated, it becomes lifeless and disconnected from reality. The content in traditional school-based education follows a top-down creation process, whereby only certain people are in charge of its make-up. Students in the banking model of education then receive only a fragmented view of reality; the reality shaped by course content and the teacher in charge of passing that content along. This subjective content is often presented as the objective truth, offering very little incentive for the students to critically assess what they are learning. Teachers regulate the way in which the world "enters into" the students, and the students receive knowledge as passive entities (Freire, 2007). The students must then adapt to this program content rather than critically assessing, or contributing to what they have learned.

Within the banking model, the student's voice is seldom heard or valued. As Freire (2007) states, the act of dialogue cannot be reduced to the act of one person depositing ideas in another. However, the dialogue that occurs between teachers and students in the banking model of education often plays out as a one-way flow of

information coming from the teacher. True dialogue and the free-flow of information cannot happen when one person believes he or she is the true holder of knowledge, which is often the role the teacher assumes in the banking model of education. The knowledge base and ideas of the students in the banking model are discredited, as they are not given a valued position in classroom dialogue. Freire (2007) states that only dialogue can generate independent thinking, and only authentic education can investigate this way of thinking. Memory rather than experience is what is most highly valued in the banking model of education. This, as Freire (2007) states, achieves neither true knowledge nor true culture in an education system that claims to preserve these two important aspects of our cognitive world.

2. Implications of Paulo Freire's Banking Model of Education and Top-Down Structures of Learning

a. Dehumanization and Missed Potential: Negating the Student Voice and Knowledge Base

As Freire (2007) states, "Human beings are not built in silence, but in word, in work, in action-reflection" (p. 88). The ability to speak and have those words valued should be the right of everyone, not just the privilege of a few. However, in the banking model of education, the one-way flow of information negates the voice and knowledge base of the students. This instills a sense of mistrust toward what the students have to offer. When trust is instilled in a person's thoughts and ideas, it represents real humanism. By ignoring the potential of these thoughts and ideas, the teacher in the banking model of education in a sense de-humanizes the students, which is noted by Freire's (2007) statement: "Apart from inquiry and praxis, individuals cannot be truly

human" (p. 72). Students do not learn to trust their independent thinking capabilities and thus have less confidence in their own knowledge base, which greatly inhibits the development of self-efficacy. There is a sense of false generosity when knowledge is seen as a gift that is given to students with supposedly no knowledge base of their own due to the implications of this style of teaching. The teacher in the banking model of education also misses what can be learned from the students as the top-down learning structure deems their knowledge base as incorrect or unimportant.

b. Information Control, Defining Reality and the Underdevelopment of a Critical Consciousness

Education must consist of communication and the common understanding of reality as a constant 'becoming.' As Freire (2007) states, authentic education investigates the process of thinking and understands reality as a complex system that is constantly being developed and recreated. Intellectual independence and the ability to critically assess reality can only be acquired by a constant and responsible 'conquest,' it cannot be given as a gift (Freire, 2007). The banking model of education rarely encourages such conquests, nor does it consistently foster diverse thoughts or experiences. Only one view of reality is perpetuated as what is "right" which is fed to the students as an objective truth despite its subjective make-up. Thus, students are not taught to question what they learn or add their own views on the way they interpret their own realities. This hinders the students' ability to develop creativity or a critical consciousness, and merely sets the stage for the perpetuation of incestuous knowledge. Students are not taught how to think for themselves in a system that easily molds and controls their minds. This creates a system whereby the educational content is rarely impacted by the students' voices, as

73

they are not valued, nor is their intelligence trusted. Instead, the banking model's educational curriculum and content is only changed or altered through political power. The content of the education process in the banking model becomes presented to students without their input. According to Freire (2007), authentic education is not about one teaching for or about another; authentic education needs to consist of one teaching and learning WITH another in order to hear and value the life experiences and realities of all of those in the educational process in order to gain a more holistic awareness of humanity. This holistic awareness is neither fostered nor pursued through the banking model of education.

The one-way flow of information common to traditional schooling also greatly diminishes the potential power held by each student. In a critique of traditional educational methodologies, Michael Apple (1999) states that education is not a neutral activity, and it is a process that is intricately linked to relations of domination and subordination. Michel Foucault's (1980) concept of power/knowledge furthers the notion of domination and subordination in top-down educational methods. Foucault (1980) states that discourse is saturated in power relations as the ability to control and shape dominant ideologies ultimately defines what is accepted and believed as the truth. As Foucault (1980) notes:

> What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse (p. 119).

To be able to control and shape knowledge is true power (Foucault, 1980). This speaks

to the notion of power as a force which is able to guide truth and knowledge in a society by producing and controlling discourse. This then puts a very real sense of power in the hands of those who control and deliver the educational curriculum. This, in effect, greatly reduces the power held by the students, as they are again seen as passive entities rather than active beings able to shape their own lives and overall reality. Antonio Gramsci (2006) built on this notion by stating that when dominant ideologies are able to perpetuate themselves without being challenged, they become 'common sense.' In an educational sense, Gramsci's (2006) notion of the maintenance of dominant ideologies through 'hegemony' speaks to the difficulties in thinking independently from ideas that come from top-down structures as students are not taught to do so. This furthers the inability to critique what is being taught through a one-way flow of information. This translates into a sense of powerlessness as the students are not taught to foster independent thought or a sense of agency within themselves. Through top-down educational processes, the agency of each student is greatly reduced, as is their belief in their own power to shape and control their own realities.

c. Lack of Independent Thought, Transformative Power, and Dialogue

When only one version of reality is presented as the objective truth, students do not develop the ability to critically assess what they are learning, as there is little incentive or encouragement to do so. The danger in this structure lies in the fact that without the ability to critically assess reality, it becomes difficult to be aware of one's ability to impact upon, or transform that reality, whether it is a transformation aimed at a healthier and more beneficial situation for him or herself, or a transformation aimed at

changing the world. This also greatly inhibits the potential of the students' creative power as they are transformed into receiving objects rather than active and conscious beings. Either way, there is a lack of belief in one's ability to impact reality within the banking model of education due to the fact that students are seen as spectators rather than re-creators of the world. The self-efficacy of the students is greatly undermined in a system that dictates to them what to think rather than allowing them the opportunity to explore and expand their cognitive capabilities. As Freire (2007) notes, there is the assumption of a dichotomy between humans in the world within the banking model of education: humans are seen as existing IN the world rather than WITH the world or WITH others; Humans are spectators rather than re-creators; Humans are not conscious beings, but rather beings with a consciousness to be filled with the reality from the teacher's point of view. Implicit in the banking model of education is the false understanding of students as objects. The outstanding character of the banking model of education is "the sonority of words, not their transforming power" (Freire, 2007, p. 72). In order to transform reality and have an impact on the world, both independent reflection and action must be fostered throughout the education process. This, as Freire (2007) notes, is also the only way that real knowledge emerges – through invention and inquiry rather than complacently listening and memorizing, the latter being what the banking model encourages. The ability to think independently requires self-efficacy and the confidence in one's cognitive capabilities.

Understanding reality as a complex process constantly being shaped by one's own thoughts and actions allows people to understand their ability to impact upon the world. Without being aware of one's own reality, he or she will not be able to make it change.

As Freire (2007) notes, one of the main differences between humans and animals is the human ability to reflect upon one's own actions. This self-reflection allows humans to be able to overcome situations that limit them. Humans can conduct 'limit-acts' that allow us to get over 'limit-situations' (Freire, 2007). A strong sense of self-efficacy is needed in order to conduct the 'limit-acts' necessary to overcome these types of situations. Only humans embody the ability to reflect AND act in order to transform their worlds. Only humans embody this notion of 'praxis' which combines thought/knowledge and action/creativity in applying that knowledge to their lives. In order to do so, however, the ability to think critically and independently must be fostered throughout the education process.

During the educational process, Freire (2007) stresses the importance of teachers challenging their students and presenting content as a problem to be sorted through and solved rather than static information to be absorbed. This initiates a participatory/dialogical learning structure whereby students are able to come up with their own answers as an independent rather than controlled process. A major component missing from the banking model of education is the act of dialogue. Freire (2007) states that, "Without dialogue there is no true communication, and without communication there can be no true education" (p. 92-93). Freire (2007) stresses the importance of dialoguing with people rather than simply telling them what to do or how to think without their input in order to foster independent thought. It is only through critical dialogue and reflection that learning can turn into independent thought and thus independent action by the students. Dialogue is also the way in which people achieve significance as human beings – human existence is nourished through true thought and communication that can

then turn into action. Freire (2007) posits dialogue as one of the ways in which people are able to achieve significance as human beings due to the fact that it is through the speaking of words that one creates and transforms the world. These Freirean perspectives resonate with the philosophy underpinning GRS. Soccer should be read as a communicative praxis where dialogue (the act of sharing one football) is essential for effective teamwork.

Within dialogue, there must be the common task of learning and acting rather than the one-way flow of information common to the banking model of education. An element of humility must be present in the act of dialogue as the shaping and transforming of the world cannot be done in arrogance, as is often the case in the banking model of education and other top-down educational methodologies. Dialogue must be a shared experience of people attempting to learn more than they already know, which includes not only the growth of the student's knowledge base, but also of the teacher's. In the banking model of education, this shared learning experience cannot exist due to the fact that one (the teacher) is told to be closed to the other's (the student's) ideas. By ignoring the potential knowledge base of the students, the teachers are often unable to learn from them in the banking model of education. Freire (2007) notes the necessity of faith and trust in people's ability to create and transform the world in the act of dialogue. Freire (2007) states that, "Without this faith in people, dialogue is a farce which inevitably degenerates into paternalistic manipulation" (p. 91). Dialogue must be a horizontal relationship whereby mutual trust can be established between the dialoguers. When dialogue becomes a one-way flow of information, as is commonly found within the banking model of education, it exists in a realm of domination whereby trust is not established. Another

essential component of dialogue is the engaging in critical thinking, whereby reality is seen as a process/transformation and not merely a static entity. Thus, within proper dialogue, a cycle of critical thinking is generated, whereby it not only fuels the dialogue, but is also an outcome of the process. Students become aware of how to think independently and how to then take their education and apply it to their lives. Students must believe in their independent capabilities in order to carryout behavioural change. In the banking model of education, however, Freire (2007) posits that the students develop a somewhat 'submerged consciousness,' which is unable to realize its independent potential.

3. The HIV and AIDS Context: Medical vs. Social Definitions

While there is certain educational content that requires teaching facts (such as mathematical equations), it is too often that all subjects are taught as objective truths that follow a top-down learning process. When one way of looking at things is deemed more valid or important, other views or realities are negated. When discussing top-down communication strategies within the HIV and AIDS context, the biggest implication lies in the way the discourse on the topic has been created and controlled. The initial discourse that developed on HIV and AIDS was based solely on the medical aspects of the pandemic. This focused the majority of AIDS research, policies and programs on science and medicine, which negated the exploration, understanding, or discussion of the social aspects of HIV and AIDS (Fee & Krieger, 2000). More focus was placed on medical treatments rather than preventative measures aimed at modifying behaviours that led to HIV and AIDS. The impact of this can be seen when Elizabeth Fee and Nancy

Krieger (2000) discuss a study done in the States in 1991, in which "more than 80% of a national sample of primary care physicians – those who might be expected to be on the front lines of patient education – said they lacked information about AIDS" (p. 20). Not only was prevention disregarded when the discourse around HIV and AIDS was found mainly in the hands of the medical world, but people living with HIV and AIDS had very little resources to cope with aspects such as the social stigma attached to having HIV and AIDS, which sometimes was more damaging than the medical aspects of the disease. The medical facts about the disease are indeed vital to discuss on a broad spectrum; however, the social aspects and preventative measures had been ignored for far too long. The legitimizing of scientific knowledge proves damaging when the social aspect and the voices of those suffering with the disease on a social level are disregarded and given little value.

4. Conclusion

Top-down educational and development methodologies have many detrimental implications. It is not just the information being taught, but the style of teaching that can either inhibit or instill the tools necessary for learning aimed at behavioural change. Ignoring the voice of audiences and students alike impedes the advancement of their independent and critical cognitive capabilities. By seeing education as a process whereby the learners are depositories of information rather than independent minds, a sense of trust is lost in the learners' capabilities. It then becomes more difficult for a sense of self-efficacy to develop within the learners, thus inhibiting one of the most important factors of behavioural change.

CHAPTER 5
Participatory/Dialogical[13] Learning: Paulo Freire and Grassroot Soccer

1. Participatory Learning and Empowerment: Moving Beyond the Banking Model of Education

As Freire (2007) notes, one of the main differences between humans and animals is the human ability to reflect upon one's own actions. This self reflection allows humans to be able to overcome situations that limit their potential in many capacities, and thus their overall livelihoods. Humans can, however, conduct 'limit-acts' that allow them to get over 'limit-situations' (Freire, 2007). Freire (2007) notes the importance for students to develop what he refers to as 'conscientização,' which is the "process of learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 35). A strong sense of self-efficacy is needed in order to become aware of the oppressive and detrimental elements in one's life and to conduct the 'limit-acts' necessary to overcome these types of situations. The more a person believes in her ability to create or affect positive change in her life, the more likely that person will be to take the necessary action due to an increased sense of personal agency. Only humans embody the ability to reflect AND act upon those reflections in order to transform their worlds. Only humans embody this notion of 'praxis,' which combines thought/knowledge and action/creativity – the tools necessary for students to apply what they have learned to their own realities. The importance of conscientização lies in the fact that a person must be aware of his own limit-situations in order to transform them. Freire (2007) discusses the notion of an 'untested feasibility' that lies in one's consciousness.

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[13] The words 'participatory' and 'dialogical' will be used interchangeably throughout this thesis.

This untested-feasibility lies hidden beyond many limit-situations, causing one's consciousness to believe that getting beyond these limit-situations is unattainable. A sense of self-efficacy is necessary to be able to move beyond the limit-situations in one's mind. Furthermore, this untested-feasibility is realized through testing action, where praxis leads to the development of new knowledge; knowledge applicable to conducting limit-acts in order to get past limit-situations in life. To be aware of one's own limit situations in order to be able to transform them, however, the ability to think confidently, critically and independently must be fostered throughout the education process. This educational methodology is essential for behavioural change as students become more able to perceive, and believe in their abilities to have a positive impact on situations that occur in their lives. As discussed throughout the previous chapter, the banking model of education does not provide the necessary environment for students to develop critical and independent thought. What Freire (2007) posits as the resolution to the implications of the banking model of education is what he refers to as 'participatory,' 'dialogical' or 'problem-posing'[14] education.

a. Acknowledging and Trusting the Student Knowledge Base: Real Humanism

An important aspect of the participatory style of learning is the sense of trust and value that is established in the student's voice and knowledge base. While the banking model of learning teaches students knowledge deemed as objective truth, problem-posing education enables an element of inquiry throughout the learning process whereby perceptions of situations are discussed as problems to be solved or worked through via

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[14] The terms 'participatory education,' 'dialogical education,' and 'problem-posing education' will be used interchangeably throughout this thesis.

discussion as opposed to facts that are to be accepted at face value. As Freire (2007) notes, "Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects" (p. 85). The dialogical style of education not only salvages the humanistic qualities of the students by acknowledging and listening to their thoughts, but it ensures that the students are engaging in the process of inquiry in order to foster their ability to critically assess reality, thus fostering the first steps of conscientização within the students. By trusting the students' ability to work through situations and think independently about what they are being taught, learning is seen as an ongoing activity whereby teachers are partners with students in the learning process. This is important not only in regards to how the teachers see their students, but also how the students see themselves. Being able to better develop one's independent and critical thinking, the students are better able to place confidence and trust in their own capabilities. Not only are they learning essential knowledge, but also the tools necessary to turn that knowledge into action.

   b. Acknowledging Diverse Contextual Realities and the Ability to Shape Life

As Freire (2007) states, "Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge" (p. 81). Through the teaching of content as information to be worked through in problem-posing education, students are able to develop their ability to think more critically and independently about the content they are learning, and then apply this thought process to other situations in their lives. The

student's response to the challenge of learning through inquiry evokes new challenges, followed by new ways of understanding her world. Freire (2007) states that knowledge emerges only through constant invention, re-invention and perusing the process of inquiry. In problem-posing education, students begin to develop their power to perceive critically the way they exist in the world, and thus come to see the world not as static, but as a reality in progress. Freire (2007) not only stresses the importance of reflecting upon conditions of one's existence, but also the importance of acknowledging that every perception of something is shaped by background intuitions and experiences, and that reality is a subjective and ongoing entity. As Freire (2007) states, "One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding" (p. 95). Without understanding the conditions in which peoples' realities are formed, education cannot be effective. While the banking model of education embodies the notion of there being one objective reality, dialogical learning encourages students to discuss and reflect upon their own lives and the potentially diverse conditions in which they live. It is only this authentic reflection that considers neither humans nor the world as separate entities in reality, but as components of a larger and connected social dynamic (Freire, 2007). Acknowledging reality as an ongoing and subjective process shaped by different contexts, students are able to understand and develop their ability to shape that reality along with the confidence to do so.

By listening to, and considering the realities of the students, educational content can be made more applicable to their lives. An important aspect of problem-posing

education lies in its focus on developing content somewhat WITH the students rather than simply creating the content FOR them without consideration of their input or knowledge base (Freire, 2007). This creates a situation whereby students are more able to address pertinent issues to their own realties, while understanding their ability to impact upon different situations in their lives. Freire (2007) states that students are more apt to engage in personal expression of their thoughts in discussions of situations in which students can recognize themselves. Authentic education must investigate the process of thinking and the fact that one's view of the world reflects his own situation, thus making the student view of the world highly important to the process of self-reflection and personal transformation. Both teachers and students will have their own view of the world mediated by their experiences; however, it is important not to base program content on only one of these views, which is what happens within the banking model of education. Freire (2007) stresses the importance of investigating TOTAL reality in order to better understand the historical-cultural context and to be able to apply the knowledge learnt to every-day life. As teachers, there is undoubtedly the task of adding fundamental subjects and information to the educational process that students do not address by discussing their own realities; however, they must foster the process of the students thinking for themselves. The students gain a feeling of being masters of their thinking by discussing their own views of the world. This, then, ties into Foucault's (1980) notion of power/knowledge whereby an element of power is reestablished in the students through their ability to shape the content they are being taught. The students are able to control and shape what is ultimately defined and accepted as the truth by adding their thoughts and insights to the learning process. Through problem-posing education, there is less of

what Gramsci (2006) discussed as a hegemonic control of information. There is more opportunity to think critically and independently from what is being taught, rather than accepting information without question, as in the banking model of education. An increased sense of power enhances the self-efficacy of each student, and her belief in her abilities to act on the knowledge she has learned by applying it to her everyday life.

c. Dialogue and the Development of Critical and Independent Thinking and Action

One of the most important aspects of problem-posing, participatory, or dialogical learning is the emphasis on horizontal dialogue and discussion rather than top-down information transmission found within the banking model of education. As Freire (2007) states, "Without dialogue there is no communication, and without communication there can be no true education" (p. 92-93). It is only through dialogue that the process of critical thinking can be developed and maintained. Engaging in dialogue not only allows the students a voice in their learning process while better understanding their thoughts and views on reality, but as Freire (2007) stresses, it is an essential component of praxis; an essential component in taking education and reflection and turning them into action. It is only authentic reflection fostered through discussion that leads to action. Thinking independently and critically about content through the dialogical learning process, students are able to understand their ability to shape and impact upon their own realities rather than seeing reality as a fixed entity that they are unable to affect. The importance of praxis lies in the fact that both reflection and action upon the world are necessary in order to be able to transform different situations in one's life. This is how 'limit-situations' are overcome – by the reflection upon them through the process of discussion,

and the understanding and eventual belief in one's power to impact upon that situation. Both reflection and action are fostered through dialogical learning.

Through dialogical learning, there is a reconciliation of the relationship between teachers and students. Both must be teachers AND students, and not just one or the other as in the banking model of education. Freire (2007) states that education must be a co-intentional pursuit whereby both students and teachers work to create and re-create the knowledge base of themselves and of others. The consciousness of both teachers and students must be expressed throughout the learning process rather than simply expressing the knowledge base of those in power of content formation. A dialogical relationship between students and the teacher cannot happen within top-down learning found in the banking model of education. Through an emphasis on dialogue, a new system emerges whereby there are student-teachers (formally the students) and a teacher-student (formally the teacher) and both are jointly responsible for a process in which everyone grows. With an emphasis on horizontal dialogue between student-teachers and the teacher-student, the vertical patterns characteristic of the top-down information transmission in the banking model of education are broken. Both are integral components to the learning process. While there is an important role for the teacher to ensure they are discussing important information that may not have been addressed by the students, they must always be cognitive rather than simply being narrative throughout the learning process (Freire, 2007). As students express their own considerations relating to the material being taught through the process of dialogue, the teacher must reconsider his earlier considerations of the content. The participatory, problem-posing or dialogical educator must constantly reform her reflections in the reflection of the students in order

to foster a system whereby the students become critical co-investigators in dialogue with the teacher throughout the learning process. Through dialogical education, learning is seen as an ongoing activity whereby both the teachers and students are able to express themselves and gain a better understanding of their own realities and the impact they can have upon them. This process initiates the realization of the potential for change each student embodies; it builds human potential. "Human beings are not built in silence, but in word, in work, in action-reflection" (Freire, 2007, p. 88).

The dialogical nature of this style of learning begins with what Freire (2007) refers to as an investigation of 'generative thematics,' or a 'thematic investigation.' One of the most important aspects of dialogue in the learning process is the focus on delving more deeply into the students' realities, thus making the education process more applicable to their lives. Freire (2007) describes a generative theme as a word or phrase that is often used to initiate the dialogical learning process. The teacher is often responsible for bringing up a word/theme that is relevant to the lives of the students, which the students are then encouraged to discuss in regards to how it impacts upon their lives and their communities. Freire (2007) refers to these themes as 'generative' due to their ability to evolve into new themes throughout the process of dialogue and discovery. These themes also delve into what Freire (2007) refers to as the student's 'thematic universe,' which represents significant dimensions of the student's contextual realities. The task of the dialogical teacher then becomes to 're-present' the thematic universe to the students not as a lecture, but as a problem to be worked through in order for the students to be able to critique their reality and identify the things to be solved in their universe. Through the discussion centred on these 'generative themes,' the students are

able to gain a sense of ownership over their thoughts and their realities while also realizing their potential to transform certain situations in their lives. The active investigation of these 'generative thematics' enables the student's critical awareness of his reality while enhancing his sense of self-awareness. Discussions of these generative themes aid in the 'decoding' of situations, which Freire (2007) explains as the critical analysis of a 'coded' or a seemingly objective reality. As Freire (2007) states, "In all the stages of decoding, people exteriorize their view of the world" (p. 106). This process broadens the student's perspective of her current realities and aids the development of new knowledge and intellectual patterns that will allow her to transform her 'untested feasibility' into 'testing action,' thus giving her the power and the tools to impact upon her current situations.

Throughout this 'thematic investigation,' the teacher and the student act as co-investigators of different situations and realities, and the different thoughts and actions upon these realities. A horizontal relationship with mutual trust between the dialoguers is an essential component to dialogical education. In order to create this horizontal relationship, the educators must understand the conditions in which the student's thoughts and language are framed in order to communicate effectively. The co-investigational narrative character of participatory learning creates an environment conducive to the development of conscientização and self-efficacy through mastery experiences whereby students are more apt to be able to overcome the 'limit-situations in their lives.' Mastery experiences occur when an individual's acquisition of the cognitive, behavioural and self-regulatory tools necessary for making positive life choices develop through his own successes and failures (Bandura, 1995; 2004). Participatory learning creates an

environment whereby students are able to think independently and develop the healthiest thinking patterns through their own cognitive abilities. It is only through this process of dialogue that critical thinking can be fostered not only as a means to the learning process, but as a long-lasting end that the students will be able to carry with them throughout their lives. True dialogue, and thus true education, enables a way of thinking that sees reality as a process and not a static entity; a way of thinking that does not separate itself from action. By instilling ideas of confidence, critique and action as part of the educational process, revolutionary thoughts and behavioural and social change become more likely to develop over time. Gramsci emphasized the importance of a long-term strategy to bring about social change by critiquing and acting in small steps each day to the point where the process becomes a regular practice (Butko, 2006). Through dialogical learning, pedagogy is used as an instrument to encourage independent and critical thought that leads to action and affect upon reality.

GRS taps into the innate interactive qualities of sport in order to deliver a truly participatory educational program whereby students are an integral component of the learning process, rather than simply being receivers of information as found in many top-down or 'banking' models of education. Through participatory learning, GRS students are able to have their voice heard, inquire and discuss any issue they may face, work through issues in their lives through their own thought-processes, perceive critically the way they exist, and understand the ways they, as individuals and also as a collective, can impact upon their lives. The GRS educational methodology provides students with vital information about HIV and AIDS and the confidence and skills to be able to implement healthy life choices. By developing independent and critical thinking, GRS students are

better able to apply the information they have learned to a variety of different situations they may face, thus being able to turn knowledge into action. Students become masters of their own thinking and masters of their own lives through the participatory learning structure implemented by GRS.

2. Participatory Learning and the Methodology of Grassroot Soccer

With a focus on providing vital HIV and AIDS information along with guidance for making healthy life choices, Grassroot Soccer takes a unique approach to behaviour-changing education. While undergoing a curriculum change toward more emphasis on 'vital conversations' throughout my research on the organization, GRS has always delivered a highly dialogical style of education that focuses on not only providing youth with essential HIV and AIDS information, but also empowering youth through a style of education that fosters self-efficacy, and critical and independent thought. While traditionally not considered a form of E-E, GRS taps into many theories and principles of the communicative strategy that have rarely been considered in, or applied to the sports world. GRS sessions emulate Habermas' notion of a 'public sphere' as a place where the students can speak freely about important issues in their community, such as HIV and AIDS, and also discuss action that could be taken to combat such issues. Through its educational methodology, GRS makes use of participatory teaching, SLT and the Innovation Diffusion in order to instill self-efficacy and other essential tools in the students in order for them to effectively adopt healthy behaviour choices.

a. Listening to the Students

An essential component of the Grassroot Soccer program is listening to what the students have to say. In both the old Power Child Soccer (PCS) curriculum (GRS, 2008), and the new SKILLZ curriculum (GRS, 2009a), part of the 'Be's' of successful coaching and facilitation is to 'Be an Elephant' due to the fact that elephants have big ears and small mouths. This encourages coaches to first and foremost listen to what the students are saying. The coaches are to facilitate rather than dominate dialogue by asking questions that initiate vital conversations. They must then be able to summarize what is being said and find the answers that come from the students without directly giving the students answers (GRS, 2008; 2009a). As Freire (2007) notes, preventing someone from engaging in the process of inquiry is one of violence. The GRS style of education (as opposed to the banking model of education) allows for material about HIV and AIDS to be presented to students as information to be worked through together as opposed to information being statically transmitted from the teacher to the student. This exemplifies Freire's (2007) notion of problem-posing education and its ability to encourage students to think critically and independently about what is being taught. An example of how this educational methodology is played out through the GRS curriculum is an activity called 'Where Do I Stand.' In this activity, cones with the phrases 'Agree' and 'Disagree' are placed at opposite ends of the room/field (depending on where the game is being played). The coach will read out a fact or myth about HIV and AIDS and the students will then move to one of the cones depending on whether they agree or disagree with the statement, physically representing their answer by standing by the appropriate cones. The students then discuss their reasons for thinking one way or another as a group while the coach listens and facilitates without giving out the correct answer. Once the group has

debated the topic, the coach divulges whether or not the statement about HIV and AIDS is true, and explains why. A similar activity is played in the new SKILLZ curriculum, which is called 'Fact or Nonsense.' The coach will read out statements about HIV and AIDS which then have to be deemed either 'fact' or 'nonsense' by the students. In this activity, however, the students are lined up facing each other and must run to their partner on the other side in order to discuss the statement about HIV and AIDS and why they think it is true or false. The students must then run back to their original spots in order to show they have come to a decision about the statement. The coach then facilitates a group discussion during which the correct answer is divulged.

Not only does the GRS soccer methodology foster a more humanizing style of education than the banking model by focusing more on what the students have to say, but the program also benefits from listening to the knowledge base of the students in order to make the content more applicable to the lives of the participants. In the beginning sessions, GRS conducts a quiz with the students who must indicate the truth of nine statements about HIV and AIDS on a sheet of paper at their own desks. This is predominantly used as a tool to get a good understanding of where the knowledge base of that particular student group lies. This allows the coaches to take into account what the students know and how they think in order to shape the content more appropriately to each new group they teach. The coaches are encouraged to use the curriculum as a guide rather than a fixed program in order to account for different contexts (GRS, 2009a). Throughout a three-day 'Training of Coaches' (TOC) I observed during my research, I was told about an occasion where a specific key message did not seem to be getting through to different groups of students (Personal Field Research, April 2009, Port

Elizabeth). In this particular case, a statistic on HIV prevalence among adults did not seem to impact on the students as it was harder for them to relate to adult circumstances. After identifying this case through discussion with the students and through discussion amongst the coaches at one of their weekly meetings, a new statistic was used that referred to the amount of funerals that took place due to AIDS related deaths which held a much higher impact on the students. By listening to, and understanding how the students think, the coaches are able to not only instill trust in the student knowledge base, but can use the student's knowledge base as a tool to better shape the program they are delivering.

Through activities such as 'Where Do I Stand,' GRS is able to present information to students as something to be worked through, rather than as static information to be absorbed without question. The students are able to develop within themselves a process of inquiry that allows them to think independently and critically about what they are learning. By 'Being an Elephant' and truly valuing what the students have to say, the content becomes more relevant and applicable to the lives of the program participants. This adds the humanistic qualities to the learning process that Freire (2007) noted were lacking in the banking model of education, and is essential for effective education. In order to establish and maintain a humanistic rather than dominating structure, opportunities to speak, and trust in the knowledge base of what is being said by the students is necessary. This begins the process of shared discourse rather than following a top-down line of communication. Habermas' (1984) notion of an 'ideal speech' situation is created in GRS sessions whereby participants feel free, and are given the opportunity to bring up any topic and speak their mind. The GRS methodology

instills a level of trust in the students whereby the teachers see value in their knowledge base rather than seeing them as empty receptacles in which information is to be deposited. The students then internalize this trust as confidence in their own cognitive capabilities which enhances their sense of self-efficacy.

Not only by seeing the program in action, but also through personal interviews, many benefits of the GRS participatory style of education came to light. In fact, 100% of my interview subjects stated that they truly felt that the GRS program really listened to what they had to say (See Appendix 5). One student stated: "I feel that I can speak the things that are in my heart," when asked if he felt comfortable speaking in the GRS sessions and whether he felt the program really listened to what he had to say (Personal Interview P2, April 2009, Port Elizabeth). Many students that were interviewed stated that there was more opportunity to speak throughout the GRS sessions than in school due to the way in which the coaches facilitated the dialogue without imposing strict guidelines and power structures. When asked how the GRS program compared to the school style of education, one student stated "When I'm in class I don't feel the same way as when I'm in GRS...I feel too small to talk about those things [HIV and AIDS related topics] with the big people in school" (Personal Interview P26, April 2009, Port Elizabeth). Regarding the GRS sessions, another student stated, "If you said something that was wrong, they [the coaches] would give you another chance and not shout at you – they would help you get to the right answer" (Personal Interview P9, April 2009, Port Elizabeth). This exemplifies how information is taught as something to be worked through rather than simply feeding information to the students. When asked if the coaches really listen to what the students are saying, one interviewee responded, "Yes,

and then they apply their knowledge to your situation" (Personal Interview P4, April 2009, Port Elizabeth). When asked why she felt the GRS program listened to what she had to say, another participant stated, "Because sometimes they want explanations from us about how we feel about GRS, and also what do you want them [the coaches and program] to change" (Personal Interview P36, April 2009, Port Elizabeth). This exemplifies the way in which students are able to speak their minds while having their words thought about and considered by the coaches. This value placed on the knowledge of the students is emulated through a quote from a GRS staff member, and former coach, when he said, "I've learned [from the students] that as much as you might be old, sometimes you might not have all the answers" (Personal Interview S2, April 2009, Port Elizabeth). Another GRS staff member and also a former coach, stated,

> With GRS, you don't only get to be taught, at the same time you get to talk
>
> such that people get to learn from you, so I mean, the participants also get
>
> to express themselves…rather than just sitting and being passive (Personal
>
> Interview S1, April 2009, Port Elizabeth).

The GRS program truly listens to, and appreciates what the students have to say.

b. Understanding the Student Realities

By valuing the voices of the students and truly listening to what they have to say, GRS is able to get to a deeper level of understanding and education with their participants. By 'Being an elephant,' the students are able to express more of their thoughts and feelings while the coaches listen and facilitate the discussion. In addition, by presenting information to the students as a problem to be worked through, the students

are able to think more deeply about what they are being taught and how it relates to their lives. This process is essential for education aimed at behavioural change due to the fact that it delves deeper into the lived realities of the students, and enables the students to think about the ways in which they can apply the information they have learned to their own lives. Unlike the banking model of education's presentation of reality as one objective truth, GRS understands the importance of context, and acknowledges that reality is a process shaped by several different factors in the lives of the students. One way in which GRS is able to get to the root of many issues behind risky behaviour amongst youth that can lead to HIV and AIDS is by searching for the 'bottom story.' In a GRS session, the 'top story' would be a key message like 'always wear a condom.' However, this message will only go so far without getting to the bottom of why it is not happening. The bottom, or root of the story is WHY condoms are not being used, which relates to social beliefs and activities in the community. When interviewing one GRS staff member, he stated:

> The idea is that it [the curriculum] becomes tailored to each group of kids. So, you know, if kids already know about condoms, if you have an hour with kids don't just spend time saying "condoms prevent HIV." Spend time actually discussing what we call the 'bottom story.' Get to what keeps us from using condoms, you know, what are the challenges to using condoms consistently. Within a relationship, if a girl is dating an older guy that doesn't want to use condoms, you know, those are the conversations that need to happen. Quite frankly, my guess is they're probably not happening in schools where it's just a teacher with a book in front of them

talking about the biology of HIV (Personal Interview S4, April 2009, Port Elizabeth).

The way to get to these 'bottom stories' is by listening to the students and encouraging them to speak freely about their lives through dialogue. This relates to the importance that Freire (2007) places on dialogue as true communication and education. Through true communication found in dialogical learning, a deep understanding of the participants' context (their lives, realities and beliefs) is enhanced. As the previously mentioned student stated, the coaches listen and then apply their knowledge to "YOUR" situation (Personal Interview P4, April 2009, Port Elizabeth), which exemplifies the GRS program's recognition of diverse students contexts rather than seeing one fixed reality. Furthering this point, Freire (2007) states, "authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication" (p. 77). There are a lot of myths about HIV and AIDS that are socially constructed and widely believed across South Africa. Throughout the duration of Thabo Mbeki's presidency from 1999 to 2008, myths about the pandemic were only exacerbated by his public belief that it was ARV treatments that caused AIDS, and not HIV (Burkett, 2005). These myths were common to many AIDS denialists, whom of which also believed that a virus (such as HIV) could not cause a disease (such as AIDS), that ARV treatments were not safe or effective, and that there was no HIV or AIDS epidemic in South Africa. President Mbeki spoke publically about his beliefs and often funded and encouraged many AIDS denialists, creating a bureaucratic and social denialism of the very real pandemic in the country (Burkett, 2005). Furthermore, current President Jacob Zuma believed that washing one's genitals after unprotected sex would inhibit the contraction

of HIV. When the president of a country believes these myths, it is not hard to understand how and why false information about HIV and AIDS can become normalized throughout a country. These myths are important to know and discuss in order to move past them. With HIV and AIDS information, there are a lot of facts that are not socially constructed, such as how the disease is transmitted and how to best prevent contraction of the disease; however, it is the way in which this information is taught that is important. The student is just as valuable a source of information as the coach in the sense that talking with the kids and learning their social beliefs will give deeper understanding into their realities and how they can best combat the disease in their context. It is through dialogue that the coaches can learn about the true realities of the students and then provide information and education that can be properly applied to make an impact. In this sense, the coaches are learning from the participants while the participants are learning from the coaches – both of which have the opportunity to have their voices heard.

Understanding the diversity in the lived realities of those in receipt of education is of the utmost importance for effectively tailoring what is being taught to the direct needs of the participants. As Freire (2007) notes, authentic thinking and education considers neither abstract man, nor the world without people. True thinking and reflection upon the world sees people in their relations with the world; it sees people in the context of their realities. Through GRS's emphasis on understanding the context in which the students live by understanding the 'bottom story,' they are able to shape the educational content WITH the student's input rather than simply creating the curriculum FOR the students, void of any consideration of their realities (as is often the case within the banking model of education). This importance on understanding the realities of the students is also

emphasized in both the PCS and SKILLZ coaching guides. One of the PCS's (GRS, 2008) '14 Be's of Successful Facilitation' is to 'Be Neutral,' whereby coaches are instructed to allow the students to share their values freely while being careful not to impose their religious, cultural or familial values upon the students. In the SKILLZ (GRS, 2009a) curriculum, one of the '11 Be's of SKILLZ Coaching' is to 'Be Aware.' This guideline encourages coaches to understand the background of the students, as well as the issues that they face, while also ensuring that all the students have the opportunity to participate in the discussions. During my interviews with the GRS students, I asked them how their experiences with GRS differed from their school experience. All of the participants stated that there was more opportunity to talk and have their voices heard with GRS, due to a variety of reasons, such as having a more comfortable speaking environment, having teachers (coaches) that listened intently to what they said, and also having coaches who encouraged them to speak not only about what was on their minds, but to also open up about controversial or sensitive issues such as HIV and AIDS (Personal Interviews, April 2009, Port Elizabeth). One student explained that the GRS sessions and coaches made her feel happy because she was able to talk openly about things she had not been able to talk about before (Personal Interview P24, April 2009, Port Elizabeth). When asked how the GRS style of teaching differed from the education received in class, one student stated:

> You see, here at school, we can't tell the teachers about our feelings, but at GRS, you can tell them about your feelings...I won't tell my teacher things because I feel embarrassed, but...I feel comfortable when I speak to GRS (Personal Interview P28, April 2009, Port Elizabeth).

Another student stated that the reason he felt more comfortable speaking in GRS sessions was because the coaches never judged him (Personal Interview P30, April 2009, Port Elizabeth). When asked about speaking in the GRS sessions, 87.8% of the students stated that they were comfortable enough to speak openly about topics covered in the program (See Appendix 5). While there were still a few students who felt hesitant to open up about personal issues in the GRS sessions, all of the students agreed that GRS provided an environment more conducive to speaking their minds than in school, thus emulating Habermas' (1984) ideal speech situation where both coaches and students are able to participate in the communication and learning process.

Placing importance on context also emphasizes that realities are not fixed and can be molded through thoughts and actions. The first step to realizing one's potential to shape her reality is to foster independent and critical thinking throughout the whole educational process. By encouraging students to work through information being taught, the skill of independent and critical thinking as well as a sense of self-efficacy through mastery experiences are developed and can be carried through to many other facets of life, bringing with it the ability to shape one's world. One game I was able to see at a GRS holiday camp was called 'Choices,' which was designed to exercise the students' minds to think for themselves and make their own decisions. The game begins by making small/minor choices, such as your favourite drink flavour, favourite colour, or favourite soccer team. The coach will call out a topic (favourite drink, colour, etc) and the students then run around calling out their choice and getting into groups based on who has made the same choices. As the game goes on, the choices start to focus on issues of HIV and AIDS. For example, a statistic about HIV or AIDS would be called out and the students

would have to choose which number they thought fit into the statistic. An example of a statistic used would be how many people in South Africa have HIV and AIDS. The students would then decide a number and get into groups depending on who had chosen the same number. A discussion known as the 'team talk' then followed as to why the students made the choice they did, and what the correct answer to the HIV and AIDS statistic would be. Team talks occurred after each game or activity in the GRS sessions in order to give the students a chance to discuss their views, ask questions, and gain more information about HIV and AIDS from the coaches. The game 'Choices' not only gives good information about HIV and AIDS, but it gets the GRS participants to think for themselves and go through the process of making their own choices without being told the information right away. This is how self-efficacy through the development and better understanding of one's own cognitive capabilities develops. When discussing the curriculum, one GRS coach stated: "It makes [the students] think on their own. They are the ones who are coming up with their own issues and their own opinions" (Personal Interview C3, April 2009, Port Elizabeth). HIV and AIDS facts and behavioural information will only go so far if the students are not trained to think on their own and make their own choices. This style of dialogical learning not only informs the students of important information about HIV and AIDS, but it enables the students to be able to put that information to use in their lives outside the classroom by encouraging them to think independently.

While the information being taught about HIV and AIDS is a vital component in fighting the pandemic, much of GRS's virtue lies in its ability to empower youth to effectively use the information to make better life choices. This empowerment comes

from the dialogical teaching style that fosters self-efficacy, independent and critical thinking, and reflection upon reality. This enables students to rely on their own knowledge base and their own skills to avoid risky behaviours that could potentially lead to HIV and AIDS. While watching a TOC session during my field research, the head coach discussed research GRS had done in Zimbabwe two to five years after the curriculum had run its course (Personal Field Research, April 2009, Port Elizabeth). In this study, GRS found that graduates from the program were less likely to engage in risky sexual behaviour (many became sexually active later in life, or had fewer sexual partners) than non GRS participants, mainly due to the relationships they had formed with the coaches (which will be addressed in more detail below), and an increased belief in their ability to avoid HIV. This increased belief in one's ability is fostered through dialogical learning that enables students to become masters of their own thoughts; masters of their own realities. A sense of self-efficacy through mastery experiences is fostered through dialogical learning which is often disregarded within the banking model of education as students are not as able to develop their own cognitive capabilities (Bandura, 1995; 2004; Freire, 2007). GRS creates an environment whereby students are able to think independently and develop the healthiest thinking patterns through their own cognitive abilities. Empowering students through HIV and AIDS information, while also building their confidence and self-efficacy, is fostered not only as a means to delivering the program, but also as an end goal as students are able to carry these skills onward in their lives.

Students are taught important information while also learning their own strengths and abilities to make the right life choices. This is emphasized through activities such as

'Praise Circles' that occur at the end of various GRS sessions. The point of the praise circles is for students to stand up in front of the class in pairs and congratulate someone by letting them know the things they did well and acknowledge their accomplishments. This enhances self-efficacy through social persuasion due to the fact that if a person is persuaded verbally to believe that he has what it takes to master certain activities, then that person is more likely to mobilize and sustain greater efforts rather than dwelling on any self-doubt (Bandura, 1995; 2004). This also enhances self-efficacy through a positive psychological and emotional state which has an impact on the students' perceived capabilities. A positive mood and self-image will enhance an individual's self-efficacy (Bandura, 1995; 2004). Knowing one's strengths helps build the confidence GRS students need to be able to use the HIV and AIDS information in the face of pressure to participate in risky behaviour that could lead to the contraction of the disease. When asked how the students felt about themselves now that they knew more information about HIV and AIDS, one student stated: "I feel proud of myself...I feel very good because I can make decisions now that the first time [around] I couldn't do, but now it's much better" (Personal Interview P36, April 2009, Port Elizabeth). Another student stated that the GRS program made him feel powerful as he could now make better decisions for his health and also pass the information on to other people (Personal Interview P32, April 2009, Port Elizabeth). Yet another student stated that he felt "so good because now I can take care of myself" (Personal Interview P22, April 2009, Port Elizabeth). Taking care of oneself not only relates to the information learned, but, as one student stated, "I've learned that you must make your own decisions" (Personal Interview P15, April 2009, Port Elizabeth). When asked how she felt after the GRS program, another student stated,

"I feel like I can cope better with challenges" (Personal Interview P4, April 2009, Port Elizabeth). Armed with the right information and the right mental capacities and attitudes, GRS students become empowered and positive about their capabilities.

c. Dialogue and Action

An essential component of dialogical education is providing an environment where students are able to speak comfortably and freely. This is especially important when dealing with sensitive issues relating to risky behaviours such as unprotected sex, drug use, etc., that could lead to the contraction of HIV. In order to create this 'safe space' for dialogue in education, the teacher and students must be on the same level. Freire (2007) notes the importance of reconciling the strict vertical teacher-student relationship found within the banking model of education, and maintaining a horizontal relationship based on equal sharing, trust and respect. GRS embodies this principle in both the old and new curriculums through the 'Be's' of successful facilitation and coaching. The PCS (GRS, 2008) curriculum encourages coaches to 'be at the same level as the participants' by being sensitive about certain discussion topics, being aware of the circumstances of the students, and ensuring not to use language/words that the students will not understand. The new SKILLZ (GRS, 2009a) curriculum emphasizes this point by encouraging coaches to 'be a team player' through using language the participants can relate to, and also asking for advice or feedback from both the participants and other coaches on what can be improved in the program. The SKILLZ (GRS, 2009a) coaches are encouraged to also 'be referees' and let the students laugh or giggle when discussing sensitive topics or words like 'penis' or 'vagina,' while ensuring that no one student in

particular is being laughed at in order to maintain a comfortable and safe speaking space. The coaches are instructed to never talk down to the students and are encouraged to be able to laugh with the students while ensuring to keep the dialogue on track and directed toward the key message of the lesson. These coaching guidelines are accentuated through activities often conducted at the beginning or end of GRS sessions. Activities such as the praise circle allow students and coaches to share their thoughts on one another's strengths in order to exemplify mutual respect, while also emphasizing the benefits of knowing one's strengths in order to enhance self-efficacy through social persuasion, resilience, and self-reliance in the fight against HIV and AIDS. Small and fun trust exercises, such as having one person stand in the middle of a circle with his eyes closed while the others in the circle catch him as he falls, break barriers between students and help create an environment of mutual trust.

During the first session of each GRS program, a contract is made up with the words 'Respect, Comfort, Share, Participate' written on a large sheet of paper hung from the classroom wall. Each student and coach must sign the contract in order to participate in the GRS sessions, which again accentuates the program's focus on a mutually trusting and respectful environment between the coaches and the students in order to encourage participation and dialogue from the students. This environment is fostered right through to the very end of the program delivery as each graduation session for the students consists of both students and coaches sharing their thanks and praise for one another. When asked about her schoolteachers, one student stated, "Some [school teachers] are so aggressive and they shout," however, when asked about the GRS coaches, she said, "I feel very comfortable, because, it's like...[the coaches] don't judge you, they hear what

you have to say" (Personal Interview P4, April 2009, Port Elizabeth). Another student stated that the coaches are very caring and they ask the students a lot of questions to find out how HIV and AIDS has affected them personally, which encourages the students to open up and speak their minds (Personal Interview P9, April 2009, Port Elizabeth). There was an overwhelming response from students stating that the coaches were fun and made the students happy, while also being respectful of their thoughts and feelings, creating a strong level of trust between the coaches and students. Many of the students stated that this type of relationship was not the same with teachers in their school classes (Personal Interviews, April 2009, Port Elizabeth). Many students also stated that they could not speak to their parents about sensitive issues such as sex or HIV, but that they felt comfortable talking with the GRS coaches about these same issues (Personal Interviews, April 2009, Port Elizabeth). As mentioned above, 29 out of the 33 (87.8%) students felt comfortable speaking openly in the GRS sessions. Three of the four who said they felt more hesitant to speak in the sessions stated that they felt more comfortable speaking to the coaches one on one about their issues. This brought the percentage of students stating that they felt comfortable to speak with the coaches about anything that was on their minds to 96.9% (See Appendix 5). The one student who said they did not feel comfortable speaking openly in the sessions or with the coaches did say that he knew that the coaches would always support him if need be (Personal Interview P5, April 2009, Port Elizabeth). This exemplifies the type of environment GRS provides in order to encourage the students to speak openly about their thoughts, feelings, and issues.

Freire (2007) notes the importance of understanding the conditions in which people's thoughts and language are framed in order to communicate effectively. Aside

from an emphasis on dialogue, mutual trust, and respect, GRS is able to maintain a deep understanding between the coaches and the students by hiring coaches that are from the areas in which they work. In this sense, the coaches are on the same level as the students and can understand their realities more effectively due to the fact that they grew up in the same conditions. At the beginning of each new GRS program, the coaches are instructed to share what is referred to as the 'Coach's Story.' During this activity, the coaches are instructed to share how HIV and AIDS have impacted upon their lives through a personal story. They are then to discuss how they have taken action against HIV and AIDS while also discussing other ways in which they have bounced back from bad situations in their lives. This activity taps into many theories and strategies used by E-E. For one thing, the coaches are creating a narrative through which the students are able to learn vital messages regarding safe and healthy behaviour that can help deal with the HIV and AIDS pandemic. The coaches also act as social models through which the students are able to learn from and imitate their positive life choices that have helped them deal with the impact of HIV and AIDS in their lives. As previously mentioned, an important aspect of Social Learning Theory is the level of homophily between the social model and those observing and learning from the social model's actions (Bandura, 1995; 2004). This is also a key component in Innovation Diffusion, whereby the greater the similarities between the sender of the innovation (which in this case is HIV and AIDS information) and the receiver, the more likely the innovation will be adopted (Lazarsfeld et al., 1968; Sherry, 2002). As Sherry (2002) states, "Communications in which the sender and receiver are homophilous are more likely to be effective" (p. 215). This is due to the fact that there is a reduction of uncertainty about the messages being taught when the message

sender and receiver have similar experiences and live in similar contexts. As posited by the Innovation Diffusion theory, the reduction of uncertainty is also enhanced in an inter-personal environment where the receiver has the opportunity to, and feels free to ask questions and raise concerns about what they are learning (Lazarsfeld et al., 1968; Sherry, 2002). The coaches create a safe environment that encourages the students to speak their minds and ask questions. Having the program taught by local soccer players and role models, GRS also enables the enhancement of self-efficacy through vicarious experiences. As Bandura (1995; 2004) states, by seeing people exceed in similar situations, an individual increases her belief that she too can succeed in comparable situations. The greater the similarity between the individual and the person/people they are observing, the greater the influence will be on his sense of self-efficacy. The GRS students see and hear the GRS coach's stories about how they have dealt with the impact of HIV and AIDS and are thus more apt to believe in their own ability to deal with the pandemic in a similar fashion.

The goal of the 'Coach's Story' is to exemplify the realities of HIV and AIDS, while also creating a safe and comfortable space for the students to discuss similar stories and issues. The coaches are always encouraged to ask the students to share their stories while making sure everyone (even the quiet students) has a chance to speak. The coaches are taught to listen intently to what is being said, and to make the students the experts. As the SKILLZ (GRS, 2009a) curriculum states, "they [the students] have an area of expertise you will never have" (p. 6), referring to the students as experts of their own lives. This process shows the students that the coaches will be able to understand certain issues they may be facing that they may be hesitant to speak about with other people, due

to the sensitive nature of the topic. This builds strong and meaningful relationships between the coaches and the students as well as exemplifies that the students are in an environment of understanding. In fact, 100% of the students interviewed during my personal research stated that they felt that they could relate to the coaches and that the coaches truly understood them (See Appendix 5). One student stated that she felt good about the coaches because, "They are giving you their time…and they are living [the same things] inside" (Personal Interview P4, April 2009, Port Elizabeth). One student stated that the coaches understand him and make him feel good because "they make things clear and they laugh with you" (Personal Interview P22, April 2009, Port Elizabeth). Another student stated that the coaches "understand our language" (Personal Interview P1, April 2009, Port Elizabeth). Another student furthered this response by stating, "[The coaches] teach us very easily because we understand what they talk to us about because they talk the same 'language' we talk" (Personal Interview P14, April 2009, Port Elizabeth). In these cases, 'language' was not referred to as the same linguistic capabilities, but rather represented the understanding of what the students were saying. One of the GRS coaches stated that it was important to break the teacher/student relationship in order to be on the same level and "allow [the students] to be able to speak their language so that they can feel comfortable to talk [about] any issue they have" (Personal Interview C1, April 2009, Port Elizabeth). This creates an environment whereby students can speak to coaches about sensitive issues that they do not feel comfortable discussing with other people. Freire (2007) stresses the importance of teachers acting as sympathetic observers with an attitude of understanding the thoughts and views of the students. This important component of participatory education is made

easier by delivering the program through coaches who can relate culturally to the students. GRS is able to create a culturally appropriate learning environment by erasing the culturally imperialistic connotations of some top-down educational or development programs. The use of soccer also ensures a culturally appropriate channel of education as it is a universally popular game and played widely throughout many countries in Africa.[15]

By creating a comfortable and respectful environment that is conducive to dialogue, more students are encouraged and enabled to speak freely about their thoughts, views, and experiences with HIV and AIDS. The coaches are encouraged to facilitate rather than dominate the discussion, while also recognizing the need to animate discussion by sometimes playing the devil's advocate or adding in points to keep the dialogue on track. Within both the old and new curriculums, GRS aims to deliver 'key messages' about HIV and AIDS through each session. Each game or activity is geared toward exemplifying key messages. For example, one game incorporated into the GRS sessions is called 'Find the Ball,' where teams have to line up side-by-side facing another team, with each player putting his or her hands behind his or her back. Each team is given a tennis ball which represents HIV, and then passes the ball from teammate to teammate behind their backs ensuring that the other team cannot see their ball. When the coach says stop, the ball will be in only one teammate's hands. The other team then has to guess which person is holding the ball behind his or her back. This exemplifies the key message of not being able to tell who has HIV or AIDS just by looking at someone. Key messages such as this one often resemble Freire's (2007) notion of 'generative themes.' The key messages are similar to generative themes in a sense that they allow for a deeper

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[15] The effectiveness of soccer and its universal appeal is discussed more thoroughly throughout the appropriate chapters of this thesis.

examination into the student's 'thematic universe.' Each key message initiates dialogue surrounding what the students think and feel about the message, and why each message is important. A team talk then ensues, whereby the students and coaches share their views while discussing how the key message is relevant to the lives of the students. This brings forth many aspects of the students' contextual realities, thus getting to many 'bottom stories' of why that key message may or may not be followed. While facilitating the dialogue and ensuring the students are participating in the discussion, the coach then reiterates why the key message is an important aspect in the fight against HIV and AIDS.

These key messages also resemble the generative theme in the sense that they generate other topics or important facets to be discussed, thus delving more deeply into the actual realties, or 'thematic universes', of the students. This is how the coaches act as dialogical teachers – by 're-presenting' the thematic universe to the students, not as a lecture, but as a problem to be worked through in order for the students to be able to critique their reality and identify the things to be solved in their lives. This is how self-efficacy and 'conscientização' are developed; this is how 'limit-situations' are realized, addressed, and eventually overcome. It broadens the horizon of the students' perception and allows them to perceive reality from a different point of view – a view armed with vital information as well as essential confident, critical, and independent thought processes. While breaking down the thematic universe that has been divulged by the students, the coaches will recognize the need to include some fundamental themes, which may not have been directly suggested by the students. This is where the life lessons and vital information about HIV and AIDS are discussed with the students in order for them to know important information regarding how to protect themselves from the pandemic.

In this process, the key message is delivered after the students have had a chance to be involved and active in the learning process as well as being able to hash through different aspects of the key message through their own dialogue, rather than just by being told the key message from a top-down and static source.

The GRS sessions foster independent and critical thought among the students by delivering essential HIV and AIDS information through a participatory teaching process. The development of independent and critical thought is noted by Freire (2007) as an essential component to praxis, whereby words, thoughts and discussions can be transformed into action. By presenting information to the students to be worked through, rather than taken at face value, they have a better understanding of how their individual thoughts can impact upon their reality, and the world as a whole. The students become empowered through the development of critical and independent thought as they begin to see their own potential as agents of change. Gaining a sense of self-efficacy, whereby an individual feels more apt to deal with, and control a certain situation, is a vital component to behaviour change. As Bandura (1995; 2004) notes, the more a person believes in his ability to create or affect positive change in his life, the more likely that person will take the necessary action due to his increased sense of personal agency. Rather than accepting reality as an objective entity, the students begin to understand their role in the world and how they can create different situations. Dialogical education models, such as GRS, are also more conducive to the shared control of discourse which can put an equal amount of power in the hands of the students, creating more opportunity for them to realize their potential as agents of change. This corresponds to Foucault's (1980) notion of power/knowledge whereby an element of power is reestablished in the students through

their ability to shape the discussion and learning process. The students are able to control and shape what is ultimately defined and accepted as the truth by adding their thoughts and insights to the learning process. Through this process, GRS ensures that there is less of what Gramsci (2006) discussed as a hegemonic control of information, as there is more opportunity to think critically and independently from what is being taught, rather than accepting information as an objective truth. Students are able to gain the ability to discover how to overcome 'limit situations' in their lives by conducting 'limit acts' through their own initiative. This is essential, not only for effective education, but also for behavioural change, and overall social change where empowerment is fostered as both a means and an end to the project. This is how positive social change is maintained long after the GRS sessions have run their course.

Another way in which action is fostered through the GRS program is through the use of sports and activity as a way to actively involve the students in the learning process. Action and participation are inherent qualities of sports and games. Not only are students practicing the ability to think independently and critically, but they are also actively involved in learning about and understanding key messages. One activity called 'HIV Attacks' aims to exemplify how HIV weakens the immune system, allowing germs and diseases to attack the human body. In this activity, the students stand in a circle with one student in the middle wearing a sign that says 'Human.' The students on the outside of the circle represent germs and diseases such as the flu, TB, malaria, etc. The 'germs' are armed with a soccer ball that they are to lightly throw at the 'human' in the middle. In the first round, the 'human' in the middle wears an 'Immune System' card that allows her to move and protect herself from the potential danger of the germs (represented by the ball).

After discussing ways in which someone can contract HIV (such as unprotected sex), another student makes his way into the middle of the circle wearing a sign that says 'HIV' and inhibits the movement of the student wearing the 'human' sign by holding her hands behind her back. This time, when the 'germs' throw the ball, the 'human' is unable to get avoid getting hit as easily, representing the way in which HIV makes the human body defenseless against its impact. Rather than just explaining how HIV works, as many traditional top-down styles of teaching would do, GRS involves the students in the leaning process by making them active and essential components in the delivery of the key message. The use of sports and fun games also enhances levels of self-efficacy through Bandura's (1995; 2004) fourth factor: an individual's psychological and emotional state. A safe, fun and encouraging environment will enhance the positive moods of the students, which helps boost a positive self-image and overall self-efficacy. Overall, GRS taps into the positive aspects of sports, as outlined by Coakley and Donnelly (2009), by providing knowledge that goes beyond the game of soccer, building meaningful relationships between coaches and peers, and exemplifying how the knowledge learned through the program can be applied to the every day lives of the GRS participants.

3. <u>Conclusion: The Lasting Impact: How Empowerment and Vital Information Carry On After Grassroot Soccer Sessions are Complete</u>

The educational methodologies of GRS ensure that vital HIV and AIDS information is not only taught to the students participating in their program, but also to the community at large. One of the biggest concerns with HIV and AIDS is that it is a taboo subject to discuss amongst families and friends, and even in school. One student

interviewed during my personal research stated that: "Due to our culture, our parents aren't supposed to talk to us about sensitive issues" (Personal Interview P14, April 2009, Port Elizabeth). The founder of GRS, Tommy Clark, discusses the way in which the HIV and AIDS pandemic was rarely a topic of conversation when he was playing professional soccer in Zimbabwe:

> AIDS had struck. I attended several funerals with team members and paid
> respects to families who had lost loved ones from mysterious and unnamed
> illnesses. In retrospect, I realized that I never had a single conversation about
> HIV the entire time I was there. We were all subject to the prevailing culture
> of silence and denial. Even while people were struck down in scores all
> around, the prevailing culture remained mute. (Fleming, 2009, p. 17).

In fact, only 63.6% of the GRS students interviewed throughout my personal research stated that they had HIV and AIDS related education prior to GRS, whether it was from school, community-based programs, or from friends and family members (See Appendix 6). During a focus group conducted by GRS on some of the participants in their holiday camp that I observed throughout my personal research in PE, many students stated that although they had previous education regarding HIV and AIDS, they rarely had the opportunity to discuss HIV and AIDS. It was only through their experiences with GRS that they had been given the opportunity to discuss the information they were learning. The GRS participants also commented on the variety of information regarding HIV and AIDS that there was at the camp. The information was not just about how the disease is transmitted, but also about community stigmas, how to care for those with the disease, and other important social aspects about HIV and AIDS (Personal Field Research, April

2009, Port Elizabeth). Important information and discussions about HIV and AIDS do not just end at the GRS sessions, but spark discussion topics for youth to think and talk about with others outside of GRS. The participants are always encouraged (often with the help of their copy of the SKILLZ magazine that they take home) to talk about what they have learned and share it with their friends, family, and community. The homework that GRS provides allows the students to be able to bring up the topic with their parents or guardians by providing a way to initiate discussions around sensitive subjects.

Furthermore, many students enjoy the activities-based learning because they are taught information in a way that they understand and enjoy while also benefitting from the innate interactive style of games and sports. Often, the participants will play the GRS games with their friends and are then able to remember the key messages more effectively because they have learned it through a medium that interests them. The channel of communication through which an innovation (in this case, healthy behavioural change and information about HIV and AIDS) is disseminated to, or within the community is an essential component for the effective diffusion of innovations (Rogers, 1983). As Freire (2007) states, education and information need an effective avenue of communication in order to garner the attention and interest of those whom they aim to reach, and to have them pass that information along. Every single student interviewed during my personal research stated that he or she began talking to friends, family members, neighbours and people in his or her community about HIV and AIDS after his or her involvement with the GRS program (See Appendix 6). Nineteen of those 33 students stated that they played the games with their friends and family members in order to pass the HIV and AIDS messages along (See Appendix 6).

Being equipped with vital knowledge about HIV and AIDS, along with the right tools to apply that knowledge and also to pass it on to others, made the GRS students feel "happy," "powerful," "proud," "privileged," "honoured," and more "capable" to deal with challenges (See Appendix 6). This enhances not only the self-efficacy of the students and the beliefs they have in their own capabilities, but also the collective efficacy as more people in the community are able to learn about HIV and AIDS and thus take action together in order to combat the pandemic. GRS students are also able to pass on, not only the information they have learned, but also their positive behavioural changes through Social Learning Theory (Bandura, 1995; 2004). By exhibiting healthy behaviour choices they have learned from GRS, the students can act as social models and exemplify the benefits of such behaviour to their peers. In a study done on the GRS program in Zimbabwe, responses of students in the program were compared to those in the regular curriculum at the same school regarding HIV-related knowledge, attitudes and intentions. While those not in the GRS program were not receiving HIV and AIDS education, research found that control group (those not receiving GRS program) had caught up to the knowledge levels of those in the GRS program five months after the GRS session had ended (Clark et al., 2006). The reason for the increased HIV and AIDS knowledge amongst those who had not had any education on the topic was due to the fact that here had been a lot of peer-to-peer education. In fact, 22% of those in the GRS program reported that they had taught others what they had learned, and some students even started 'AIDS clubs' without the help of teachers or coaches to share their new-found knowledge with those not in the GRS program (Clark et al., 2006). As a GRS staff member stated during my personal interviews,

I think [the students] have a very huge part because we don't get to reach

all the schools, but through the participants we can reach a lot of kids

because those kids teach others who didn't get the chance to be in our

program. So, they are very important in spreading the message that we're

trying to spread (Personal Interview S1, April 2009, Port Elizabeth).

As posited by Bandura's (1995; 2004) theory of self-efficacy and SLT, if the peers of the

GRS students see the positive benefits of the latter's behavioural changes, they will be

more likely to believe in their own abilities to adopt that same behaviour due to the

similarities in social and cultural contexts between friends, thus enhancing their level of

self-efficacy as well. The homophilous relationship between friends acts as a

motivational tool for the further adoption of positive behaviour encouraged through GRS,

as friends of GRS students will think, 'if my friend who is similar to me can do it, then so

can I' (Rotter, 1982).

GRS fosters essential elements of dialogical learning through its educational

methodologies. Not only are these elements fostered throughout its coaching guides and

curriculum material, but they are also evident in the way the program plays out in reality;

the elements of participatory learning are not lost in the translation from words to action.

Throughout my participant observation as well as my personal interviews, it was clear to

see how students are listened to and valued while also encouraged to speak freely and

openly about their thoughts and feelings. The development of critical and independent

thought is fostered through the way in which the program is delivered, arming the

students with not only vital HIV and AIDS information, but also the tools to apply what

they have learned to their lives. This is not only encouraged in the way the students are

taught, but also in how the coaches learn to become effective facilitators, whom of which are able to provide a comfortable environment in which the students can speak freely. Due to the change in curriculums, I was able to see a Training of Coaches where the GRS coaches were given a three-day course on how to deliver the new program. This training session really resembled the way in which the GRS program is delivered to the youth participants. There was always open dialogue between the coaches and master coaches/staff (the ones who conducted the three-day session), and the information was rarely just spoken down to the coaches – it was a more dialogical learning structure. The coaches themselves participated in the training by delivering some mock practices to the rest of the group during the last day. This was important for the learning process because the coaches were actively involved with what they were being taught – just as the youth participants are interactive with what they are learning.

While always placing importance on dialogue within the GRS sessions, the new SKILLZ curriculum goes into further detail regarding the differences between traditional mindsets and vital conversations. Traditional mindsets replicate the banking model of education whereby the program is teacher-centred in a sense that they control the information and direction of the lesson, and then reward the students for the memorization of the content being taught. The 'SKILLZ vital conversation mindset' differs from the traditional mindset in that the program is learner-centred, facilitated rather than dominated by the teacher, interactive, and focused on open dialogue, free of judgment (GRS, 2009a). GRS recognizes that there is still value in the traditional teaching mindset, as there are key messages/facts about HIV and AIDS that need to be delivered; however, when teaching these facts through a dialogical approach, they lead

into vital conversations that become about more than just factual messages. These conversations also allow HIV and AIDS to be treated as a social disease rather than just focusing on the medical aspects which had previously taken precedent in discussions about the pandemic on a global scale. The students are able to discuss their 'truths/realities' about the disease to address pressing issues about HIV and AIDS that they face, such as community stigmas. On top of the importance of dialogue in the teaching style, GRS focuses on activities-based learning to teach the participants in a fun way that they can enjoy, and also become involved in themselves. Through this method of teaching, GRS is able to enhance the students' sense of self-efficacy through mastery experiences, vicarious experiences, social persuasion, and positive psychological and emotional states (Bandura, 1995; 2004). GRS makes effective use of a participatory teaching methodology in order to provide students with vital HIV and AIDS information, as well as essential cognitive tools in order for the program to have a lasting impact long after the GRS sessions have been completed. Amongst the GRS objectives outlined in the PCS curriculum (GRS, 2008) are: encourage increased understanding of and open dialogue about HIV and AIDS; educate and empower youth to make informed decisions related to HIV and AIDS; increase confidence and assertiveness of youth; provide youth with a feeling of hope; empower youth to deliver their own HIV prevention messages to their community; make youth comfortable talking about meaningful issues; engage in meaningful discussions; provide an environment with high interaction and participant involvement; and make it fun, memorable and interactive (p. 5-6). It is clear that GRS achieves all of these objectives throughout the delivery of their program. Facts, vital

conversations, and activities-based learning processes are essential in empowering youth

as a means and an end goal of the program aimed at combating HIV and AIDS.

CHAPTER 6
Conclusion

1. Conclusion

The year 2000 was a step in the right direction for addressing a variety of pertinent global issues. It was this year that the largest gathering of world leaders took place for the Millennium Summit at the UN headquarters (UNICEF, 2010a). Representatives from 189 Member States of the United Nations created the Millennium Declaration, which is:

> A series of collective priorities for peace and security, poverty reduction, the
> environment and human rights – essential steps for the advancement of
> humankind, as well as for the immediate survival for a significant portion of
> it. Human development…is the key to sustaining social and economic
> progress in all countries, as well as contributing to global security
> (UNICEF, 2010a).

In order to actualize the Millennium Declaration, the Millennium Development Goals (MDG) were created and focused on ending poverty and hunger, universal education, gender equality, child health, maternal health, combating HIV and AIDS, environmental sustainability, and global partnerships. These goals were intended to be met by 2010; however, they have yet to be achieved.

Of particular importance to this thesis are the MDGs aimed at universal education and combating HIV and AIDS. Neglecting these issues has been deemed amongst the most pressing threats to global health and well-being. Despite the importance of the MDGs, a report conducted by the 2010 Education for All Global Monitoring Report and

published by UNESCO (2010) warned that the aftershock of the global financial crisis would put the goal of universal education in serious jeopardy. Furthermore, in 2007 there were an estimated 7,400 new HIV infections each day, adding up to an increase in HIV rates of 2.7 million for the year (GRS, 2007). In sub-Saharan Africa in 2007, there were an estimated 7 million people in need of ARV treatments while only 2.12 million were currently receiving the proper therapies (WHO, 2007). The number of people receiving ARV treatment in sub-Saharan Africa increased to 2.9 million in 2008; however, this simply is not enough (WHO, 2009). In South Africa alone, the number of annual AIDS related deaths went from under 50,000 in 1995, to 180,000 in 2001, and even further to 350,000 in 2007 (WHO, 2008b). Zimbabwe's life expectancy dropped from 69 to 35 between 2000 and 2006 (UNICEF, 2006). Education and HIV and AIDS prevention are two essential factors which would enhance human development. While our world has made great strides toward the pursuit of human development and global good, those in power seem to constantly put profit and the pursuit of economic gain over positive social change. Throughout the financial crisis, banks and car companies have been bailed out while educational initiatives and combating HIV and AIDS have been moved to the backburner. It is no wonder that the MDGs did not meet their goal of achievement by 2010. But what does this mean? Surely the MDGs will not be abandoned. In fact, the new date for the achievement of the MDGs is 2015, and UN Secretary-General Ban Ki-moon has stated, "Our world possesses the knowledge and resources to achieve the MDGs, Falling short of the Goals would be an unacceptable failure, moral and practical" (UN, 2010). Mr. Ban further stated, "Evidence shows that the Goals can be achieved, even in the poorest countries, when good policies and projects are backed by adequate resources"

(UN, 2010). Perhaps it is time to start considering and exploring alternative avenues and projects to help achieve the MDGs by 2015.

Freire (2007) states the importance of finding the proper avenue of communication in order to achieve effective education. The communicative strategy of Entertainment-Education has tapped into the universal appeal and popularity of entertainment in order to transmit vital life lessons to audience members. As Melkote and Steeves (2001) have noted, research studies showed that people preferred entertainment shows rather than educational programs, which exemplifies the importance of combining education with entertainment. One of the main goals of E-E is to enhance the self-efficacy of audience members due to its invaluable role in behaviour change. Gaining a sense of self-efficacy, whereby an individual feels more apt to deal with and control a certain situation, is a vital component to behaviour change. The more a person believes in his or her ability to create or affect positive change in his or her life, the more likely that person will take the necessary action due to his or her increased sense of personal agency. As discussed throughout this thesis, participatory communication and learning structures better foster a sense of self-efficacy as audience members and students alike are able to develop the independent and critical thought processes necessary for dealing with a plethora of scenarios with which they are confronted throughout their lives. Passing along vital information regarding issues such as HIV and AIDS is important; however, it is only one piece of the puzzle. Instilling independent and critical thought as well as the confidence to implement those thought processes is what will lead to the ability for people to make healthier life choices.

As Albert Bandura (2004) states, "Among the mechanisms of self-influence, none is more central or pervasive than beliefs in one's efficacy to exercise control over one's functioning and events that affect one's life" (p. 78-79). Throughout one's life, one will face what Freire (2007) has referred to as 'limit situations' that limit one's potential in many capacities. Freire (2007) has discusseed the notion of an 'untested feasibility' that lies in one's consciousness. This untested-feasibility lies hidden beyond many limit-situations, causing one's consciousness to believe that getting beyond these limit-situations is unattainable. A sense of self-efficacy is necessary to be able to move beyond the limit-situations in one's mind. To be aware of one's own limit situations in order to be able to transform them, however, the ability to think confidently, critically and independently must be fostered throughout the communication and education process. This methodology is essential for behavioural change as students become more able to perceive and believe in their abilities to have a positive impact on situations that occur in their lives. Rather than top-down communication structures inherent in the banking model of education, participatory structures whereby students are able to think critically, speak openly and be involved in the overall learning process instill the self-efficacy needed to overcome limit-situations in their lives. When it comes to messages aimed at behavioural change and enhanced self and collective efficacy, the style in which the messages are conveyed plays a highly important role in the internalizing of those messages. Issues of top-down message transmission lacking in audience participation and involvement are often found in E-E messages that are broadcast to large audience groups. Unfortunately, many E-E programs cannot embody the participatory structure of

communication and education that would further enhance their audiences' sense of self-efficacy due to their broadcast structure.

E-E interventions were originally found in the form of radio or television dramas, but have now grown to include types of entertainment such as theatre performances, dances, videos, comic books or cartoons, and can be found in countries all over the world. As Arvind Singhal (2004) states, "Entertainment-education scholarship and practice can benefit by consciously incorporating dialogic, participatory processes in designing, producing, and assessing social change interventions" (p. 379). Various media, such as radio and theatre, have been explored as tools to incorporate more participatory structures of communication into E-E programs; however, these programs are still few and far between. Due to the universal entertainment appeal and innate interactive qualities of games and sports, this channel of communication fosters an environment rich in opportunity for participatory and interactive learning structures. Perhaps the most universal sport of all, soccer has vast potential for not only entertaining, but also educating people of all ages in any country in the world. It is nothing short of disappointing that sport, and especially soccer, has been largely overlooked in the field of E-E despite its vast potential in affecting positive social change.

a. Sport for Development: New Horizons

As the United Nations Office of Sport for Development and Peace (UNOSDP) (2010) states:

The right of access to and participation in sport and play has long been recognized in a number of international conventions. In 1978, UNESCO

described sport and physical education as a "fundamental right for all."

But until today, the right to play a sport has too often been ignored or

disrespected (UNOSPD, 2010).

Sport has traditionally been studied in somewhat of a narrow framework. More recently,

however, sport has been considered for other goals, such as its ability to create positive

social change. The field of sport for development (S4D) came into play at the beginning

of 2000 amongst discussions around the MDGs and different ways in which the goals

could be attained. In 2001, the first Special Advisor on Sport for Development and Peace

position was developed in order to enhance the network of relations between the UN and

the sports sector (SportAndDev, 2008). In 2002, the potential of sport as a tool for social

good was further discussed at the UN's Special Session on Children (UNICEF, 2010b). It

was the same year that The UN Secretary-General created the UN Inter-Agency Task

Force on Sport for Development and Peace in order to review activities that involved

sport within the UN system (SportAndDev, 2008). In 2003, the UN adopted a resolution

regarding the importance of sport as a "means to promote education, health, development

and peace" (UN, 2003). The resolution further stated that "sport and physical education

in many countries face increasing marginalization within education systems even though

they are a major tool not only for health and physical development but also for acquiring

values necessary for social cohesion and intercultural dialogue" (UN, 2003). Recognizing

both the potential of sport and its lack of recognition as a tool for positive social change,

the United Nations Inter-Agency Task Force on Sport for Development and Peace created

the Sport for Development and Peace International Working Group at a roundtable forum

at the 2004 Athens Summer Olympic Games (UNICEF, 2010b). The UN also declared

2005 to be its International Year of Sport and Physical Education (Levermore & Beacom, 2009). Furthermore, the 2006 World Cup advanced the notion of S4D, with a specific focus on soccer, by teaming up with UNICEF to promote the joys of sport and its potential for development (www.fifa.com).

Institutions such as the Commonwealth Games in Canada, and UNICEF on an international scale have begun implementing S4D internships and programs as ways to promote positive development in many countries (Commonwealth Games, 2010; UNICEF, 2010c). An organization known as MYSA Kenya works with the Kenyan Institute of Soccer Education in order to not only better the soccer programs across the country, but also to deliver essential education through the sporting programs (www.mysakenya.org). Special soccer tournaments and events have been put into practice to use sport as a platform to address several different issues. Grassroot Soccer hosts what is referred to as 'Kick and Test' or 'Voluntary Counseling and Testing' (VCT) tournaments where people from the community are welcomed to participate in a soccer tournament, as well as to get tested for HIV and AIDS in a medical tent set up beside the field (Personal Research, March – April, 2009, Port Elizabeth). The Homeless World Cup is an annual event where homeless people from around the world participate in an international soccer tournament. The organization states that 70% of the homeless people participating in the cup end up changing their lives after the event and getting back on the right track (www.homelessworldcup.org). The field of S4D is still in its formative years, but is growing quickly due to the newly recognized role of sport in several different areas such as health promotion, peace and capacity building, social cohesion, networking,

women's and children's rights, education, communication, and awareness and fund-raising about many different issues.

Soccer alone has been perhaps the leading sport used in the field of S4D due to its global popularity and easy accessibility to fields and equipment. FIFA, along with the organization 'Streetfootballworld,' now lead an international movement known as 'Football for Hope,' which was "created to enhance dialogue and collaboration among football associations, committed clubs and players, professional leagues and commercial partners as well as local organizations advancing social development" (www.streetfootballworld.org). Football For Hope programs are aimed at youth, with soccer used as the central tool in promoting participation and dialogue in the areas of health promotion, peace building, children's rights and education, anti-discrimination and social integration, and the environment. One of the main aims of the Football for Hope movement is to establish 20 soccer centres by the end of 2010 as areas where public health and education can be promoted through football (soccer) across Africa (FIFA, 2009). One such centre has gone up in the Khayelitsha district in Cape Town, South Africa. Grassroot Soccer has been deemed the host organization of the centre by FIFA and runs its own HIV and AIDS prevention programs, while also aiming to raise awareness and dialogue regarding other pertinent issues in the area such as crime, unemployment and poverty (FIFA, 2009). In regards to the HIV and AIDS pandemic in Africa, UNAIDS Executive Director, Dr. Peter Piot stated:

> Soccer offers an exciting platform for intensifying HIV prevention efforts
> across Africa by helping to promote self esteem and supporting the
> development of protective communication and life skills. Combining

soccer with community based programs and intensive media outreach will

give a welcome boost to ongoing HIV prevention work on the continent

and will be particularly powerful in the months building up to the first

World Cup to be hosted in Africa (F4HIVfree, 2009).

The upcoming FIFA World Cup being held in South Africa presents many new

opportunities for S4D initiatives. The organization 'Football for an HIV Free Generation'

is tapping into the excitement around the World Cup in order to implement a sustainable

media campaign, a community-based HIV prevention model and the enhancement of

partnerships and resources to help build a strong HIV prevention movement in Africa and

beyond (F4HIVfree, 2009).

Grassroot Soccer has become one of the leading organizations in the field of

soccer as a tool for development through its implementation of a unique and effective

educational methodology aimed at HIV prevention. GRS provides its participants with a

positive sporting experience, as outlined by Coakley and Donnelly (2009), by providing

knowledge that goes beyond the game of soccer, building meaningful relationships with

coaches and peers, and exemplifying how the knowledge learned through the program

can be applied to their every day lives. GRS has tapped into not only the universal

popularity of the sport of soccer, but also the innate interactivity and bonding capabilities

inherent in sports in general. GRS is continually finding ways to tap into the power of

soccer, as it is an excellent tool for communicating life-changing messages due to its

ability to attract a plethora of people, especially youth, and provide role models through

its coaching structure (GRS, 2007). Garnering attention and providing role models are

two key aspects of the adoption of behaviour change. Perhaps the most important factor

in behaviour change – the enhancement of self-efficacy – is fostered through GRS's participatory learning structure whereby the students are integral components to the learning process, rather than simply being receivers of information as found in many top-down or 'banking' models of education. Through participatory learning, GRS students are able to have their voice heard, inquire and discuss any issue they may face, work through issues in their lives through their own thought-processes, perceive critically the way they exist, and understand the ways they, as individuals and also as a collective, can impact upon their lives. The GRS educational methodology provides students with vital information about HIV and AIDS and the confidence and skills to be able to implement healthy life choices. By developing independent and critical thinking, GRS students are better able to apply the information they have learned to a variety of different situations they may face, thus being able to turn knowledge into action. Students become masters of their own thinking and masters of their own lives through the participatory learning structure implemented by GRS. This makes the GRS program much more effective at enhancing self-efficacy, and thus actualizing behaviour change, than many other E-E programs that are unable to utilize a participatory communication structure.

Soccer ultimately combines the benefits of mass appeal, through its global popularity, with its interpersonal structure, through the way in which it is played and practiced between individuals as a team sport. Singhal and Rogers (2004) note that there is growing evidence that the interpersonal communication of E-E message content can greatly magnify the effects of behavioural change better than relying on broadcast messages to impact upon audiences. GRS then goes a step further to empower its participants not only during the course of the program, but after the program has been

completed. As posited by both SLT and Innovation Diffusion theory, messages are better received and internalized when there is a high level of homophily between the sender and receiver (Bandura, 1995; 2004; Lazarsfeld et al.,1968). The GRS coaching structure allows important messages to be taught to youth by people they can relate to and who have lived in similar situations. The coaches act as role models to the youth while also encouraging them to be open and share their views, opinions, questions and concerns regarding sensitive topics around HIV and AIDS. In regards to SLT, the GRS participants are able to see the positive outcomes of the coaches making healthy life choices, which acts as a motivational strategy for the participants to adopt similar health practices. SLT also works in regards to friends or family members of GRS students emulating the behaviour of their peers who have gone through the GRS program. Seeing the benefits of GRS students making healthier decisions, their peers are more likely to follow suit in hopes of attaining similar results (Bandura, 1995; 2004). The vital HIV and AIDS information and behaviour modification is also passed on through various aspects of the GRS curriculum. In regards to Innovation Diffusion, the GRS curriculum provides youth with homework, magazines, and fun games, all of which relate to HIV and AIDS, thus allowing them to further diffuse the information they have learned in the GRS sessions to their friends, family and community members (Rogers, 1983). GRS sessions also emulate Habermas' (1984) notion of a 'public sphere', whereby communicative action and a sense of solidarity are more apt to develop. This enhances the sense of collective efficacy among the youth participating in the GRS sessions, as they feel better connected and more apt to address the devastating impact of HIV and AIDS in their communities

b. <u>A Way Forward</u>

The potential of sport is vast, but is often underestimated. As Roger Levermore (2008) states, there is often a striking neglect in academic research conducted on, and directed toward the field of S4D and its potential role in positive social change. This thesis has explored the use of sport as a tool of education and communication in the fight against the HIV and AIDS pandemic in Port Elizabeth, South Africa. Sport can be used in many other capacities toward many different goals. In regards to a development framework, the definition of sport has been refined by the UN Inter-Agency Task Force on Sport for Development and Peace as "all forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organized or competitive sport, and indigenous sports and games" (UNOSDP, 2010). This definition has been accepted by many proponents of Sport for Development in order to explore the potential of sport outside of its traditional consideration. A major use of S4D that has not been mentioned in this thesis are programs aimed at gender issues, and how sport can bridge the gap between the way in which both boys and girls are viewed and treated in society. Issues such as gender violence and its relation to HIV and AIDS are addressed by many S4D programs such as The Youth Education through Sport (YES) project, which has successfully reached an equal amount of girls and boys on issues vital to their well-being (UNICEF, 2010c). UNICEF has also implemented many S4D projects that promote the use of both male and female ambassadors as role models for children (Sonake Gender Justice Network, GRS, & the Family Violence Prevention Fund, 2008). GRS in particular deals primarily with children enrolled in schools; however, there are many out-of-school children who would greatly benefit from the programs that GRS

offers. While having implemented street leagues in many cities, whereby youth interested in playing soccer in the area can do so while also receiving HIV and AIDS information, GRS most often reaches children who attend school directly. However, many S4D programs are aimed at communities on the whole, which has the potential to better address out-of-school children and adults more directly. GRS's model does, however, successfully reach the community indirectly by promoting the dissemination of vital HIV and AIDS information by the students who participate in the GRS program to their friends, family, and community members. Lastly, sport is traditionally considered an activity for able-bodied people who can participate in any type of game or activity. However, there are many S4D projects that involve people with disabilities. The UN has hosted many soccer tournaments as avenues of promoting peacekeeping and reconciliation in areas such as Côte d'Ivoire, the Democratic Republic of Congo, Liberia and Burundi. In these tournaments, many ex-soldiers, who had suffered major injuries (such as the loss of a limb) took to the field in order to participate in unity, peace and reconciliation processes. (UNOSDP, 2010).

Despite the underestimation of sport in the realm of positive social change, it has increasingly become a topic of consideration for human development. While the way in which sport can be used is vast, Grassroot Soccer has tapped into the universal popularity of soccer and the inter-personal bonding structure of sport culture in order to deliver a comprehensive and effective HIV and AIDS prevention strategy. Combined with Freire's (2007) notion of participatory learning, GRS has been able to enhance the self-efficacy of its students while also adding to the collective efficacy of many communities that have been devastated by the HIV and AIDS pandemic. GRS empowers its students as both a

means and an end to the program whereby the students are empowered throughout the learning process and also well after the program has run its course. The vital HIV and AIDS information combined with the confidence and critical thinking skills necessary to implement positive behaviour change have proven to be effective in, what can sometimes seem like, a hopeless battle. Perhaps the best part of GRS is the pure enjoyment the students feel while participating in the program. It was nothing short of inspirational to see hoards of children running after the GRS van as it made its way through the streets to the schools, or to see younger children from the schools not yet involved in the GRS program peering into the windows as the sessions were delivered and clapping along with the GRS cheers: they have been watching and are eagerly awaiting their turn to participate in the GRS sessions. The GRS program has led our world one step closer to achieving a variety of MDGs, and has made an excellent case for the positive potential of sport. It is time to consider this potential much more seriously in order to effectively make use of an excellent avenue toward the achievement of positive social change.

Appendix 1: Interview Coding

PE Interview Codes

Name	Code	Title
▓▓	C1	Coach - PE
▓▓▓▓▓	C2	Coach - PE
▓▓▓	C3	Coach - PE
▓▓▓	C4	Coach - PE
▓▓	S1	Project Coordinator – PE
▓▓	S2	Master Coach
▓▓▓▓	~~S3~~	~~Site Coordinator – PE~~
▓▓▓▓	S4	Research, Monitoring and Evaluation
▓▓▓▓▓	S5	Training and Curriculum Manager
SAMUEL NONGONGO (current GRS participants)		
▓▓▓▓▓▓	P1	Student
▓▓▓▓	P2	Student
▓▓▓▓	P3	Student
▓▓▓	P4	Student
▓▓▓▓	P5	Student
▓▓▓▓	P6	Student
▓▓▓	P7	Student
▓▓▓	P8	Student
▓▓▓	P9	Student
▓▓▓	~~P10~~	~~Student~~
▓▓▓▓▓	P11	Student
▓▓▓▓	~~P12~~	~~Student~~
▓▓▓▓	P13	Student
▓▓▓▓	P14	Student
▓▓▓▓	P15	Student

▓▓▓▓▓▓	P16	Student
▓▓▓▓▓▓	P17	Student
▓▓▓▓▓▓	P18	Student
▓▓▓▓▓▓	~~P19~~	~~Student~~
▓▓▓▓▓▓	~~P20~~	~~Student~~
▓▓▓▓▓▓	P21	Student
▓▓▓▓▓▓	P22	Student
▓▓▓▓▓▓	P23	Student
▓▓▓▓▓▓	P24	Student
▓▓▓▓▓▓	P25	Student
SITHEMBILE (past GRS participants)		
▓▓▓▓▓▓	P26	Student
▓▓▓▓▓▓	P27	Student
▓▓▓▓▓▓	P28	Student
▓▓▓▓▓▓	P29	Student
▓▓▓▓▓▓	P30	Student
▓▓▓▓▓▓	P31	Student
▓▓▓▓▓▓	P32	Student
▓▓▓▓▓▓	P33	Student
▓▓▓▓▓▓	P34	Student
▓▓▓▓▓▓	P35	Student
▓▓▓▓▓▓	P36	Student
▓▓▓▓▓▓	P37	Student
▓▓▓▓▓▓	~~P38~~	~~Student~~

SUMMARY OF COMPLETED INTERVIEWS:
Total Coaches: 4
Total Staff: 4
Total GRS Students: 33

Assent Agreement: GRS Youth Participants

Title Study: "The GrassrootSoccer Toolkit: The Relevance of Freire, Foucault and Football (Soccer) in Empowering Youth to Combat HIV/AIDS"

Purpose of Study: This research focuses on Grassroot Soccer's (GRS) program, and how it educates youth about HIV/AIDS prevention. GRS makes use of an interactive learning style that is often different from traditional styles of education where information comes only from the teacher, and not the student. GRS also makes use of the popularity of soccer as an effective tool of communication. This research aims to evaluate GRS's use of education and soccer as ways of combating HIV/AIDS in Port Elizabeth, South Africa. There will be two separate groups that will need to be interviewed for the study: The GRS staff, coaches and interns, and the GRS youth participants. I will need to interview roughly three full-time GRS staff, five GRS coaches and two or three GRS interns, as well as roughly 80 GRS youth participants. Those chosen for interviews will have been a part of GRS for several months and will have personal experiences to share based on their involvement with the program.

Your Role in the Study: As participants in the GRS program, your experiences with GRS are very important in order to evaluate the effectiveness of the tools the program uses to attempt to combat HIV/AIDS. As interview subjects, you will only have to participate in one interview session that will last about half an hour. You will be interviewed in a classroom at your own school, and will be asked questions about your involvement with the GRS program, and the way it is or isn't different from other forms of education you have received. You will be asked how this type of education has made you feel, and if or how it has changed your ability to in regards to face the HIV/AIDS pandemic.

Data, Privacy, and Choice: All data collected from the interviews will be kept confidential and private throughout the research and thesis completion process. All data collected through the interview process will be kept and reviewed privately only by the investigator, and will be used later in the completion of the investigator's thesis. All collected data will be stored in the investigator's private accommodations in Port Elizabeth, and will be transported back to Canada in locked luggage. Once in Canada, the collected data will remain in the investigator's private accommodations. All written data will be saved on the investigator's personal laptop computer which is password protected and can only be accessed by the investigator. Confidentiality will always be maintained and your name will not appear in the final thesis. Those present in the interview process will be the interviewee (you), and the investigator (Emma Colucci). You may choose to have the local research assistant present in the interview if you do not feel comfortable conducting the interview in the English language and would prefer to speak Xhosa. You will be able review your answers at the end of the interview. Participation in this study is voluntary. If you decide to participate, you are free to stop your participation at any time without penalty if you feel uncomfortable with the questions. At any particular point in

139

the study, you may refuse to answer any particular question or stop participation (either temporarily or permanently).

Questions about the Study: If you have any questions about the research now, please ask. If you have questions later about the research, you may contact.

Emma Colucci: (email) emma.colucci@ryerson.ca
(phone) 416-735-5608
Amin Alhassan: (email) amalhass@yorku.ca
(phone) 416-736-2100 extension 77872

If you have questions regarding your rights as a human subject and participant in this study, you may contact the Ryerson University Research Ethics Board for information.
Research Ethics Board
c/o Office of the Vice President, Research and Innovation
Ryerson University
350 Victoria Street
Toronto, ON M5B 2K3
416-979-5042

Agreement: Your signature below indicates that you have read the information in this agreement and have had a chance to ask any questions you have about the study. Your signature also indicates that you agree to be in the study and have been told that you can change your mind and withdraw your consent to participate at any time. You have been given a copy of this agreement.

_____

Name of Participant (please print)

_____   _____

Signature of Participant   Date

_____   _____

Signature of Investigator   Date

<center>**Consent Agreement (For GRS Participant Parent/Guardian)**</center>

<u>**Study Title:**</u> "The GrassrootSoccer Toolkit: The Relevance of Freire, Foucault and Football (Soccer) in Empowering Youth to Combat HIV/AIDS"

As the parent/guardian of a GRS youth participant being asked to take part in a research study, your consent is necessary. Before you give your consent for this process, it is important that you read the following information and ask as many questions as necessary to be sure you understand what your child will be asked to do.

<u>**Investigators:**</u>
<u>Primary:</u> Emma Colucci, B.A. (Current Mater's Student in Ryerson University and York University's Communication and Culture Department)
<u>Supervisor:</u> Amin Alhassan, MA, PhD (Current Professor in York University's Communication and Culture Program)

<u>**Purpose of the Study:**</u> This research focuses on the importance of participatory education and development, the power of information, and the universality of soccer as tools to empower youth to combat HIV/AIDS through a case study of Grassroot Soccer (GRS). The study of the case itself will allow for the impact of dialogical education, information, and soccer to be understood in a well developed and fully functioning example in order to see if, and how these factors empower the GRS participants and provide effective HIV/AIDS prevention. There will be two separate groups that will need to be interviewed for the study: The GRS staff, coaches and interns, and the GRS youth participants. I will need to interview roughly three full-time GRS staff, five GRS coaches and two or three GRS interns, as well as roughly 80 GRS youth participants. Those chosen for interviews will have been a part of GRS for several months and will have personal experiences to share based on their involvement with the program.

<u>**Description of the Study:**</u> The interview subjects will only have to participate in one interview session that will last approximately half an hour. The GRS youth participants will be interviewed in a classroom at their school, and will be asked questions regarding their involvement with the GRS program, the way it differs from other forms of education they have received, and how the education process has impacted their lives. I will focus on their interaction with the GRS curriculum, and how they have internalized not only the information given by GRS, but also the process by which they were educated. The GRS staff, coaches and interns can also be interviewed at the schools in which the GRS program is run, or in a mutually convenient location for the investigator and the interviewee. The questions directed toward the staff, field interns and coaches will focus on how they see their role in the educational process with GRS, and how they have seen the program develop throughout their involvement.

<center>141</center>

What is Experimental in this Study: None of the procedures used in this study are experimental in nature. The only experimental aspect of this study is the gathering of information for the purpose of analysis.

Risks or Discomforts: The risks that present themselves in this research are psychological and social and are mainly related to the GRS youth participants. Due to the fact that the GRS program deals with HIV/AIDS, some of the subject material may be emotionally taxing for the program participants depending on how the pandemic has impacted their lives. Those being interviewed may decide to end the interview process (either temporarily or permanently) at any given time if they feel uncomfortable discussing the interview questions.

Confidentiality: All data collected from the interviews will be kept confidential and private throughout the research process. In order to keep interview data confidential, the interviewee's names will not be kept on the data. They will be coded, and only the investigator will have the coding key that will be kept separately from the data. All interview participant names will be kept out of the final thesis and will remain confidential at all times. All data collected through the interview process will be kept and reviewed privately only by the investigator, and will be used later in the completion of the investigator's thesis. All collected data will be stored in the investigator's private accommodations in Port Elizabeth, and will be transported back to Canada in locked luggage. Once in Canada, the collected data will remain in the investigator's private accommodations. All written data will be saved on the investigator's personal laptop computer which is password protected and can only be accessed by the investigator. Those present in the interview process will be the interviewee, and the investigator. The interviewee can choose to have the local research assistant present in the interview if they do not feel comfortable conducting the interview in the English language and would prefer to speak Xhosa. Interview participants will be able review their answers at the end of the interview.

Benefits of the Study: GRS welcomes research pertaining to their program in order for them to better their curriculum and in turn, provide the most effective HIV/AIDS prevention education to the communities in which they work. While this research will be independent from GRS, the results will surely be beneficial to the program as GRS is constantly changing and improving their practices. This can also benefit the community in which GRS works in order to provide effective education that could work more effectively to combat the HIV/AIDS pandemic.

Incentives to Participate: Participants will not be paid to participate in this study.

Voluntary Nature of Participation: Participation in this study is voluntary. Your choice of whether or not you would like your child to participate will not influence your future relations with Ryerson University. If you decide to consent to your child's participation, you are free to withdraw your consent and to stop their participation at any time without penalty. At any particular point in the study, your child may refuse to answer any particular question or stop participation altogether.

Questions about the Study: If you have any questions about the research now, please ask. If you have questions later about the research, you may contact.

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350 Victoria Street
Toronto, ON M5B 2K3
416-979-5042

Agreement:

Your signature below indicates that you have read the information in this agreement and have had a chance to ask any questions you have about the study. Your signature also indicates that you agree for your child to be in the study. Your child can change their mind and withdraw their consent to participate at any time. You may also change your mind and withdraw your consent for your child's participation at any time throughout the research process. You have been given a copy of this agreement.

You have been told that by signing this consent agreement you are not giving up any of your legal rights.

_____

Name of Parent/Guardian of Participant (please print)

_____   _____
Signature of Parent/Guardian of Participant   Date

_____   _____
Signature of Investigator   Date

Note: As this consent agreement is being developed to obtain permission form a parent/guardian, please indicate the name of the child participant.

_____

Name of Child (print)

Appendix 4: Staff Consent Forms for GRS Staff Members Participating in Interviews

Consent Agreement (For GRS Coaches, Staff and Interns)

Study Title: "The GrassrootSoccer Toolkit: The Relevance of Freire, Foucault and Football (Soccer) in Empowering Youth to Combat HIV/AIDS"

You are being asked to participate in a research study. Before you give your consent to be a volunteer, it is important that you read the following information and ask as many questions as necessary to be sure you understand what you will be asked to do.

Investigators:
Primary: Emma Colucci, B.A. (Current Mater's Student in Ryerson University and York University's Communication and Culture Department)
Supervisor: Amin Alhassan, MA, PhD (Current Professor in York University's Communication and Culture Program)

Purpose of the Study: This research focuses on the importance of participatory education and development, the power of information, and the universality of soccer as tools to empower youth to combat HIV/AIDS through a case study of Grassroot Soccer (GRS). The study of the case itself will allow for the impact of dialogical education, information, and soccer to be understood in a well developed and fully functioning example in order to see if, and how these factors empower the GRS participants and provide effective HIV/AIDS prevention. There will be two separate groups that will need to be interviewed for the study: The GRS staff, coaches and interns, and the GRS youth participants. I will need to interview roughly three full-time GRS staff, five GRS coaches and two or three GRS interns, as well as roughly 80 GRS youth participants. Those chosen for interviews will have been a part of GRS for several months and will have personal experiences to share based on their involvement with the program.

Description of the Study: The interview subjects will only have to participate in one interview session that will last approximately half an hour. The GRS youth participants will be interviewed in a classroom at their school, and will be asked questions regarding their involvement with the GRS program, the way it differs from other forms of education they have received, and how the education process has impacted their lives. I will focus on their interaction with the GRS curriculum, and how they have internalized not only the information given by GRS, but also the process by which they were educated. The GRS staff, coaches and interns can also be interviewed at the schools in which the GRS program is run, or in a mutually convenient location for the investigator and the interviewee. The questions directed toward the staff, field interns and coaches will focus on how they see their role in the educational process with GRS, and how they have seen the program develop throughout their involvement.

What is Experimental in this Study: None of the procedures used in this study are experimental in nature. The only experimental aspect of this study is the gathering of information for the purpose of analysis.

Risks or Discomforts: The risks that present themselves in this research are psychological and social and are mainly related to the GRS youth participants. Due to the fact that the GRS program deals with HIV/AIDS, some of the subject material may be emotionally taxing for the program participants depending on how the pandemic has impacted their lives. Those being interviewed may decide to end the interview process (either temporarily or permanently) at any given time if they feel uncomfortable discussing the interview questions.

Confidentiality: All data collected from the interviews will be kept confidential and private throughout the research process. In order to keep interview data confidential, the interviewee's names will not be kept on the data. They will be coded, and only the investigator will have the coding key that will be kept separately from the data. All interview participant names will be kept out of the final thesis and will remain confidential at all times. All data collected through the interview process will be kept and reviewed privately only by the investigator, and will be used later in the completion of the investigator's thesis. All collected data will be stored in the investigator's private accommodations in Port Elizabeth, and will be transported back to Canada in locked luggage. Once in Canada, the collected data will remain in the investigator's private accommodations. All written data will be saved on the investigator's personal laptop computer which is password protected and can only be accessed by the investigator. Those present in the interview process will be the interviewee, and the investigator. The interviewee can choose to have the local research assistant present in the interview if they do not feel comfortable conducting the interview in the English language and would prefer to speak Xhosa. Interview participants will be able review their answers at the end of the interview.

Benefits of the Study: GRS welcomes research pertaining to their program in order for them to better their curriculum and in turn, provide the most effective HIV/AIDS prevention education to the communities in which they work. While this research will be independent from GRS, the results will surely be beneficial to the program as GRS is constantly changing and improving their practices. This can also benefit the community in which GRS works in order to provide effective education that could work more effectively to combat the HIV/AIDS pandemic.

Incentives to Participate: Participants will not be paid to participate in this study.

Voluntary Nature of Participation: Participation in this study is voluntary. Your choice of whether or not to participate will not influence your future relations with Ryerson University. If you decide to participate, you are free to withdraw your consent and to stop your participation at any time without penalty. At any particular point in the study, you may refuse to answer any particular question or stop participation altogether.

Questions about the Study: If you have any questions about the research now, please ask. If you have questions later about the research, you may contact.

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Research Ethics Board

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416-979-5042

Agreement:

Your signature below indicates that you have read the information in this agreement and have had a chance to ask any questions you have about the study. Your signature also indicates that you agree to be in the study and have been told that you can change your mind and withdraw your consent to participate at any time. You have been given a copy of this agreement.

You have been told that by signing this consent agreement you are not giving up any of your legal rights.

_____

Name of Participant

_____   _____

Signature of Participant   Date

_____   _____

Signature of Investigator   Date

Appendix 5: Interview Summary #1 – Soccer and GRS Sessions

Code	Age, school, gender (current (sam) or past (sit) GRS participants)	Like/play soccer	View on WC in SA	Prefer GRS or school style	Relate to coaches	Comfortable in GRS sessions	Comfortable with coaches	Does GRS listen to you
P1	Sam, 13, F	Y/N	PROUD	GRS	Y	Y	Y	Y
P2	Sam, 14, M	Y/Y	EXCITED	GRS	Y	Y	Y	Y
P3	Sam, 14, M	Y/Y	HAPPY/PROUD	GRS	Y	Y	Y	Y
P4	Sam, 14, F	Y/N	INSPIRED	GRS	Y	Y	Y	Y
P5	Sam, 14, M	Y/Y	HAPPY	School (learn until he's old)	Y	Not always – kids might make fun (would rather talk to just coaches)	Not always, but he knows they'll support him	Y
P6	Sam, 13, M	Y/Y	GOOD	GRS	Y	Y	Y	Y
P7	Sam, 14, M	Y/N	HAPPY	GRS	Y	Y	Y	Y
P8	Sam, 13, F	Y/N	GREAT	GRS	Y	Y	Y (not all but there's always 1 to talk to)	Y
P9	Sam, 15, M	Y/Y	HAPPY	GRS	Y	Y	Y	Y
P11	Sam, 15, M	Y/Y	GOOD	GRS	Y	Y	Y	Y
P13	Sam, 14, F	N/N	PROUD	GRS	Y	Y	Y	Y
P14	Sam, 13, F	Y/N	PROUD	GRS	Y	Y	Y	Y
P15	Sam, 14, F	Y/N	-------------	GRS	Y	Y	Y	Y
P16	Sam, 14, F	N/N	GREAT	GRS	Y	Y	Y	Y
P17	Sam, 14, F	Y/N	Not happy because SA will lose	GRS	Y	Y	Y	Y
P18	Sam, 13, M	Y/Y	GREAT	GRS	Y	Y	Y	Y
P21	Sam, 14, F	Y/Y	GOOD	GRS	Y	Y	Y	Y
P22	Sam, 16, M	Y/Y	GOOD	GRS	Y	Y	Y	Y
P23	Sam, 14, M	Y/Y	GREAT	GRS	Y	Y	Y	Y
P24	Sam, 15, F	Y/Y	PROUD	GRS	Y	Y	Y	Y
P25	Sam, 12, F	Y/N	GOOD	GRS	Y	N (more comfortable with just the coach)	Y	Y
P26	Sit, 15, M	Y/Y	POWERFUL	GRS	Y	Y	Y	Y
P27	Sit, 13, F	Y/N	EXCITED	GRS	Y	N (not as comfortable with whole group)	Y	Y
P28	Sit, 14, F	Y/N	PROUD	GRS	Y	Y	Y	Y
P29	Sit, 13, F	Y/N	SA WILL WIN	GRS	Y	Y	Y	Y
P30	Sit, 13, M	Y/Y	HAPPY	GRS	Y	Y	Y	Y

P31	Sit, 15, M	Y/Y	EXCITED	GRS	Y	Y	Y	Y
P32	Sit, 14, M	Y/Y	GREAT	School because it will put him in a better place	Y	Y (some kids laugh at people in school, but not in GRS)	Y	Y
P33	Sit, 13, F	N/N	COOL	GRS	Y	Y	Y	Y
P34	Sit, 13, M	Y/Y	HAPPY/PROUD	GRS	Y	Y	Y	Y
P35	Sit, 13, F	Y/N (used to play)	GOOD	GRS	Y	Y	Y	Y
P36	Sit, 13, F	Y/N	EXCITED	BOTH	Y	N	Y	Y
P37	Sit, 15, M	Y/Y	PROUD	GRS	Y	Y	Y	Y
TOTAL	33 students	Y (like) (30/33)/ Y (play) (17/33)	--------------	Prefer GRS (30/33)	Y (33/33)	Y (29/33)	Y (32/33)	Y (33/33)

Appendix 6: Interview Summary #2 – Past/Present/Future HIV and AIDS Education

Code	Age, school, gender (current (sam) or past (sit) GRS participants)	Prior HIV/AIDS education (where and how (school = top down))	Talk to others about HIV/AIDS you learned from GRS	Who do you talk to about GRS info	How do you talk about GRS info	How do you feel knowing HIV/AIDS info and passing it along	Learned a lot from GRS	Remember a lot from GRS
P1	Sam, 13, F	Y, school	Y	Family, friends	GRS games, key messages	Happy, powerful, proud	Y	
P2	Sam, 14, M	Just from friend who had done GRS	Y	friends	GRS games, key messages, discussion	Good	Y	
P3	Sam, 14, M	N	Y	friends	GRS games	Happy	Y	
P4	Sam, 14, F	Y, small amount from school	Y	Family, friends, neighbours	Conversations, key messages	Inspired, cope better with challenges	Y	Y (easier to remember through games)
P5	Sam, 14,M	Y, Ubuntu (another NGO)	Y	mother	conversation	Good, helpful	Y	Some, but not all
P6	Sam, 13, M	Y, TV and some teachers	Y	Friends, family	GRS games, key messages	good	Y	
P7	Sam, 14,M	Y, small amount from community, friends	Y (feels more comfortable now)	Coaches, church, family	discussion	proud	Y	
P8	Sam, 13,F	Y, small amount from school	Y	Friends, mother, neighbour	GRS games with info after	good	Y	
P9	Sam, 15, M	N	Y	Mom, friends	conversations	Help others, be a role model	Y	remembers most but not all
P11	Sam, 15, M	Y, little bit in school	Y	Parents, friends in community	GRS games, pass on key messages	great	Y	Y (remembers a lot because it's important)
P13	Sam, 14, F	Y, from school and Ubuntu	Y	Mother, friends, neighbours, community	conversations	good	Y	Y
P14	Sam, 13, F	Y, a little from school	Y	Family, friends in community	GRS games	Very proud	Y	

149

P15	Sam, 14, F	Y, little bit in school	Y (GRS encourages them to talk to others)	Grandmother, cousin, sister	GRS games and key messages	proud	Y	Y (info easier to remember through games – GRS style)
P16	Sam, 14, F	Y, some in school	Y	Other kids in community, family, little sister	GRS games	proud	Y	Y (remembers info by playing games)
P17	Sam, 14, F	Y, little bit in school	Y	Family, friends, community	GRS games with friends	proud	Y	
P18	Sam, 13, M	Y, class and TV	Y	People in community, family	GRS games with friends, conversations with family	Proud, good	Y	Y (remembers info through games)
P21	Sam, 14, F	Y, ubuntu, school	Y	Mother, friends	GRS games, discussion	Good to help others	Y	Y, a lot
P22	Sam, 16,M	Y, school, DVD	Y (only after GRS)	Friends, family	GRS games, key messages	good	Y	Y (through games)
P23	Sam, 14, M	Y, mother, school	Y	Mother, friends	GRS games and conversation	great	Y	Y (remembers because he had fun while learning
P24	Sam, 15, F	Y, Ubuntu, school	Y	Mom, sister	conversations	good	Y	
P25	Sam, 12, F	Y, some from Ubuntu	Y	Parents, friends	GRS games with friends, conversations with parents	good	Y	
P26	Sit, 15, M	Y, only a little bit through TV	Y	Friends, brothers	Energizers (warm-up games), conversations	Cool, happy, powerful	Y	Y
P27	Sit, 13, F	Y, a little bit through school	Y	Friends, aunt	conversation	Special, capable of making better decisions	Y	
P28	Sit, 14, F	Y, a little bit through school	Y (only after GRS – felt more comfortable)	Mom, brothers/sisters, aunt	conversation	Good, proud	Y	Y
P29	Sit, 13, F	N	Y	Parents, friends	Discuss GRS homework	good	Y	Y

P30	Sit, 13, M	Y, little bit from school	Y	Friends, family	conversation	Privileged, honoured, happy	Y	Y (remembers important stuff)
P31	Sit, 15, M	N	Y	Family, friends	conversation	good	Y	Y (some but not all)
P32	Sit, 14, M	Y, school	Y	friends	GRS games	Happy, powerful	Y	Y (remembers important stuff)
P33	Sit, 13, F	Y, school (similar teaching styles)	Y	friends	GRS games, conversations	Great, cool to educate others	Y	Y (remembers overall messages)
P34	Sit, 13, M	N	Y	Friends, sister	conversations	happy	Y	Y (important stuff)
P35	Sit, 13, F	N	Y	Friends, family	conversations	Good, privileged	Y	Y (can apply info well)
P36	Sit, 13, F	N	Y	Cousins, sisters, aunts	discussion	Good, proud	Y	Y
P37	Sit, 15, M	Y, school (life orientation class)	Y	Friends, family	GRS games, conversations	Feels "right," great	Y	Y
TOTAL (OUT OF 33)	33 students	Prior education through school (21/33)	Y (33/33)	--------------	--------------	------------	Y (33/33)	------------

<u>**Appendix 7**</u>: GRS Student Participant Interview Guide

- begin with ice-breaking
    - o age, length of time at current school
    - o did you have a good break form school?
- soccer (general)
    - do you like soccer
    - do you play soccer (club team or just for fun?)
    - how do you feel about South Africa hosting the 2010 world cup?
    - Do you like/play any other sports?
    - How do you feel about learning through sports/games like how GRS delivers their program?/ What role do you see sports/games having in the GRS program
- GRS (Freire and interactive/dialogical learning)
    - How does GRS education STYLE relate to other education STYLES you have received in school? Is it different or the same? Explain – is GRS different than other education you receive (school vs. GRS programs)
    - Which STYLE of learning do you like better? WHY?
    - How does the style of GRS education make you feel?
    - How do you feel about the coaches that teach the GRS program? How do the coaches make you feel?
    - Do you feel like you can relate to the coaches, and they can relate to you? WHY - EXPLAIN
    - Do you feel comfortable discussing personal/controversial issues in the GRS sessions? EXPLAIN
    - Do you feel comfortable discussing personal/controversial issues with GRS coaches (maybe things you wouldn't want to talk to your parents about? EXPLAIN
    - Do you feel that the GRS program listens to what you have to say/ do you feel free to speak your mind? (do you feel like you have a voice in the GRS sessions) – COMPARE TO SCHOOL-BASED EDUCATION
- GRS (information sharing and power/knowledge)
    - What education about HIV/AIDS did you receive before the GRS program?
    - How was the HIV/AIDS education taught to you, if any was taught at all (discussion based, or more top-down)
    - Do you talk to others (not involved with GRS) about the information you receive from GRS?
    - Who do you talk to?
    - How do you talk to them about it (discussion, play games, etc)
    - How does it makes you feel to be able to pass on the information you've learned to other friends/family members? POWERFUL (social learning theory)
    - How does it make you feel to know more information about HIV/AIDS? (empowerment)
    - Have you learned a lot from the GRS program? How are you able to remember all the information the program teaches you?
    - What do you plan on doing with the education you have received from GRS? What do you feel you're capable of doing after learning about HIV/AIDS through the GRS

style of education?

- Soccer
  - How do you feel about South Africa hosting the 2010 World Cup?
  - Do you think that sport is an effective way to teach youth?
  - What specific role does soccer have?
- GRS – general
  - What do you think the best part about the GRS program is?
  - what do you think makes the GRS different/unique from other forms of education (if you think it's different)?
  - How do you think the GRS style of education differs from education you have received or taught in the past?
  - Do you think the GRS program is an effective way to educate youth about HIV/AIDS? Explain why or why not.
- Old vs. New curriculum
  - Has the program grown/changed since your personal involvement? If so, explain.
  - what differences do you see between the old and the new curriculum?
    - Move from key messages to vital conversations (still conversed/discussed a lot during old curriculum...just more now?)
    - ensure kids are thinking on their own
    - move from coach's role as trainer to facilitator
  - Do you see yourself playing a different role in the new curriculum?
- Overall Coaching/Learning Role (Freire – dialogical learning, Foucault - knowledge/power)
  - What role do you see yourself in while educating youth about HIV/AIDS?
  - What role do you see the youth participants of GRS in while involved with the program?
  - What, if anything, have you learned from the GRS participants?
  - During activities where participants have to discuss their points of view (agree/disagree, fact/nonsense) do you take into account any general misconceptions about HIV/AIDS that the kids have and incorporate that into any curriculum changes? - making content more relevant to youth (in TOC taylor talked about changing adult HIV prevalence stat to a funeral stat that kids can identify with more)
  - do you feel you have a good avenue of communication to go talk to master coaches/staff who work with curriculum if you see any changes that should be made?
  - Do you feel you have a good comfort level with participants – can you relate to them? can (do) they come talk to you?
  - What do you feel is the power structure in the GRS sessions – do you feel more powerful than the GRS participants?
- Community Impact (decentralization on knowledge, diffusion of information)
  - What impacts have you noticed on the GRS participants, and the community at large throughout the GRS program?
  - Do you think/know/see the kids talking to others about what they have learned through GRS?
  - Have the program changes taken into account the criticisms/concerns (if any) of the community?

- SPECIFICALLY FOR STAFF
  - how was curriculum developed, and by whom?
  - Why soccer (soccer isn't often played in schools and coaches are not always soccer players – what's soccer's role)?
  - How are coaches chosen – what is the process to become a coach?
  - Vital conversations discusses notion of "correct" and "incorrect" answers – notion of truth being subjective with use of quotation marks?
  - Vital conversations – sharing ideas from learner to learner, but what about coach to learner/learner to coach (learner as equally valid source of information as coach)
  - right now, is there an avenue for coaches to incorporate what their learners are saying into the curriculum – change the curriculum?
  - Old vs. New curriculum – a lot of similar concepts, but different delivery?? (discussions have always been fostered, but now there's more focus on them?)

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