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Diarist: Diston

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A certain boy in C___ who was not married in his lifetime took a prostitute for marriage and the prostitute is so much older than him. His mother is aware of this but she is taking no reaction on that. The boy is from V___, C___, but does a business selling cooking oil in C___ at D___ Market. He took her straight from the beer centre. The prostitute is from N___ District and gave birth once but the child died. Birth was given before the two got married but that birth was given with another man that she was married with in the past. The boy is from my village and I hope to interview him on some questions regarding the risk of AIDS since the wife was a prostitute previously. His mother said that she is not happy with the wife because she is a prostitute but she said that she is feeling shy to disclose this to him. The mother to this son was widowed last year in C___ but is now married with a man who has another wife and she is under polygamy. This mother and her son are sharing a house of three rooms.

As this boy got married to this prostitute, the prostitute left for four days going to do her professional business but it was not known where exactly she had gone and she did this without telling her husband and she apologized on return and the two are living together normally.

21/9/00

A certain woman in our village at V___, B___, does commercial sexual contact and she sometimes visits the beer centres for commercial sex. She moves from B___ to N___ for the same purpose and even at the village it is the same thing that she does. And on the use of condoms for protection she doesn't care about this and her mother loves her because she supports her with the money that she makes and if she can't come with money the two don't live peacefully because the mother gets angry with the situation of coming without money for her. And on talking about AIDS she says 'AIDS *inabwelela anthu ndiye sitingaipo ayi*' (Chewa, meaning that 'AIDS came for people and we can't fear it.') This woman is our neighbor in our village and this is the only way that she does to earn her living and even her family depends on her. She has been doing this since 1990. She has been getting married for almost six times but the marriages take only three to four months and she divorces because she is used to moving around and she feels bound to move around if she has a husband at home, that's why she divorces. She is fat and is looking healthy, she lives in a one-room thatched house, has one daughter, she gave birth four times but the rest died. Only the first child survived, that is the daughter that is alive to date. The daughter also gave birth to a still baby this year. She is not married, she was impregnated by a boyfriend. The daughter's behaviour on sex is also showing that she will adopt her mother's steps any day.

21/09/00:

A certain boy in our village of M___ TA L___ V___ left home at the age of 18 and resided in the capital city of Malawi, M___, and he lived there for almost eleven years. He was doing a business of selling shoes there. He was single but was used to many sexual partners. He died this year after one year of suffering and he was said to have died of AIDS though there was no blood test. He had no specific disease, he was suffering from different diseases until he died. He came here this year while serious and died after two weeks of his arrival from town.

22/09/00:

My aunt's daughter called Mercy was living in C___ with her husband and the husband died after falling from the roof as he was a carpenter and he wanted to maintain the roof that day. And the wife was left with nine children, no compensation was given to the wife. That happened two years ago and the wife came to reside in the village from town after her husband's death. And the children are living with the widow and due to lack of support for the children the widow is now having sexual partners so she should be getting support from the partners. She is currently having four sexual partners that I noticed myself and all these are married. When talking about AIDS, she says "*Nagati ihi AIDS indigurile chifukwa anawa sindigathe kuwathandiza ndekha popanda wina wake omandithandiya*", meaning that 'if it is AIDS it should infect me because I can't find help for these children without someone giving me a hand.' And she doesn't use condoms at all. She is my sister-in-law [cousin?] and she is a neighbor too.

22/09/00

One day I visited N___ Savings Bank Office-M___ Agency and there I found two customers, one lady and one man, plus the bank manager, and the three were talking about AIDS. I did not take part myself but I was just hearing what they were saying. The bank manager asked the lady about her husband's whereabouts and the lady said that he is in C___ and the bank manager asked her why they did not go there together. The lady said that he has another wife there, and the other man said why don't you also go and live there so that you should be getting support easily. The lady said 'Ah no, I am giving my friend a chance to make use of him.' And the bank manager said 'so you are not afraid that he may get AIDS since he is away from you?' The lady said if he gets AIDS it's his problem there and I don't care about AIDS.' The other man then said "it is difficult to avoid AIDS since it was set in the maize flour for cooking *nsima* and nobody can say I am not going to be eating *nsima* because there is AIDS in the *nsima*, no. It is difficult because we depend on *nsima* every day. And in Chewa there is a proverb that says '*AIDS ihi mu ufa ndiye mpovuta kuipewa kwake chifukwa tsiuku lililonse tiyenela tidye ufa pokiudya nsima*'. And the Shona of Zimbabwe say '*Poison yadirwa mu tsime inonakirwa ne munhu wese, ndiyaniko achararama pamukonombera*' which means 'poison was put in a well that is loved by everybody and who will avoid perishing with that outbreak.'" Here they are trying to say that nobody is free from getting AIDS because everybody has sexual contact and AIDS is transmitted through sexual contact and therefore everybody is at high risk of getting AIDS. And the other man continued by saying that this disease came so that those who like committing adultery should be easily identified when they catch this AIDS. The lady left first and the other man left too.

23/09/00

A certain businessman at V___ Trading Centre called Gopply said that there is no AIDS but one can look to be AIDS positive if he or she moves around most and is seriously thinking that he/she must be AIDS positive, this can bring an effect in his/her body to look unhealthy because of the worries that can be in his/her mind. And he said that on his own movements with sexual partners he could have already caught the disease if it was true that this disease is existing, because he moves a lot. He is married and has one child and a number of sexual partners too. And in Chewa he said *kunja kuno kulibe AIDS munthu anganoke ngati akudwala AIDS ngati ali ndimagemizo pamimere iye amayendela pa nkhani ya akaji ndiye maganizo amenewa althe kumupangitsa kuti thingi lake liwoneke ngati ali ndimatenda a AIDS*'. This man was saying this to his friend, and the friend is the one who told me about this as his friend is my friend too, but I also know the man's movements since he had two sexual partners in my own village. There are about four sexual partners of this man that I know besides his wife.

23/09/2000

A certain prostitute at V___ trading centre said that she does commercial sex starting from C___ as a district, N___, T___ and M___. And she said that the charges depend on whether the man is going to use a condom or not. If the man is going to use a condom the charge is K300 and if he doesn't use a condom the charge is K500 short time. She says that she charges a high charge on condom nonusers because it's risky

that she can get STDs and she can use this amount for medical aid at the clinic. I used to know her and she is used to 'hit and runs' most of the time. She has been doing this for a number of years and it's almost ten years since she started doing this. She was a fat woman two years ago and many men were competing to win her, but nowadays she is growing thin and only those passers-by who don't know about her background information go for her. She visits the beer centres to find men who can go for her. But in the past she was pausing [staying at?] her home and men were getting her there. But as she has fallen in value, she visits the beer centres to find customers there and that is her profession nowadays. Her name is Anna and she was nicknamed *Chikatampamba* (Yao) which means 'Business Capital Destroyer'. She was nicknamed this because people were saying that if you are a businessman and you go for her, your capital will decrease because you will be giving her much money as she was looking beautiful in those days and people were taking her to be expensive, thus nicknaming her as Anna Chikatampamba.' She is also a Yao by tribe.

24/9/00:

A certain grandmother in our village is telling the public in the village that people, especially men, they shouldn't go for her granddaughter because she has got AIDS. The grandmother is saying this because the girl has so many partners and she moves from C___, N___, C___ and M___ for men. She has been doing this for seven years now but she is still looking healthy. She has been married five times but the marriages just take a year or less. She is of the age of 22. She has run from the husband previously, she was under polygamy at that time and the elder wife was planning to bewitch her as they were competing for the husband. The grandmother of that girl states that in the local language '*Anthu omwe amamu funa Monica alibe mantha ndi AIDS chifukwa Monica ija asamuone chonchiya ali ndi AIDS ameneuja chifukwa uhule sakuwupanga burino amenezu, ndiye amene anafunana nayewo adgingodziwa kuti akuitenga*' (Chewa), meaning 'Those people who go for Monica they aren't afraid of AIDS because Monica has got AIDS though she is looking well but she has got AIDS because she has practiced '*uhule*' worsely, so those who go for her should know that they are getting AIDS from her.' That was the grandparent's speech to the public in the village. [Strategies?] The girl ran to C___ after leaving the husband's home and she is married to a certain motor mechanic in C___. Most of her marriages don't involve the *nkhoswe* because she just meets with a man and if the man asks her for marriage she just accepts and goes to live with the husband without informing her parents or relatives about this, and even without following the background information about the man or even the man's marital status. That's why her marriages don't live longer because she doesn't follow a proper procedure about marriage and she is used to partners though married. That is her fifth marriage at the age of 22 and she seems to be barren because she has never been pregnant although she desires to have children. I have said this because I know her very well since she was young. Up to now we were schooling together in 1991 but she dropped school in standard six after getting used to men in 1993. Her previous ex-husband is no longer looking healthy and people are saying it must be AIDS and he had a system of having sexual intercourse with every new bargirl who came to work in his bar and people are suspecting this system to have led him to such trouble. He started that business in 1996 up to 1999. He is currently running a grocery to earn a living. He has two wives and a number of partners outside of marriage. He just divorced women without proper reasons. There are about two divorces that I noticed myself without including the other divorces that I did not notice myself.

24/09/00

A certain policeman at V___ Trading Centre who is a friend of mine told me that there is not a single beautiful girl around the trading centre that he has never had sex with. This should be exactly confidential. His name is Stanley. He has one child with a partner at V___ Trading Centre and the child is almost six months old. This gives a proof that he doesn't use condoms. He is currently married. He married a certain school girl that he married earlier in 1999 and they started like sexual partners when she was in Form 2 at U___ Secondary School, and he married her when she was in Form Three. I know some of his partners. He was telling me this one day when we were playing the *bawo* game. He said '*Palibe ntsikana owoneka bwino amene sindinanyengane naya pa Ulongwe Trading Center*'. The man came to work at V___ Police

Unit after he was transferred from C___ Police Station in 1998. He is a Chewa by tribe and his home area is C___. He once had sex with a young girl and tore/cracked the girl's vagina and there was bleeding from the cracks but the case was not known/taken to the court because fellow policeman closed it on their own, being afraid that they could have been in trouble if it was taken to the court of law. But if it was done by a local person, this could have come before the magistrate for judgement. And this could lead straight to arrest because he had broken the law by having sex with a young girl and ending in hurting her up to the point of bleeding. The girl is a Yao by tribe.

24/0/00

A certain woman who works at V___ Post Office discloses herself that she is HIV positive to the public, but men still go for her. There are three men that I know that they go for her and all these are married men, two are businessmen and one is a church elder. The woman's husband died of AIDS four years ago and she doesn't hide any information about this but men still go for her. She has one child from her late husband. She was admitted at N___ hospital in A___ three months ago, but she is now o.k. after receiving treatment for a month. I heard her saying that she has AIDS one day when I visited the post office and it was a public speech: *'Ine ndiye AIDS ndili nayo sindimakaikamo ayi chifukwa mamuna wanga onamwalila ndi AIDS yomweyo'*, meaning 'I know that I have got AIDS and I don't doubt because my husband died of the same AIDS.' She came to work at V___ Post Office in 1999 after transfer from N___ Post Office. She is currently widowed and not remarried but just moves around with sexual partners. I only know the partners that she has at V___ and I don't know about the other partners she had where she came from.

25/09/00

Though some people know that there is AIDS but still they are not changing their behaviour to suit the situation. I have said this because there is a number of friends that are insisting on sexual partners though they are married and they don't even carry condoms in their pockets and the friends are: Oswald and Jana. These two are fond of taking bargirls and sleeping with them. They are both married but there is a day that I saw them picking girls from the bar and going and sleeping with them in the resthouse, they were both drunk. They are both married, both Yao by tribe. The other friend is Hector who is a Chewa by tribe, and this one goes for two sexual partners at the beer centre and he does this when the wife has a young baby (during post-partum abstinence). And he said that he can't use condoms because God created him to be having sex with a woman while plain and if he uses a condom, he said it can show he is against God. He further said that he cannot put his sperms in that rubber and throw them instead of putting them into the woman's partners. He is currently having two sexual partners besides his wife and the women are unmarried. The other example is a certain road maintenance foreman who was telling he friends that he wanted to recruit women to be providing water for the road maintenance at V___. And he said that he wanted only beautiful women to be employed, so that on the other hand he should be using them as sexual partners apart from the work they can be employed for. This also showed a picture that some people are not afraid of AIDS though they know about its existence. He has currently employed the women of his desire and I hope [?] that he is using them as he said before. The other example is a certain bar owner at V___ Trading Centre named Kambeni. This man is a polygamist and has four women, but he also has sexual contact with every new girl that comes to work in his bar. This also shows that people are exposing themselves to AIDS though they know that it's there. And for a man who has four women, why going for some more girls. I do wonder when I see man behaving like that, because if he gets the disease it means that all the four women will be positive innocently because they were married to a man who behaves badly.

25/09/00

Two friends in C___ told me that there is a number of people that they know that died of AIDS. And I asked them how they knew that those people died of AIDS. They told me that they had several sexual partners and during the time of death they died while very thin, while for the others they knew that they died of AIDS after hearing from other people where they were attending the funeral ceremonies.

One friend called Henry who lives in C___-D___, told me that he knows about five people who died of AIDS in that area, and he gave me their names as well, and the names are: Bob was at Q___, Year 2, died in 2000; Towera was in Form 4 died in 1998; Moses was in Form 4 died in 1998; and another boy who was in Standard 8 died in the year 2000 and the last one is another woman and he doesn't know her name, that one did not go to school but also died in the year 2000. The other friend named Patrick in C___ too, at the same venue, told me that he also knows five people in the area of Chemise who died of AIDS and he gave me their names and the names are as follows: Quent (F) died in 1997 and her last born died while young; Wyness died in 2000, left 5 children; Sarah died in 1997, Judy died in 1996, she was a school going girl, and the last one in this area is Daudi died in 1997, was married and died while divorced. Patrick further said that he knows about 7 people who died of AIDS in LANs Township and about five cases in D___ district, together making a total of 17 people that he knows and heard that they died of AIDS. Henry is a Sena while Twaliji is a Chewa, but both are residing in C___ and the discussion was taking place at Patrick's home where I had such a shallow [?] interview with these two men that day.

26/09/00

A certain businesswoman who owns a tearoom at M_ Turn Off is using her daughter as a weapon to attract more customers into her tearoom. When the customer has come, especially male customers, she sends her to chat with the customer while she is preparing the meal. '*Tamawasangalatsani alendowo ine ndikukonza teayu*' (Chewa), 'Be pleasing the guest/customer while I am preparing the tea.' This system ends in the men proposing the girl for a partnership and the girl is currently having two partners that I noticed myself due to the same system and this is showing that this mother is exposing that girl to AIDS. I don't know whether this mother is aware of AIDS or not. She is a widow and has five children, three boys and two girls, and that girl she is using is 18 according to my estimation, she left school at the primary level and she is helping her bad-wisher mother in running the tearoom. The boys are running a beer centre which is owned by the same mother. The widow's health is not normal. This is the system that is being practised by mothers who love money more than their daughter's lives.

29/09/00

A certain village headman told me that 'AIDS is a disease for matured boys and girls since they are the ones who are highly dying of that disease.' *AIDS ndimatenda anthu achinyamata chifukwe ndiamene akupululuka nayo kwambiri kumatisiya ife makolo tilipo chifukwa sakusamala ayi*'. V___, C___

28/08/00

A certain man told me that he went for a blood test when he came back from abroad where he had gone, his name is Evance (V___, C___) and he said that he did this to see whether his wife behaved badly when he was away and they were all found negative. They went to R___ Hospital in C___ for this and that was last year. He says he will be going to the hospital for a blood test about AIDS whenever he comes home from a journey to make sure that he is safe from AIDS, and he said that for his side he can't have sex outside of marriage but he can't know what the woman was doing when he was away. That's why he goes for blood tests on the way back from the journey. Lomwe by tribe, completed Form 4.

30/09/00

A man by the name of Molezi said that if the government wants to reduce the spread of AIDS it should tell people to close businesses like beer centres and rest houses because it's where most people find the chances to meet with girls and get attracted to them and have sex with them. And if these places are closed AIDS spread can be reduced as well.

When my brother and his friends were at home they were saying that for AIDS to be reduced, everybody who is found HIV positive at the hospital should be killed, or else those people who are found positive,

they should be put in closed doors [inside] so that they don't go out to spread the disease to other people in the communities, and that can help in ending AIDS in the country. There were four men and I did not take part because I was in the room while they were talking about this while in another room in the same house, and I just was hearing what they were saying. They all agreed that this can be a better solution to end AIDS. So everybody should be forced to go for a blood test and if found HIV positive those should be taken to be killed or kept indoors until they die. Chewa by tribe. My brother of the same blood and his friends.

5/10/00

A certain man by the name of Jagaji told me that AIDS is not a new disease: 'this disease which is called AIDS is not a new disease, it was there and we were calling it *chinhyela*, but when those whites failed to find the name of *chinhyela* in their language, they then called that disease as AIDS'. He was saying this at a group of three people and the others were almost agreeing with him, as he stated the signs of *chinhyela* and its similarities to the signs of AIDS. And he said that a person can develop such a condition if there can be delays in taking the recommended herbs after sleeping with a woman who hasn't completed her post-partum abstinence period after birth.