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APPENDIX 1: Consent Form

Participants name:.....Date.....

Researcher's Name: Nolipher Jere Moyo
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Hatfield
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0001
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OR

Justo Mwale Theological Collage
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Informed Consent

Title of study: THE INFLUENCE OF CULTURAL PRACTICES ON THE SPREAD OF HIV/AIDS IN ZAMBIA

2. Purpose of study:

The main aim of this research is to reach a holistic understanding of the women's untold stories about the salient cultural practices of Zambian rites of passage, which promote and hinder the spread of HIV and AIDS virus.

Procedures: I will be asked questions concerning cultural element of the Zambians in relation to the transmission of HIV and AIDS. I will also be asked to give person details such as age, sex, marital status, level of education, but not my personal name and address. The questions asked will not take more than 30 minutes. The interviewer will be scheduled at my own convenience. I will give permission to participate.

Risk and discomforts: there are no known medical risks and discomforts associated with the project.

Benefits: I understand that there are no known direct medical or financial benefits to me participating in this study. However, the results of the study may help researcher's gain better understanding of the Zambian cultural practices in relation to HIV and AIDS in Zambia. The government and organization dealing

with the prevention of HIV infection will be able to plan and develop culturally appropriate strategies to prevent HIV transmission in Zambia.

Participant rights: may withdraw from participating in the study at any time.

Financial compensation: there will be no financial compensation nor will I be reimbursed any travel expenses.

Confidentiality: In order to record exactly of what I say in the interviews, a tape recorder will listened to only by the researcher and authorized members of the research team at the university of Pretoria and Zambia. I understand that the results of the interviews will be kept confidential unless I asked that they be released. The results of this study may be published in professional journals or presented at professional journals or presented at professional conferences, but my records or identity unless required by law.

If I have any questions or concerns, I can call Mrs Nolipher Jere Moyo at 292583 or 097434285 at any time during day. (0800-1600 hours).

I understand my rights as a research subject, and I voluntarily consent to participation in this study. I understand what the study is about and how and why it is being done. I will receive a signed copy of this consent form.

Subject signature

Date.....

Signature of Researcher

Date.....

APPENDIX 2 DISCUSSION QUESTIONS: FIRST FOCUS GROUP

Knowledge about HIV/AIDS

1. What do these letters stand for HIV and AIDS?
2. What is the difference between HIV and AIDS
3. Is HIV positive person sick?
4. Can you know HIV positive person by looking?
5. Is there cure for AIDS?
6. Is AIDS a disease?
7. Is AIDS person sick?
8. What are some of the signs of a person who suffers from Aids?

HIV and AIDS Transmission

10. What are HIV and AIDS modes of transmission?

Myths about HIV and AIDS in Zambia

11. What is the origin of HIV and AIDS?
12. What are the myths about HIV and AIDS?

Focus sub-group discussions on Zambian Cultural Practices

The participants to come up with cultural practices in the rites of passage which promote or hinder the spread of HIV and AIDS during these occasions: birth, puberty, marriage, and death.

Find cultural practices which promote the spread of HIV and AIDS

Find cultural practices which hinders the spread of HIV and AIDS

Explain the possibility of HIV transmission on cultural practices and on the stories.

What are the alternatives which can be carried out as a preventive measure of the spread of HIV and AIDS?

What is the church's role concerning Pastoral Counseling on cultural practices and the people who have been victims of such cultural practices.

APPENDIX 3

STORY-TELLING OF VICTIMS OF CULTURAL PRACTICES.

Tiyeke - Kuika Mwana kumphasa
Malumbase - Puberty hyna (*fisi*)
Mable - Early marriage
Tibale - Marriage hyna (*fisi*)
Tivwale - Dry sex
Koso - Sexual cleansing
Haggar - Sororate (*chokolo*) inheritance

Most women broke the silence after the sub-group discussions, and some participants arranged for me to talk to their relatives who were once the victims of cultural practices. At this time I used a narrative approach to listen to the stories of the women. I used unstructured open ended questions. “How did you become the victim of cultural practice?” or how did your relative become the victim of cultural practices? Nearly all the women shared their stories in Chewa except Mable who preferred English. English Translated version of stories. .

*Tiyeke - Kuika Mwana kumphasa (strengthening the baby): Tiyike is a 42 year old woman who came to me immediately after the sub-group discussions, she said she wished these discussions came up before she got married. She would not have messed up her life.

2.4.1.5 Tiyike's Personal Experience

“My name is Tiyike Banda. I come from Ozi village in Eastern Province of Zambia. I got married at the age of eighteen years. I am twenty-seven years old and I am a mother of four. After the birth of my first-born son my alangizi (counselor) came to instruct us how to look after the baby and how to perform the ritual of kuyika mwana kumphasa. She said if we don't do it the baby will be sick and he would be vulnerable to many diseases and as a result he would die. People who are hot, for example those who have sexual relations, may hurt the baby, so that is why the parents have to seal their child by this important ritual.

We did this on our first three children and then my husband left me, when I was six months pregnant, to go to the Copperbelt to work on the mines. Three months later my baby girl was born. After four months passed, the grandmother to my husband called me and said,

as a family we are concerned with the well-being of the baby. Since your husband is nowhere to be seen, the ritual of kuyika mwana kumphasa has to be performed by the cousin to your husband, Lambulani (This is the letter which your husband has written, that he will come after two years, because he has just started working). I did not want to sleep with another man, but I was afraid of losing my baby. I went to ask my family members if it was proper for me to do that. They were for the suggestion, too. I had to do it for the sake of my baby. Nothing was paid to him; he said it was a pleasure to help in time of need. I was happy to see that my baby was fully human being.

Six months later my husband's cousin Lambulani, was in and out of the hospital and some people suspected he was HIV positive. I was devastated. I was not myself. My Aunt, the sister to my mother, advised me to go for Voluntary Counseling and Testing. I was scared. I don't know if I could bear it if I am to be found HIV positive."

*Malumbase - Puberty hyena (*fisi*): Malumbase's story was told by her aunt who was one of the participants on the first focus group. She shared what happened to her niece Malumbase who was 16 years old at that time. She was taken to the village for an initiation ceremony...APPENDIX 4

2.5.2 MALUMBASE'S PERSONAL EXPERIENCE

Malumbase was a very well-behaved girl who brought joy to her family. When she reached puberty stage she was put in a house of seclusion for two weeks, where the instructors taught her many things. Before the last day she was told to invite her fiancé to come that night to sleep with her to finish the seclusion period. Malumbase had neither fiancé nor any lover. Then one of her cousins was invited by the instructor to go into Malumbase's hut to have intercourse with her. Malumbase did not like this. She refused, until one of the Aunties was called to convince her. After three days she started feeling itching, then puss started coming out of the vagina. She told her instructor about it who notified her parents. They tried African medicine but it did not work. She was taken to the clinic where she was asked to bring her partner, whom she did not know, because it was in the dark. She then received seven injections; they said it was one of the sexually transmitted infections. She was still worried since she was not sure if it was just an STI or it was AIDS. She felt mad with her instructor and her aunty since she had to

undergo that treatment which she feared might occur. When she went for VCT she found that she was negative because this was after six months when it happened. She was thankful to God.

Mable - Early marriage shared her story in class how she became HIV

2.5.3 MABLE'S PERSONAL EXPERIENCE

I was fourteen years of age when my mother forced me into marriage with a thirty-five year old man. I just wrote my grade seven national exams. I tried to complain but it was in vain because this man had already paid a dowry to my parents. I barely stayed with this man for one month when I observed some itching and white stuff coming from my private part. I told him but he did not pay attention; he just ignored and said I would get used to it. It started being sore then I realized this was a problem. Then I told my mother, who told me to go to the clinic right away.

At the clinic they told me to bring my husband so that we could be treated together. He refused and he claimed he was fine. I was treated after my mother pleaded with the nurses. My husband left for Copperbelt and he did not inform me what business he was going to attend to in Copperbelt. After three months I started coughing, which went on for a month even after taking different cough remedies. I was then referred to the Hospital where they discovered I had Tuberculosis (TB). I had a six months' treatment which I finished and got better. I tried to look for my husband who never came back to me up to now. After one year I got married to a man of my choice. Unfortunately while enjoying my marriage I had a TB re-occurrence. I received a nine months treatment which made me more sick. My new husband cared for me also, until my mother asked to take me and nurse me from her home since he was a busy man. This time I was in and out of the hospital because I developed diarrhea; most of the time I was dehydrated and anemic.

One day when my elder sister came to see me at the hospital, she asked me to go for VCT and when the doctor came I asked him if I could go for VCT. The counselor came to counsel me and then took my blood for testing. The following day the doctor was given my results. He asked me to whom I would confide my results. I said everyone, and he asked why? I told him that I don't want people to suffer the same way I have suffered. They need to take precaution of what they are doing. The doctor gave me the slip of results; I was HIV positive. It was not easy for me to accept my status I entered into depression but with the help of my mother who apologized for leading me into my first marriage.

I accepted to take Anti-Retro-Viro (ARV's) drugs. I started felling better and better. Unfortunately my husband did not agree to use the condoms. I did not want to infect him with virus, and I loved him so much so that I decided to save his life by going on separation. He left me at my mother's house though he was very sad, but I was happy to see him leave since he did not want to know his status either. It wasn't easy for me to be back at my mother's home again.

I decided to go on open with the help of my pastor who encouraged me, I started helping other HIV positive groups in the church though I faced the greatest opposition from my fellow church, members who discriminated against me and my mother. But now I do not care what they say God has seen me through. I am happy helping others and I thank God for my church (RCZ) which` has given me a job I am doing to bring HIV and AIDS awareness to the people of Zambia. I went back to school. I want to finish my education and reach my dreams. I got married last year in August 2008 to the man who has accepted me as I am, HIV positive.

Positive by marrying an elderly man at the age of 14 years forced by her mother

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2.6.3.1 Tibale Personal Experience

The situation is grave for girls, particularly when they are orphaned. Tibale of Kamanga compound said her relatives have even nicknamed her "Eve," meaning she is evil and deserves punishment for her status. She added that she is being labeled a killer by her own relatives

They called me Eve from the time I got sick, and they say I have brought problems in a peaceful garden," she said. "I am a decent girl from a decent family but because of following the advice of some elderly women, who look innocent now, I am blamed to have brought AIDS in my family after allowing this man to sleep with me so that I

can conceive. The world is unfair. I don't understand it. May God help me. I am now the victim of fate. I am HIV positive and pregnant.

*Tivwale – Dry Sex: Tivwale a 43 year old woman was one of the participants who came to share her story with me during her own time one afternoon how she suffered the issue of dry sex.

2.6.5.1 Tivwale's Personal Experience

For some time I did not take the issue of dryness very seriously until I started to see some changes in my husband's behavior and attitude. Whenever we wanted to have sex, he would not show some interest, or he would start complaining. Asking him he did not disclose until he went to one of the elderly ladies and complained that "I was a spring of water, and he cannot be swimming in a spring." The old lady understood what he meant, and she called and explained to me. Then the old lady fetched medicine to wear (for putting into the womanhood) to drain all the wetness. Thereafter he was happy, even though it was tough for me. However that was the way my marriage was saved. After taking the medicine for sometime I have always been dry during sexual intercourse although I do not enjoy myself, but my husband's sexual interest in me seems to have been rekindled.

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I was a Pastor's wife. My husband died in 1998 after a short illness. Three months later I was released from the congregation my husband and I were serving. Then I left for my village to go to my parents. Life was not easy there. I came to my home town Kasama to seek a job. While there I met this elderly woman who advised me that, for things to be better for me, I needed to appease the spirit of my late husband by sleeping with someone young. There was a school boy who used to come and comfort me. He later showed interest in me. We slept together while I chanted the words which the old lady had told me. I did it once, and I ended up expecting the twins. I was ashamed, because I had told my husband's family that I would not marry again and it was too soon. I did not mourn my husband as per traditionally expected period. The twin boys have grown up; instead of having five

children from my late husband, I now have seven children. I added more problems for myself and the children. I now ask myself, what if this boy was HIV positive. This could have been the worst situation for me.

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One of the women in Jack compound, Lusaka tells her story at one of our women's meeting: "I am the Hagar of this modern era (Genesis 16:1-16). My cousin Marige stayed four years in marriage but had no child. She was blamed for being barren. Therefore my family was asked to provide a shanzi (a young cousin to Marige who can bear children for her).

There were marriage arrangements between my family and my cousin's family, and they wanted me to go and become the second wife for the sake of children. I did not dispute with the family arrangements. I agreed because my cousin was looking clean and beautiful and, the husband was a good caring man. I bore four children for my cousin but I did not experience any love from both the husband and the wife. I was a child producer, the man came to me only when he wanted a child. My cousin did not love me at all, and she made sure that our husband does not make love with me any time, he did not love me either. I was young I wished I had my own man. Now even if I divorce who would marry me with four children? If I leave my children with my cousin, is she going to manage to care for them as I do? Are they not going to be slaves as I am to her? If I go with them to my parents, will my parents help me to provide all their needs? Will my parents not see me as a failure that has brought shame to the family? What should I do? I am young but sexually starved. Should I go for another secret man? But if he is HIV positive am I not going to die and leave my children? I see the world to be cruel. Where will my help come from?"

APPENDIX 3 LETTER FROM THE CHURCH

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