

## Dynamics Associated with the Phenomenon of Matrifocality (Single Motherhood) in Zimbabwe: A Literature Review

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**ABSTRACT** The geometric increase in the rate of matrifocality or single motherhood in Zimbabwe is a huge cause of worry that needs to be addressed for the country to strengthen its family structures. The phenomenon has been associated with feminization of poverty, feminization of HIV/AIDS, child poverty and general despondency of the citizens generally. The article has used a review of literature methodology. Findings indicate that cultural erosion, increased space for women freedom, harsh economic conditions, modernization, globalization, westernization and industrialization have been identified as factors influencing single motherhood in Zimbabwe. Subsequently, the following have been identified as a way forward: implementing the free basic education policy; emphasizing, advocating, rejuvenating, repositioning and reclaiming cultural values; regulating and censoring the content of the media; and the use of specialized social welfare to handle single mothers.

### INTRODUCTION

Prevalent in all the four corners of the world, the country of Zimbabwe is not immune to the concept of matrifocality, neither to the effects thereof (Landau and Griffiths 2007). This widespread phenomenon depicts a structural malfunctioning in the society which calls for corrective action if social enhancement is to be ascertained. The traditional family as supported by the Bible has been the normative way of socializing children where an extended family and the presence of a man were emphatic points (Bose 2010). However, this has changed with the ticking of the clock. The family composition and structure have been altered and is continuing to undergo diverse changes even as same sex marriages have widely been accepted in many parts of the world. A matrifocal family has also emerged as a result of such evolutionary changes. What then is the phenomenon of matrifocality? Presently, there is no common ground that has been established in terms of defining the controversial phenomenon of matrifocality. As a result, many adjectives like 'solo mothers', 'lone mothers', 'sole mothers' have been used interchangeably in reference to women who raise children without a male partner (Ypeij 2009). A single mother is "...an unmarried woman aged between 18 and 55 living on her own with her dependent children younger than 18" (Gordeev 2008: 105). In simplicity terms, a single mother

family is where a woman who has at least one dependent child is living alone without a partner. However, the unifying factor in these definitions is the absence of a father figure or husband and the presence of children in dire need of a shoulder to lean on, a hand to guide, and someone to depend on financially, economically and emotionally. Therefore, the term matrifocality will be used synonymously to mean single motherhood.

### Problem Statement

As the phenomenon of matrifocality or single motherhood takes toll in various corners of the globe, some researchers hypothesize the phenomenon as the possible causative agent of problems such as adolescent delinquency, child poverty and feminization of poverty. Irrefutably, such factors in Zimbabwe are detrimental to the holistic nurturance and well-being of children, who are the cornerstone of tomorrow's development and stability. It is therefore topical that research on the causes of matrifocality is carried out to try to expose the possible factors underpinning the phenomenon in Zimbabwe. This, in these researchers' perspective could probably explain the gaps either to the governments and other bodies that could be able to work on factors fuelling or contributing to the quagmire of matrifocality in Zimbabwe. The outcomes are likely to unearth many other serendipitous factors

that are wreaking havoc the institution of marriage. These researchers contend that stronger family units could usher in new hope of arresting states of moral decadence and possibly extinguish the flame of HIV/AIDS in Zimbabwe. It will hopefully also contribute to strengthening the policy framework towards families.

### **Factors Underpinning the Phenomenon of Matrifocality in Zimbabwe**

#### *Cultural Erosion*

Cultures, traditions and customs are banners giving a society some directions to face its future. A state in which these factors are weakened could also mean the birth of the malfunctioning of the society (Afolayan 2004). To say the least, Zimbabwe has undergone a state of cultural transformation for the worst. It was some few years ago, just in the 1990s, a taboo and extremely rare for a woman to lose her virginity before marriage. In fact, it was despicable for an African woman to desire or even think about raising children on her own because this attracted undue attention of all, both her family and the whole society, with some forces suggesting banishment or estrangement of such kind of a woman (Yarber and Sharp 2010). In Zimbabwe just like in many societies of African countries, it was considered a disgrace and a dishonour to the society that and called for disownment or punishment (Yarber and Sharp 2010). These societal values made it mandatory for women to have a male counterpart who would be their shield and shoulder to lean on in rainy days. If the clock could be unwound back, this state of women having to pair and bring forth children as a couple would definitely herald a state of panacea. These researchers still think that some of the values that the societies had could still be reclaimed if the important drivers of the communities such as the political, religious and cultural custodian leaders would stand for such kind of change and therefore put in place advocacy and lobbying platform for such. If such values are integrated and preached to children by the teachers, parents and any other "Dick and Harry", these researchers think that a cultural paradigm shift can be achieved, though at a snail's pace. This thinking is borne from the fact that with children being brought up outside the two parent marriage, it has been an uphill and an ardu-

ous task to discipline them and therefore ensure they become responsible citizens of their country.

#### *Increased Space to Women's Freedom Movement*

It is unfortunate that some men in Zimbabwe as in many other settings in African continent have for long abused women and therefore created a sense and space of discontent among them (The World Bank 2003). It is this phenomenon that prompted and given impetus to women's movement to emancipate themselves from men's oppressiveness. This over the years has resulted in women's empowerment and emancipation programmes. Women have, therefore, not only succeeded in having their voices heard by the world, but have also managed to claim their positions not only in the family structures, but also in the whole society and every aspect of life (Hein 2005). Unfortunately, and in the contention of these researchers, it is this wave of women empowerment which might have latently led to the genesis of high divorce rates, increased sexual activities and even choice of single motherhood (Hein 2005).

#### *Harsh Economic Climate Led to Weakening of Family Structures*

Although the prevalence of single motherhood in Zimbabwe is still slightly lower than the South African one, it is however sharply and unrelentingly increasing. This is worrisome because just a few years ago, the country embraced and operationalized patriarchy where marriage was a great norm. The norm also saw women yearning to observe rules and norms of chastity as required by most cultures and reinforced by many religions (Kang'ethe 2014a). In this regard, Dlamini (2006) disinters the following statistics of children under matrifocality care: Nigeria (10.1%), Uganda (16.9%), South Africa (34.4%), Namibia (27.3%) and Zimbabwe (26.3%). Corroborating the findings above, Alao (2012) pins down international migration as the most plausible factor weakening marriage and thereby giving space to single motherhood. He also opines that the harsh economic climate and violent political struggles led to many homes breaking down. This ushered in an environment of desperation driving women into a state of hanging

around men in the hope of meeting their basic economic needs.

### *Effects of Modernization and Civilization*

Incontrovertibly, modernization and globalization in Africa have ushered in a spate of divorces and family disintegration that were not known before. Perhaps its emphasis on the rights of women that has brought in tensions at home making, divorce and separation possible. Modernization refers to a model of an evolutionary transition from a 'pre-modern' or 'traditional' to a 'modern' society (Chung 2006). It entails an evolution from a traditional way to a more contemporary way of living, dressing and thinking. Whether modernisation is good or bad for the overall nation such as Zimbabwe greatly depends on the way people view and handle it. In some cases, people are overwhelmed prompting them to lose focus, dignity and identity. This explains the controversy surrounding this phenomenon. Some contend that it is inevitable, constructive and necessary, while others argue that it is offensive and socially expensive (Chung 2006). This may be attributed to the observations that modernization emphasises on vertical advancement at the expense of family, community and values. The media, on the other hand, applauds modernisation because it leads to innovation, simplicity and revamps the lives of people by inducing excitement that might free up energy needed for productive undertakings (Hiramine 2012). As much as modernization appreciates, such constructive technicalities as technology, the Zimbabwean culture that held everything together seems to be falling apart with the result of many economic and psychosocial challenges (Arowolo 2010). Sadly, the whole nation ends up paying the cost. If modernization is a constructive and an invaluable process, then Zimbabwe's economy, political facet and standard of living should improve. But to the contrary, the living conditions of people have been evidenced to deteriorate with resultant poverty, unemployment and political instabilities appearing as the common characteristics of the country (Alao 2012). Apparently, modernization appears to benefit only a few people, especially the politically and business connected, while the bulk of the population are left in rags. Notably, it seems impossible to separate modernisation from urbanization and industrializa-

tion, even though these are totally distinct processes altogether. However, they are intertwined as they influence each other.

### *Effects of Globalization*

This is the process of international integration arising from the interchange of values, aspects of cultures, ideas and products (Herrmann 2012). The processes of cultural cross pollination, interdependence and migration have turned the world into a global village without boundaries or restrictions. With the aid of technology, social networks and advancements in almost every area of life, international trading and socialization have been simplified to an extent of people doing business from their own houses. The use of internet has even made business transactions very easy and therefore has cut communication costs enormously (Lynch and Blake 2004). A closer scrutiny on identity may reveal that there is now no peculiarity between Africans and non- Africans, Zimbabweans and British people. The aspects that used to differentiate societies have been diluted because of globalization which melted away social boundaries (Herrmann 2012). In Zimbabwe, migration has also greatly contributed to the dilution of culture and thereby erasing the unique features that set Zimbabweans apart. The economic challenges propelled people to mingle and mix with other cultures. As a result, their true identity suffered serious compromise and deformation because it is said that when in Rome, one should do as Romans do. Such values on premarital sex, single motherhood and the significance of marriage were sacrificed for economic freedom and social integration. This is why Zimbabwe is as it is today.

### *Westernization*

This term can be defined as the adoption of the western countries' way of life including their culture. Standage (2005) defines culture as the art, traditions, behaviour, beliefs, morals, values and material appreciation that constitute a society or a group of people's way of life. Arowolo (2010) argues that colonialism, slave trade and missionaries paved the way for westernization and of course eurocentrism to replace the cultures of Africa for example. The above argument

may be validated by the observation that colonialism imposed foreign rules and cultures over African and thereby making Africans abandon theirs and take the supreme cultures of their new masters (Kasongo 2010; Herrmann 2012). Obviously, it may be pointed out that westernization emancipated people by removing sleep from their eyes and thereby empowering them to expand and enlarge their capabilities. However, it also goes without saying that these Western people got the bigger share of the cake because they disguised themselves as Africans' Messiah when in fact they had hidden agendas like material interests and hostile takeovers (Kasongo 2010). In the same way that they implanted themselves to the benefits of Zimbabwe's vast minerals and riches, they also shaded off their culture that was more diverse to that of Zimbabweans. This is how immorality emerged and the adoption of foreign values and lifestyles including early sexual activities that led to unwanted pregnancies and consequently single motherhood. As Africa including Zimbabwe became subjugated and suppressed, the Western culture navigated its way into the minds and hearts of people (Arowolo 2010). Traditional practices and values for example, sex after marriage, are now regarded as primitive, old-fashioned, outdated and unexciting.

### *Industrialization*

This widely used term refers to the period of social and economic change that transforms the society from an economy heavily relying on agriculture to one with manufacturing industries (Herrmann 2012). It is crucial to stress out the undeniable interdependence and interconnection between modernization, westernization and industrialization (Kang'ethe 2014b). Characterized by rural to urban exodus, industrialization influenced urbanization as men especially were searching for work in industries and towns, leaving their wives behind (Herrmann 2012). As the notion of women empowerment and gender equality became common in Zimbabwe, women stood on their feet as they longed for economic freedom. More women became educated and as a result they desired the satisfaction that came with economic and social independence (Morrisette 2008). It may also be argued that while positively, industrialization brought economic

growth and advancement in the whole country as a whole, at the same time it ushered in or offered a thriving ground for the phenomenon of single motherhood. This has increasingly weakened the phenomenon of male-headed household (Bose 2010). The invaluable task meant to be shared between a man and a woman is no longer tenable. This is also against most religious doctrines and ideologies. The unfortunate state of matrifocality is its relationship with poverty. This is because researchers have identified the undisputable link between single parenthood and poverty (Dlamini 2006; Landau and Griffiths 2007). This inevitably leads to social ills such as school drop outs, criminal activities among teenagers and early sexual overtures which is a recipe to teenage pregnancies and a major cause of single motherhood.

### **Aftermaths Associated with the Phenomenon of Matrifocality in Zimbabwe**

#### *Child Poverty*

Children normally inherit poverty from their parents as they are part of the unbroken poverty cycle. "Children are not poor on their own. They are poor because their families are poor" (Ismael 2006; 4). As a result, poor children find themselves disadvantaged and deprived of the possibilities that financially stable children enjoy. "Child poverty is acknowledged to be the result of overlapping dimension of deprivation, as well as the non-fulfilment of many basic economic, social and human rights" (Minujin and Nandy 2012: 7). This sort of deprivation tends to destroy the social and mental functioning of these children. Ultimately, this may lead to in-built hostility and anger that may lead to destructive criminal activities later in life. According to Kotch (2013), a child living in poverty is one whose family income is less than 50% of the poverty datum line. Evidently, the majority of Zimbabwean children are impoverished, and thereby their future jeopardized. It is therefore crucial for governments to ensure that children's needs are sufficiently met especially the right to education because it is the gateway out of the atrocious poverty circumstances (Minujin and Nandy 2012).

In Zimbabwe, the UNICEF and other organizations are trying to level the child poverty mountain to assure that education is a huge pri-



ority. Many impoverished children especially those raised by single mothers struggle to have their basic needs met for example school fees, school uniforms, books, food and this lack suffocates their desire to attain educational qualifications necessary to escalate them out of poverty. Unfortunately, corruption, and other stumbling blocks faced by Zimbabweans are making this desire difficult to attain as funds are diverted to other uses.

### ***Feminization of Poverty***

Basically, the concept of feminization of poverty is rooted in the undeniable fact that women represent a disproportionate percentage of the world's poor (Chant 2006). This is true in developed and especially developing countries like Zimbabwe where there are defined roles for women and men. According to Kang'ethe (2013), this structural challenge is birthed by tilted gender supremacy dynamics that inferiorate women to men. As a result, women are more vulnerable to poverty than their male counterparts. Childcare is the most significant factor disadvantaging women as they will slack behind academically and also that they will not be as flexible to fit into various categories of jobs, for example night shifts jobs (Gebre-Egziabher 2010). This lack of a competitive edge by women pushes them onto the informal sector that has low salary and no fringe benefits. Traditional claws of African countries like Zimbabwe which emphasise on the importance of a male-headed household instil a sense of failure on women who find themselves heading their families mainly due to circumstances they never have choices of (Bose 2010). As a result, some single mothers deny themselves the chance to shine and stand out, crushing poverty because in their minds, they perceive that they come second-best to men. Unfortunately, the evident decline of responsible fathers and husbands is disconcerting not only the dignity of single mothers, but the future of their children as well (Mahati et al. 2006).

### ***Feminization of HIV/AIDS***

Research has shown a close relationship between HIV and poverty (Kang'ethe 2004, 2013). As a result, feminization of poverty comes with feminization of HIV/AIDS (Chikuhwa 2008; Kang'ethe 2013d). "Women in Zimbabwe are

disproportionately bearing the brunt of HIV/AIDS" (Mahati et al. 2006; 2). The Ministry of Health and Child Welfare (2004) as cited by Mahati et al. (2006) also highlighted that over 57% of people living with HIV/AIDS in Zimbabwe are women. The above information seeks to shed light on the predicaments that single mothers face as they strain to tackle the dual role of being the mother as well as being the father of their children (Minujin and Nandy 2012). Although women are biologically susceptible to HIV/AIDS, societal gender segregation, patriarchy and skewed policy environment that favour men than women exacerbate the plight of feminization of HIV/AIDS (Kang'ethe 2014c).

### **The Way Forward**

#### ***Implementing the Free Basic Education Policy***

Hopelessness and helplessness to a guaranteed future is the most frustrating thought among children of disadvantaged homes, especially those headed by females. It is for this reason that these children find themselves moving in the circle of poverty without any possibility of exiting from it. According to Minujin and Nandy (2012), education has been identified as one of the most common legitimate way of securing the future. Prior to independence in 1980, Zimbabwe had a free basic education policy that empowered people with the marketable knowledge required on the job market (Alao 2012). However, this policy has slowly vanished due to harsh economic and political challenges the country has sunk into. To this end, the House of Commons International Development Committee (HCIDC) 2009-2010 Report by the international development committee claims that Zimbabwe is still a kleptocratic state with a degree of social democratic interventions in the economy. This has consequently reclaimed the potential economic freedom of many, and thereby caging them in a deep bottomless pit of despair and frustration. The government of Zimbabwe should therefore once again hold education with utmost propriety, channeling the available resources to ensure that education is both accessible and affordable to all (Minujin and Nandy 2012). It should not be emphasised any further that every child has a right to education and that it is the sole responsibility of every govern-

ment to ensure that the rights of its citizens are upheld in an attempt to improve the quality of living by expanding all possible opportunities.

***Emphasize, Advocate, Rejuvenate, Reposition and Reclaim Cultural Values***

These researchers would like to agree with a wisdom adage which says that an apple does not fall far from its tree. The researchers wonder if this is still true considering the verge between today's life and that of parents. In Zimbabwe, the family as a primary agent of socialization used to teach the children the ethics of right from wrong (Kang'ethe 2010). The aunties and uncles were responsible for this crucial role. Westernization and modernization has left this job vacant with no one to define norms or values (Kaplan LNAT 2006; Kang'ethe 2010). To this end, Lynch and Blake (2004) are of the view that the present generation has reversed a once prevalent norm of school, work and then sex to sex, school and then work. To say the least, cultures were and still are a panacea in shaping an acceptable way of life. Cultures inculcated good disciplines that ensured one was well behaved and respected by all especially the elderly. Age was immensely respected. The youth took instructions from their elders. It was a taboo to engage in sex before marriage. All these values appear to have vanished. This is the reason why these researchers are yearning for a phenomenon of reclaiming, repositioning the cultural values that carried with them good morals, respect, trust and chastity (Kang'ethe 2014 a,d). Therefore a re-embrace of our yester cultures and values that jealously safeguarded respect, mannerism and good habits needs to be advocated and be re inculcated back into our lives. However, this does not mean a lack of appreciation to the inevitable changes around the globe, but simply resisting to be swept over, being tossed to and fro by every storm that blows on society's way. This involves utilising the support of the extended family since Africans believe that it takes two people to make a child, but the whole community to raise a child.

***Regulating and Censoring the Content of the Media***

In the past years, the world has witnessed a hostile takeover by the media as the main source

of information. The current generation now more than ever, depends on the google search, You Tube, Facebook and other social networks for norms that are considered socially acceptable. According to Hiramane (2012: 1), "The world that revolves around our kids' lives is incrementally inclining into their hearts and minds, shaping them and moulding them into a replica of its values, trends and worldviews." It also goes without saying that their role models are now the people they follow on twitter, imitating the behaviour as a way of rendering their loyalty, for example, Pokelo's (Zimbabwe's former representative on Big Brother Africa, an African documentary) famous sex scandal on You Tube. This is evident in the way the followers copy hairstyles, dressing and lifestyles of their role models. As a result, the sacredness of sex and emphasis on human dignity is being swept under the carpet as the youngsters are exploring lives without thinking on the consequences of their actions (Kilbride and Rage 2012; Lynch and Blake 2004). High divorce rates, drug use and matrifocality witnessed among many celebrities have also become overwhelmingly prevalent in today's lives in most African countries Zimbabwe included (Lynch and Blake 2004). It is therefore crucial for implementation of laws that regulate what is publicly available on the internet or what is broadcast on national and international televisions. Instead of making sex and celebrities' lives the focal point of entertainment, there is need to emphasise on the constructive and educational information that moulds better and responsible citizens. Insensitivity, turning a blind eye and giving a deaf ear on the content of the media might cripple many societies. Even though it might be frankly argued that the government earn tax from such organizations, a cost and benefit analysis would clearly reveal that immorality and indecency are the cost of such compromises. There will be permanent destruction of character all in the name of entertainment.

***Specialized Social Welfare for Single Mothers***

These researchers contend that countries should have specialized social welfare officers to advise single mothers and buffer them to cope with life challenges they face in Zimbabwe. The "one basket" approach welfare approach adopted by the Zimbabwean government to address the welfare of women generally makes it exces-

sively difficult for matrifocal families to swim across the raging oceans of their diversified problems. It is more like the jungle where everyone has to scramble for a piece, where only the fittest can survive (Mahati et al. 2006). The Ministry of Women Affairs in Zimbabwe is not designed specifically for single mothers, but rather for all women with social malfunctioning, married or not. Although impoverished people may experience more or less similar hardships (Dlamini 2006), categorising the special packages to meet specific needs for single mothers is necessary to nip the roots of their problems and challenges. This can be done, for example, by prioritising HIV positive single mothers in matters of their health and medication (House of Commons International Development Committee (HCIDC) 2009-10). It should also be noted that these single mothers carry in them also the challenges of their children single-handedly without the help of male counterparts. So it is only when impoverished people are professionally and interventionally targeted that the gaps and shortfalls are clearly noticed.

### **Theoretical Framework**

#### *Family Systems Theory*

Any system is defined as an assemblage of different elements that are related to each other by some regular interaction or interdependence (Tuner 2005). A family is considered a system because it constitutes interrelated elements or objectives, display coherent behaviours, have continuous interactions, and is interdependent on one another. Evidently, the family members have diverse roles that ensure the homeostasis and continuity of the family structure (Morgaine 2001). For example, children are dependants of their parents. This theory views people as natural and emotional eco-systems, hence the need for interaction and interdependence (Regina 2011). Matrifocal families, however, are mostly centred on the mother and thereby leaving a noticeable gap of the dormant or absent father. As a result, the financial, social and emotional responsibilities of the father are taken over, overlapping onto the mother lap. This may help to explain the burnout that is experienced by sole mothers as they will be forced, by situations beyond their control to bite more than they can chew or swallow.

Of course, every system has some degree of permeability into the external world. For example, the media, the church, friends and other factors (Morgaine 2001). Families also seek such external assistance in an attempt to ensure continuity and stability. However, it is crucial to calculate the healthy level of permeability and the proper positions to place boundaries because too much of it may alter the beliefs, culture and rules of the family. Zimbabwean families like any other African countries may have opened too wide a door such that they are now controlled by external forces. In other words, African nations have lost their familial identity in terms of the family composition and the rules governing familial existence. As a result, factors such as media, westernization and cultural erosion have stripped the best part of Zimbabwean families. According to Parrish (2010), the need for necessary change and external interaction however should not be underestimated as it immunises families from entropy and extinction. So, synergy is promoted by supplementing weaknesses, which may be financial or educational.

Even though the systems theory may fail to explain the success and stability of such families, it emphasises on the importance of family members to support and tolerate one another (Parrish 2010). Therefore, as systems entail interdependence to promote continuity and stability, the schools, governments, churches, the media and the family (all micro, mezzo and macro systems) should join forces in tackling the causes of matrifocality and the consequences thereof. This is because research has shown that this family structure is coupled with more cons than pros (Kalil et al. 2001). Also, efforts should be made to eradicate such factors as poverty and HIV/AIDS in order to create an environment that promotes holistic development of the family and the society since the whole is greater than the sum of its individual parts. However, individuality propels elements of the society to uniqueness, separateness and extinction (Regina 2011; Tuner 2005).

### **CONCLUSION**

All is not lost for governments, NGOs and community members either in Zimbabwe or elsewhere in other African countries to work towards strengthening of families by ensuring that societies discourage getting children out of wed-

lock. This calls for continued and strong education from the faith based or faith aligned NGOs on the need for children to grow with both parents. African countries such as Zimbabwe need to refuse to go the route of matrifocality. This again calls for governments, faith-based as well cultural custodian and the individual themselves to hold sexual related discipline a guiding factor. This also demands that cultural architects and custodians intensify their cultural education in which societies follow cultural mores and taboos against premarital sexual engagements. Perhaps also the governments need to identify the underpinnings making matrifocal phenomenon to flourish. Bolstering and enhancing the lives of especially women and the girl children could be one of the strongest move to avoid getting entrapped in men's sexual encounters as they struggle to make their economic ends meet. The ministries concerned with families and those of cultures should work hand in hand to ensure that cultural dispensation that can help hold families together is in place, as well as ensuring that women are economically empowered to avoid dependence on men.

### RECOMMENDATIONS

Governments, NGOs and societies in general need to realize the importance of stronger families with both parents if significant and less stressful development is to be achieved in their countries. It is pivotal that governments have stronger ministries concerned with the welfare of families. This is because many countries of Africa have yielded to challenges of divorce and single parenthood families that were heard of only in the western world. Besides stronger ministries to bolster and look into the affairs of family strengthening, governments should also ensure stronger ministries of culture and social services that will ensure that cultures that have always strengthened familial and societal norms and bonds are maintained. Although patriarchy has been accused of robbing women of their rights, a significant aspect of it needs to be maintained so that family leadership is respected by all.

Although the wind of globalization and modernization are important for country development, it is pertinent that government and cultural custodians sieve what the countries need to take. The retrogressive aspects of these forces need

to be avoided. This is because of their negative impacts to families. A balance needs to be struck. Matrifocality, since it is associated with child poverty, feminization of poverty and HIV/AIDS needs to be discouraged by all means.

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