

# Chanda's Secrets

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written by Allan Stratton

**genre:** FICTION, NOVEL

**themes:** AFRICA  
AIDS  
CHOICES AFFECTING OTHERS  
CLASS DIFFERENCES  
COMING OF AGE/LOSS OF INNOCENCE  
COURAGE/BRAVERY  
CULTURE  
DEATH/LOSS  
FAMILY  
FRIENDSHIP  
HEALTH  
HIV  
POVERTY  
SECRETS  
STIGMA  
TRADITIONAL BELIEFS

**suitable for:** GRADES 9+

*Chanda's Secrets* is a young adult novel about the life of a 16-year-old girl living in a fictional sub-Saharan African country that is afflicted with the HIV/AIDS pandemic. Chanda seems to be surrounded by death. The story opens with her and her mother making funeral arrangements for her young sister Sarah, who has just passed away at one and a half years of age. There are multiple funerals taking place throughout the community daily. They have become an expected part of life. When people talk about the reasons for the deaths, they talk about things like pneumonia, tuberculosis, and cancer, but the reality is that these deaths are a result of HIV/AIDS. It is absolutely taboo to acknowledge the existence of HIV/AIDS; the consequences are such that the community, and sometimes even the family, is afraid of the suffocating stigma associated with the disease and sever any relationships or support with an individual suspected of being infected. Chanda perseveres and defies the overpowering stereotypes and stigma, and begins to expose the truth about HIV/AIDS in her community. Her mother's words motivate and encourage her dreams: "Save your anger to fight injustice, forgive the rest."

**Allan Stratton bio:** Allan Stratton is an award-winning and internationally published and produced playwright and novelist. His first young adult novel, *Leslie's Journal* (Annick Press, 2000), has been a critical and commercial hit, appearing on three YALSA lists of recommended books (Young Adult Library Services Association, an influential division of the American Library Association) and receiving rave reviews from critics and readers alike.

# Classroom Activities

## THE LANGUAGE ARTS CLASSROOM

The following activities are suggestions for introducing *Chanda's Secrets* in an English or Language Arts classroom. One of the activities suggested before starting the novel, Rethinking Africa Learning Center, could be adapted to use for a geography or social studies class by changing the emphasis of the teacher's questions.

## Before

### STARTING THE BOOK

*Activities to build the context and introduce the topic of the book, establish prior knowledge and interest, and develop predictions of what the text will be about.*

We suggest teachers use Learning Centers (depending on time available) to prepare for reading *Chanda's Secrets*. The Rethinking Africa Learning Center is meant to introduce students to the diversity of the continent of Africa and to contextualize the setting where the novel takes place. Prior to the Learning Centers, the teacher will discover the students' current concept of Africa. After the Learning Centers, the teacher will do another lead-up activity to help students make the transition into exploring the issue of HIV/AIDS in sub-Saharan Africa and to begin reading *Chanda's Secrets*.

#### **A1. First Things First**

Before diving into the Rethinking Africa Learning Center students should do an activating schemata/prior knowledge activity. Some or many students will hold more negative or pessimistic ideas/opinions of Africa because images of hunger, poverty, disease, violence, and conflict are often prevalent in the media's portrayal of Africa. The main purpose of the Learning Center is to counteract the myths/stereotypes of Africa by not only focusing on more positive aspects of the diverse cultures and geography, but also by presenting some of the historical and contemporary issues from a more constructive and respectful perspective.

#### **ACTIVITY:**

Have students do a Mad Minute (think, pair, share, and write) brainstorming activity with a partner where they have 60 seconds to think about and write down anything and everything that comes to mind when they think about Africa. Have students share with the large group some of their results from brainstorming. Try to encourage discussion around or question the points/ideas highlighted by the students as a way to dig deeper and find out where and how these ideas, stereotypes/generalizations, or observations originated. Hopefully, some of the

points of brainstorming/discussion will lead into the Rethinking Africa Learning Center. You may wish to change (or add to) some of the Learning Centre stations to better suit your students' results from the prior knowledge activity.

## **A2. Rethinking Africa Learning Centers**

**Teach respect and understanding for Africans.**

**When teaching about problems, focus on how they evolved.**

(Merryfield, 1986, ERIC)

### **LEARNING CENTRE PURPOSE**

The purpose of this activity is to create opportunities for students to gain a general insight into Africa in order to contextualize, personalize, and build anticipation for the young adult novel *Chanda's Secrets*. Because the book is set in a fictional sub-Saharan African country that is struggling with the HIV/AIDS pandemic, it is very important to introduce Africa to students from a more general, multi-dimensional perspective that highlights and celebrates Africa as a continent consisting of over 50 diverse countries with many different cultures, languages, geographies, political structures, and economies. We must be careful not to generalize or define it as one place. We must try to confront existing myths and stereotypes, avoid untrue generalizations, and present a balanced perspective on Africa (re: negative and positive images/ideas about Africa).

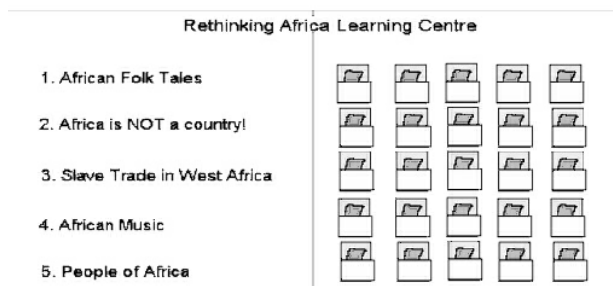
This Learning Center includes five stations:

1. **African Folk Tales.** Students will learn about traditional cultural beliefs common among many African people.
2. **Africa is NOT a Country!** Students will have a brief introduction to the diversity of Africa's geography, flora and fauna, and environment.
3. **Slave Trade in West Africa.** This station allows students to read a first-person narrative about one man's horrific experience on the boats that carried kidnapped West Africans to be sold in the Caribbean.
4. **African Music.** Students will listen to African music while reading the lyrics, and discover how music can tell us a lot about a particular culture or group of people.
5. **African People.** Students will log on to a PBS interactive website and discover many details about a variety of people across many different regions of Africa.

### **A Few Notes about Learning Centers (methodology):**

This particular Learning Center has five stations, although the number of stations can vary depending on class size and the content one wishes to include. The guidelines for this Learning Center are based on a class of 25 students but can be adjusted for more or less.

- The Learning Center has a traffic board with the names of each of the stations and five corresponding envelopes for each station, cut in half and pasted on the board. (Total of 25 half-envelopes: see below for diagram.)
- Each student is given a traffic card. Students write their name on their card.
- Students choose a station, put their traffic card in an envelope for that station, and go to the station.
- Each station should be allotted a 30-minute time period to complete (some may take more time, some less, depending on students and station).
- Students will do Learning Centers individually. This allows students to work at their own pace and choose which station they would like to do.
- Because each station has five envelopes (one traffic card per envelope), there will be a maximum of five students at each center at one time.
- Students must complete at least two stations each class (60-minute class).
- The Learning Center may take three 60-minute periods to complete (the last half-hour can be used for completing unfinished stations and/or portfolios).
- Upon completion of all stations, students will compile their work from each station and hand it in as a portfolio.
- The fifth station, African People, is an on-line activity and therefore will require computers and Internet access.



The following links provide more detail on each of the suggested Learning Centers:

### **Learning Center #1 African Folk Tales**

African people have a lot of respect for nature and all natural things. This is one of the cultural aspects and beliefs that transcend the diverse array of languages, borders, and geographies within Africa. Through myths, legends, and folk tales the people of Africa immortalize and celebrate nature. Myths, legends, and folk tales have three main functions or purposes: to entertain, to provide a bit of history about ancestors, and also as a type of moral instruction (to learn about “rights,” “wrongs,” and things that are revered by a particular group).

### 1. Before Reading

- Think about a myth/legend/folk tale from your culture that could help someone learn about some aspect, belief, or moral value of your culture. For example, some children's stories (fairy tales, fables) often reveal a "moral" that teaches children particular values of their culture.
- Briefly describe your story, and be sure to include explanations of how that story serves to
  - entertain
  - provide a history lesson
  - deliver "moral" instruction (What is the moral component?)

### 2. Read the African Folk Tale

The following websites have many African folk tales to choose from:

[www.can-teach.ca/elementary/africa/html](http://www.can-teach.ca/elementary/africa/html)

[www.toptags.com/aama/tales/tale18.html](http://www.toptags.com/aama/tales/tale18.html)

[www.sacred-texts.com/afr/saft](http://www.sacred-texts.com/afr/saft)

Teachers can choose a folk tale that they feel is most appropriate or choose a few different ones in order to give students some choice.

### 3. Questions and Reflection

- What was the main message of the folk tale, and what did it teach you?
- What did you learn about the African culture from the folk tale?
- How can you apply this new knowledge to your own life?
- In what ways can you teach this to others?
- Is there a myth/legend/folk tale/story that you can think of from your culture that teaches a similar "moral"? If so, briefly describe it. If not, what could be an interesting way to teach this "moral" to your friends/family/future children?

The following website is a wonderful resource for African fiction and picture books, which are great ways for students to get a glimpse of African culture and traditions:  
<http://falcon.jmu.edu/~ramseyil/malafrican.htm#D>

### Learning Center #2 African is NOT a Country!

The purpose of this station is to provide students with a brief overview of the geography of Africa. Too often Africa is thought about and spoken of in a way that suggests it is a big homogeneous place or country. This Learning Center should try to debunk that myth and demonstrate how diverse and heterogeneous it is.

This website is very helpful, and the following text has been taken from it:  
<http://www.nhm.org/africa/index.htm>

This would be a great website activity for students to interact with themselves. This Learning Center could be a station with four or five computers. Give students the website address, some means of assessing/evaluating or writing down their interactions with the site, and let them explore!

- Since this is a geography/social studies station, teachers can create a few efferent comprehension questions, balanced with a few esthetic questions

that allow students to express themselves more personally (i.e. their interpretations, opinions, etc.).

For example, some *effere* questions might include:

- How many countries are there in Africa?
- What are the varying climates?
- How many different languages are there?

Some *esthetic* questions might include:

- What have you learned about the diversity of Africa?
- If there is one region that you would most like to visit, which one would it be, and why?
- Describe how you think a day in the life of a family from the Sahara region would differ from a day in the life of a family in the tropical rain forest region.

### **Learning Center #3 Slave Trade in West Africa**

This station is intended to give students a brief insight into the slave trade in West Africa. A teacher can provide a brief introduction using excerpts that students can read. Students can then respond in writing or have a guided discussion in small groups.

- Excerpts can be taken from *The Horrors of the Middle Passage*, which is an autobiographical narrative of the experience of Olaudah Equiano as he was captured, taken from his homeland in West Africa and sold into slavery in 1756. His chronicle begins from the moment African middlemen seize him and exchange him for money with slave traders, and he, along with many others suffering the same fate, starts the horrific voyage across the Atlantic Ocean to the West Indies. A couple of websites where you can find more excerpts are:  
<http://www.newsreel.org/guides/equiano.htm>  
<http://www.brycchancarey.com/equiano/extract3.htm>

- A Multitude of Black People ... Chained Together*. Olaudah Equiano vividly recounts the shock and isolation that he felt during the Middle Passage to Barbados, and his fear that the European slavers would eat him. (source: *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa the African* (London, 1789))

- Show students a clip from the movie *Amistad* by Steven Spielberg. The beginning of the movie may prove very useful in terms of giving students a powerful visual image of the conditions of the slave trade boats and the ways in which the slaves were treated.

Be sure to have a pre-reading or pre-watching “activating schemata” component in order to initiate students’ interest and anticipation. Follow up the reading/watching with some type of personal response, whether a journal entry or small group discussion, etc.

- Have students investigate the etymology of the word *picnic*.

## **Learning Center #4 African Music**

The purpose of this station is to introduce students to African music, initiate an appreciation for African music, and continue to demonstrate Africa's rich and diverse culture through music.

Music and lyrics can tell us a lot about a particular culture or time period. Listening to songs and studying their lyrics (poetry) can help us learn about various cultures and the things that are important to that culture. Some songs may be used to tell a story (history) or express a particular cultural value, and others may simply be love ballads or lullabies.

A great resource on African music is

[http://www.teacherlink.usu.edu/tlresources/units/byrnes-](http://www.teacherlink.usu.edu/tlresources/units/byrnes-africa/aindex.htm#Music,%20Art%20&%20Beauty%20of%20Africa)

[africa/aindex.htm#Music,%20Art%20&%20Beauty%20of%20Africa](http://www.teacherlink.usu.edu/tlresources/units/byrnes-africa/aindex.htm#Music,%20Art%20&%20Beauty%20of%20Africa)

which is from this site—a great source for lesson plans on Africa:

<http://www.teacherlink.usu.edu/tlresources/units/byrnes-africa/aindex.htm>

- At this station, have a CD player that students can use to play a song that is reflective of our society and its place in time, for example, “Imagine” by John Lennon, ensuring that students have a copy of the lyrics and some info about what was taking place in the Western world at that time. Have students reflect briefly on what the song “Imagine” was saying about what was happening in our society at that time and what our societal values were. (i.e. What is the theme of the song? What message is John Lennon trying to get across? What can we learn about our society in that era from the song?)
- Have students listen to some African music while following along with the corresponding lyrics. Students must try to decipher from the music and lyrics what they are learning about African culture, history, and values/beliefs. Some questions to ask:
  - Can you imagine where this music might be from (specifically, what country or group of people)?
  - What is the theme of the song?
  - What is the message that the musician(s) is/are trying to relay?
  - Is the song a reflection of a particular time period? If so, what is going on? How do you know? What part of the music/lyrics reveals this information?

## **Learning Center #5 People of Africa**

This station is a great way for students to become acquainted with a few of Africa's diverse people. It is an on-line interactive station, which will require access to computers and the Internet.

- Have students log on to this PBS Explore Africa! website:  
[www.pbs.org/wnet/africa/explore/index\\_html.html](http://www.pbs.org/wnet/africa/explore/index_html.html)

- Students must choose a region in Africa, read the overview of that region, and then click on people and choose one group of people from each region. Teachers should create an activity sheet that requires students to take notes

about, and respond to, what they discover with respect to each group of people. For example, what did they find interesting about each group's history, location, religion, customs, and language (these are all aspects of the people that can be explored by clicking for more information)? Information about the people's traditions, recipes, folklore, and music are also available by clicking on those words.

### **Additional resources**

Useful websites on considerations when teaching about Africa:

[www.ericfacility.net/ericdigests/ed393790.html](http://www.ericfacility.net/ericdigests/ed393790.html)

<http://www.ericfacility.net/ericdigests/ed278602.html>

On-line lesson plans (although they are designed for elementary level, there are some great ideas and lots of information from across the continent):

<http://www.teacherlink.usu.edu/tlresources/units/byrnes-africa/aindex.htm#General%20Introductory%20Lessons>

- A3.** This next activity will help students make the transition into exploring the issue of HIV/AIDS in sub-Saharan Africa before reading *Chanda's Secrets*. The over all purpose of this lesson is to activate the students' schemata surrounding the issue of HIV/AIDS in Africa, further introducing the new novel.

Prior Knowledge: One of the major themes of the new novel is HIV/AIDS and the impact it has had on a family in southern Africa. To activate the students' prior knowledge and interest, the teacher could do a Mad Minute brainstorming activity where students have 60 seconds to write down anything they know or have heard about HIV/AIDS in Africa. Next, in pairs or groups of three, students will discuss, compare, and contrast their results for 60 seconds. Finally, each group will offer one result in particular and the teacher will write the students' ideas on the board.

### **ACTIVITY: Q-SORT**

The students will take five minutes to do the Q-sort individually first. Students will have a Q-sort map and an envelope with nine statements regarding HIV/AIDS in sub-Saharan Africa (some are myths, some are facts, and some require a moral judgment). Students must place the statements on the Q-sort map according to their personal opinion. Next, in groups of three or four, students must together negotiate and come to a consensus, creating one Q-sort that represents their group's beliefs (five minutes). Next, a representative from each group will display the group's results (the teacher will put masking tape with the sticky side out and the students can arrange their group's results from most to least) and briefly describe why they chose the Most and the Least and any conflicts they had while negotiating (five minutes).



## Notes on Q-sort: Teacher Preparation

- Cut up each of the nine statements (see below for examples), paper-clip together, and place in an envelope, ensuring you have enough for each student.

### *Materials:*

- map of the world showing sub-Saharan Africa
- Q-sort statements (enough for each student)
- paper-clips
- envelopes
- Q-sort map (see below)
- masking tape
- copy of book *Chanda's Secrets*
- Mad Minute brainstorming activity handouts
- What? So What? Now What? exit card handouts

**Q-sort Statements:** These statements are a combination of myths, facts, and statements that require students to express a moral judgment (which is an essential component of a Q-sort). They can be changed or adjusted to suit any grade or group. Teachers should ensure that they have the background knowledge and counter-perspectives for each of the statements. Refer to the list of HIV/AIDS websites for further information, and some other websites listed below.

### **Sample Q-sort Statements:**

1. One of the major factors contributing to the HIV/AIDS pandemic in sub-Saharan Africa is the lack of education regarding the infection (i.e. transmission, prevention, etc.).
2. Most people dying from AIDS in sub-Saharan Africa became infected by engaging in “risky” or “promiscuous” behavior.
3. HIV/AIDS is a natural “outbreak” phenomenon like the black plague or tuberculosis. It is Mother Nature’s way of controlling the world’s population.
4. HIV/AIDS is an infection that targets poor and marginalized groups.
5. The majority of sub-Saharan Africans with HIV/AIDS contracted the infection through homosexual relationships or intravenous (IV) drug use.
6. Given that many people in sub-Saharan Africa believe that witch doctors have naturopathic treatments and cures for HIV/AIDS, it is unnecessary for rich countries to donate money and medicine.
7. Women are more susceptible to HIV/AIDS than men.
8. Countries in sub-Saharan Africa should put their money into prevention programs rather than treatment programs. It makes more sense to concentrate on the living, rather than the dying.
9. Some people are more deserving of HIV/AIDS than others. For example, some victims are innocents—children who are born with it, and those who acquired it through blood transfusions.

Some things to consider:

- There are many factors that contribute to the spread of AIDS (i.e. gender, poverty, economics, violence, war, culture, etc.). You can refer to <http://www.unfpa.org/africa/hivaids.htm>
- Please refer to the Global Strategy Framework Part I to gain understanding of the differentiation between risk, vulnerability, and impact: [http://www.dec.org/pdf\\_docs/PNACL971.pdf](http://www.dec.org/pdf_docs/PNACL971.pdf) and the guidelines on the determinants of health: [http://www.hcc.gc.ca/hppb/phdd/docs/common/appendix\\_b.html](http://www.hcc.gc.ca/hppb/phdd/docs/common/appendix_b.html))

**Closure:** To wrap things up, the teacher will very quickly debrief the Q-sort activity and then move into a What? So What? Now What? exit card activity. Students must write in the boxes what they learned today, why it is important, and what they can do with this new knowledge/insight. The teacher will take a couple of minutes to hear from the students after they have written their ideas. Before leaving the class, students must hand in their exit cards.

**Authentic Student Assessment:** When students are doing the Q-sort individually, they will be required to write the number of each statement in the corresponding box. The teacher will collect their maps and redistribute the activity later on, closer to the end of the unit. Hopefully, as the class journeys through the novel, the teacher will demystify some of the myths, reinforce the facts, and discuss many of the issues surrounding HIV/AIDS in Africa, so that when the class revisits this activity, students will see a difference in their later results compared with the earlier. Also, the group activity will allow for those students who may have more knowledge concerning HIV/AIDS in Africa to share with those who may be new to the topic (peer scaffolding).

These are helpful websites that have a few different HIV/AIDS quizzes, which may be great for exploring students' prior knowledge:

- <http://www.avert.org/aafrica.htm>
- <http://www.lwr.org/advocacy/africa/aidsquiz.pdf>
- <http://www.unicef.org/voy/learning/disclaim.html>

**A4.** This activity helps students reflect on how both moral behavior and social control are produced and operate, in preparation for understanding a fundamental dynamic in the novel.

**Introduction:** Ask students to define the word shame. On an overhead transparency, show several definitions of the term. Have students privately reflect on a time that they felt shame: For what, under what circumstances? Would they still consider their behaviors/actions shameful? Why or why not?

**Small group reflections:** Direct students to consider what behaviors/actions might be considered “shameful” and by whom, e.g., peers, families, teachers, religious leaders, the “public.” Have them speculate on what behaviors might have been considered shameful 50 years ago. Are some things shameful to one group and not to others? In one era and not in others? What does this

suggest about how shame operates? Under what circumstances is "shame" beneficial personally and to society? Under what circumstances might it be detrimental personally? Societally?

**During reading:** Students keep a log identifying instances in which shame is evident. Who does it benefit? What does it deter?

**A5.** This activity helps students understand the nature of human and social interactions by identifying and reflecting on how power operates and with what effects in life and in the text.

**Prior knowledge:** Students define power. In small groups, students brainstorm the kinds of power, visible and invisible, that one might have or represent. Circulate and support students in this activity.

**Deepening understanding:** Groups present their lists to the class, which then, on chart paper or the chalkboard, categorizes these types of power under three headings: personal, social, and institutional. Some of these will overlap. [Personal power might come from physical strength/ability, biological sex, intellect, and talents. Social power comes from one's similarity to the "norm" or dominant culture (see "discrimination" above) and is granted based on one's sexual orientation, occupation, wealth, ethnicity, race, etc. Institutional power comes from a role within institutions such as the family (parental authority), education (teachers), law (police officers, judges), religion (priests/imams/rabbis, etc.), the military (general), government (minister, etc.).] Students should also consider power as a form of resistance—demonstrators, gangs, terrorists—and the symbolic power people have due to uniforms, titles, etc. Ensure that students consider all of these types of power, since many are introduced in the novel.

Explain to students that it is useful to think about power not just as a thing or resource one owns or represents, but as something one negotiates in all relationships.

- Student pairs role-play several situations in which people negotiate power, e.g. a parent disapproves of a child's friend; a child wants to leave the parent's church; a driver gets a ticket from a police officer; a worker making less than minimum wage wants a raise.
- The whole class debriefs about the kind of power each player used, how power operated, and to what degree the problem was resolved.
- Advise students that one of their major reading purposes will be to consider how power operates in the novel.

## READING THE BOOK

*Activities to check on comprehension, stimulate interest, involve readers in reflection as they read, and encourage consideration of other readers' reactions.*

### **B1. Title investigation:**

- Understand that the title of any piece of literature is deliberate, telling, and critical.
- During reading, students suggest reasons for the title *Chanda's Secrets*, and present specific support from the novel for those suggestions.
- Suggest an alternate title for *Chanda's Secrets* and provide support in paragraph form for the decision made.
- In *Chanda's Secrets* the chapters do not have separate titles. Therefore, as a content review and as a means to better understand the novel, have students develop titles for each of the chapters in *Chanda's Secrets* and highlight the three most salient points from each chapter (works well for review/ study purposes).

### **Structural investigation:**

- *Chanda's Secrets* is divided into four parts. After reading each part, have students skim and summarize the kind of general information and plot development that it includes. After completing the novel, students review their notes, use them to confirm or revise their understanding of these divisions, and make a one-page argument for why the author divided the novel this way.
- Each division is introduced with a drawing. After reading each part, have students study the drawing and comment, orally or in writing, on its possible purpose. To what degree does it pique interest or enhance understanding of the text? Students could create or find an alternative visual text (e.g., drawing/ photo/clip art) and explain why it would be as appropriate a visual with which to introduce each part of the novel.

### **B2. Characters and Character-tracking Sheets**

Characters aren't real people; they are an author's constructions or depictions of types of people. Characters serve an author's agenda. They have a variety of functions, such as:

- representing different people or positions in a society
- representing particular viewpoints about an issue
- causing conflict or complications in the life of the protagonist or antagonist
- presenting the author's beliefs or position on an issue
- presenting an author's attempts to gain your sympathy for a particular position or type of person

**Complexity:** Characters have to be complex in order to be believable. That is, they have good and bad points, strengths and weaknesses.

**Depiction/representation:** How characters are depicted (or portrayed or represented) creates interesting problems for writers. For example, how can one create a sympathetic prostitute? How does one explore the results of poverty without making readers unsympathetic to people of low income?

A character-tracking sheet helps students hold their thinking about the function and development of characters in the text.

Before reading, the teacher might list the major characters.

After reading several chapters, students choose to track one of these characters.

Each student makes careful notes (citing page references) of their observations.

After completing each part of the novel, students meet in groups to share their findings about the purpose and depiction of their character. For what does the character speak? How believable is s/he? How is s/he depicted?

They present their findings to the class. They repeat the process after completing the whole book, reflecting on the items above.

### **B3. Guided Reading Questions**

Students benefit when provided with questions that help them to read carefully, purposefully, and critically; to understand how meaning is produced by authors; and to examine texts within their social and historic contexts.

When reading a lengthy work, brief responses to questions also help students “hold” and process their thinking about a text for after-reading activities.

Three types of questions are provided below:

- Questions focusing on finding directly stated information require students to carefully attend to what is on the lines in a text.
- Inference questions require students to attend to what is between the lines, speculate about missing information, and fill in gaps based on their prior knowledge/experience.
- Making connections between texts and other texts/personal knowledge and experience requires students to move beyond the lines. It helps deepen critical engagement with and understanding of texts.

Initially, students rely on these questions to guide their thinking. Subsequently, they might create their own questions to show understanding of their reading.

Have students respond to questions in point form, in a binder or reading journal, for the purpose of small group/whole class discussions.

### **Chapter 1:**

- First chapters are important for grabbing a reader's interest. What questions does this chapter raise that you want answered, and how does it pique your interest in continuing reading?
- List details that help you gain an initial understanding of Chanda (the speaker/protagonist). What general age is she? What are her familial circumstances, her likely economic circumstances, her emotional state?
- Generally, authors locate protagonists in two contexts. The primary context is often the family and daily life. The “social context” includes events that affect the protagonist's whole society (elections, famines, wars, diseases, economic crises, etc.). What can you say about the social context of this novel from the first chapter? What are its effects on various people? Refer to the “Glossary of Key Concepts and Issues” to inform your response.
- Identify all the vocabulary words that are subject-specific to death and dying. In small groups, provide definitions for the less familiar ones.

- Vocabulary reinforcement:  
Would you wear a shroud when you were cold?  
Would you purchase a coffin or a casket for a loved one?  
Would you find a murder victim in a morgue?  
Is cremation suggested in this chapter? Why or why might it not be listed as an alternative to embalming?

### Chapter 2:

- To “juxtapose” means to place ideas or items side by side to emphasize contrast. Based on your background learning about Africa, list several ways in this chapter in which “underdevelopment” (of services/resources) is juxtaposed with “development” or “westernization.”
- Reflect on your own social context. How are lack and excess of resources juxtaposed?
- How is Esther introduced? What does she want? What can you infer (read between the lines) about her from her words and actions?

### Chapter 3:

- Before reading the chapter, look up the word *shantytown*. After reading it, consider why the author might have wanted you to know that Chanda’s “home was not always a shantytown in Bonang” (p. 9). What “problem” with this character might the author be trying to address?
- What details give some indication of the quality of life for rural and urban sub-Saharan Africans? Consider what is said about family life, job security and benefits, education, etc.
- On page 15, readers are introduced to the first potential “secret” in the novel, one kept by Chanda’s mother. As you read, record additional secrets that are introduced. Highlight your references to these for after-reading activities.

### Chapter 4:

- One purpose of this chapter is to record additional family history. Draw a family tree to show connections between Chanda’s immediate family members, dead and living.
- Briefly describe the men with whom Mama becomes involved. List the various personal and social factors in their lives that might motivate Mama and each of these men to become involved with each other.
- What trauma does Chanda recall experiencing in this chapter? In what ways did she attempt to deal with it?
- When Mama throws Isaac out, he yells loud enough that the neighbors would hear: “go whore with your slut daughter” (p. 18). What kind of power is he trying to exert in this exchange? How effective do you think he might be?
- Mrs. Tafa is introduced in this chapter. On a separate page in your binder/ journal, begin tracking your observations of her personality and purpose in the text.
- How is Mama’s pride evident in this chapter? What does this suggest that the author wants to communicate about Mama’s character?

### **Chapter 5:**

- This chapter introduces readers to several characters. Add information about them, or the one you have selected, to your character-tracking sheet and write a summary of what you learn. Speculate on the personal and social factors that might motivate them. To what degree do you think the author wants you to feel sympathetic with each of them?
- Everything an author includes has a purpose. What do you believe to be the purpose(s) of this chapter (e.g., plot development /complication, thematic development, character development, to create a mood, provide background information, highlight setting, offer social commentary, etc.)?

### **Chapter. 6:**

- What information in this chapter complicates your understanding of Jonah? Add this to your tracking sheet for him. Do you feel more or less sympathetic to him? Why/why not?
- Can you make any predictions about how the narrative might develop based on what you learn about Jonah?
- Chanda talks about the role of organized religion (the Church) in this chapter. What purpose does it serve for her? To what degree do you sympathize with Chanda's attitude toward religion?
- Chanda concludes this chapter by saying, "*love makes people stupid*" (p. 28). What does she mean? To what degree, and based on what experiences, do you agree/disagree?

### **Chapter 7:**

- Chanda's papa is fleshed out here. We learn that he helped organize a miners' union (p. 30). What do you know about unions and mining in the developing world? Based on your knowledge, why do you think the author included this detail?
- Add information/insights you gain about Mrs. Tafa on your character-tracking sheet. What sort of power does she have in her relationship with Mama? With the community? With Chanda? How does Chanda negotiate power with her?
- What secret is exposed in this chapter?
- Language shapes understanding, sometimes through the use of opposites or "oppositional terms" in which one term is considered dominant or positive, the other subordinate or negative. Mrs. Tafa states that Sara and her son died "pure" and were "innocents" (p. 34). What are the opposites of "pure" and "innocent"? How might Mrs. Tafa's language cause one to think about AIDS? What are some other terms that carry positive and negative associations? How else do you think language is used to control or shape understanding of what is acceptable?

### **Chapter 8:**

- AIDS is introduced in this chapter. How do different characters talk about and respond to it? What information do you get about how AIDS patients are treated socially? What "problems" do you think the author might have encountered in depicting or representing AIDS?

### **Chapter 9:**

- A secret Mama keeps from the younger children is Sara's death. Do you think this is a good secret? At what age do you think children should be told

when a family member dies? What should they be told? Why?

- Chanda comments, “*Mama says I shouldn’t judge Jonah, that he has his reason for why he drinks*” (p. 47, end of ch. 9). Speculate on some possible reasons why Jonah might drink.

#### **Chapter 10:**

- Before the funeral, Chanda observes, about Sara, “*I suddenly realize how much weight she’d lost*” (p. 51). What are other symptoms of Sara’s disease mentioned in this chapter?
- In this chapter Mrs. Tafa and Esther interact. What kind of power is each using in this exchange, and why?

#### **Chapter 11:**

- More symptoms of Sara’s disease are mentioned in this chapter. What are they? From what might Sara have died? Justify your answer.
- What do you believe Mary’s purpose is in this chapter? Remember to track her character purpose/depiction/development if you have selected her.

#### **Chapter 12:**

- How is poverty evident in this chapter? What impact does it have on people?
- How is the social context of the novel evident?

#### **Chapter 13:**

- This chapter could be called “Mama’s History.” Summarize it in a paragraph. Identify several cultural traditions mentioned that are different from yours. What impact do they have on Mama’s life? To what degree are you sympathetic with Mama after reading this chapter? Why/why not?

#### **Now you try it**

- Arrange students into three study groups for subsequent reading. As they read have them develop chapter questions, modeled on those above, that require discussion. At the end of each part, the group presents these questions for whole group discussion.
- Another option is to assign each student a chapter for which they develop questions and present these for discussion.

#### **B4. Themes and Symbols**

##### **THEME**

- As a class, brainstorm central thematic explorations in *Chanda’s Secrets* such as: the role of health care in a stable society; how moral choices are affected/circumscribed by social and economic conditions; what courage/bravery requires/consists of; how family or cultural traditions/beliefs can alternately nurture and oppress; the nature of loyalty; why poverty becomes entrenched; how silence and secretiveness operate as forms of social control.
- Then, in groups, have students create a seminar or debate-style argument in which they justify the importance of their group’s theme, citing, through direct references, how it is explored in *Chanda’s Secrets*.

##### **SYMBOL**

- A “symbol” is linked to something indirectly or by association. For example, a rainbow might be found on a hospital logo. In the Judeo-Christian or Western tradition, God showed a rainbow to the inhabitants of Noah’s ark after ending



the great flood, as a promise never again to destroy the world by water. The rainbow has therefore come to represent hope. If you know that, the rainbow on the hospital logo prompts you to associate the hospital with hope of healing. The connection you made was indirect or an inference.

• Together, identify and discuss possible symbols found in *Chanda's Secrets*. How do they deepen understanding of characters and issues?

• Select a character or refer to the one you tracked. Choose an animal or object you think represents something important about her or him. In a brief oral presentation, explain the associations you have made.

#### **B5. Creative Response**

• Students can choose from a variety of options:

- find a poem that explores a central issue in the novel and present it

-write a news report on the AIDS crisis in Bonang

- select a significant scene and storyboard it

-design a different book cover or a movie poster and explain why it would be effective

-dramatic monologue: write as one of the characters you track and present it

-create an AIDS awareness comic book for children aged 8–11

-write about Chanda and her family five years after the book ends, paying attention to what is possible in her circumstances, based on the text

-any other viable student suggestion

• Oral/visual presentations may result, or you could have a *Chanda's Secrets* exposé day in which other English classes can come and visit yours and get a sense of the novel.

## After

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### **READING THE BOOK**

*Activities to inspire continued reflection and response to the text, bring conclusion to the experience of reading this particular text, and stimulate further extensions.*

The following assignments may be done individually or in small groups.

#### **C1. Plot, Atmosphere, Setting, Stylistic Devices, Point of View Centers for *Chanda's Secrets***

Students review relevant definitions and then complete centers.

##### **Center 1: Plot**

• Students complete a plot graph, in which they identify rising and falling action, climax, denouement, etc. Students also chart subplots on this graph in different-colored markers.

• Plot graphs might then be translated into pictorial/collage/cartoon/tableau representation of major elements.

### **Center 2: Atmosphere**

- Students define *atmosphere* using dictionaries.
- Students then describe how they would create that atmosphere if episodes/scenes from the novel were presented as a film (backdrops, colors, sound effects, etc.).

### **Center 3: Setting**

- Using the novel, students create a visual representation of one of the settings as they picture it.
- Students then suggest an alternate setting and in writing describe the modifications that would need to be made in order to situate an episode of *Chanda's Secrets* in that alternate setting.

### **Center 4: Stylistic Devices**

- Using the novel, students find five different stylistic devices that they liked the best (alliteration, personification, simile, metaphor, onomatopoeia, juxtaposition, repetition, imagery, etc).
- For each of the five they create a children's picture book.

### **Center 5: Point of View**

- Students select an excerpt of Chanda's reflections and rewrite it from the third -person point of view. They explain how this changes meaning and argue for why first- or third-person viewpoint is more effective.
- Students select a chapter and write in role (in the first person) as one of the other characters from that chapter. How would this person see the setting and action differently? How would s/he represent him/herself?
- The whole class considers the effect of relating *Chanda's Secrets* from the first-person viewpoint. Why might the author have selected it?
- The class reflects on other stories they have read and whether the viewpoint from which they were written is effective.

## **C2. Issues Re-investigation**

- Students (as homework) keep a media log of articles clipped from newspapers, magazines, and Internet news services that they feel relate in some way to an issue, or issues, examined in *Chanda's Secrets*.
- Articles are grouped according to content:
  - Development and Underdevelopment
  - HIV/AIDS
  - Infectious Diseases/Epidemics/Pandemics
  - Gender Issues
  - Marginalization
  - Stigma
  - Sub-Saharan Africa/Africa
  - Survival Sex/Global Sex Trade
- Students read articles. They clip them and paste them onto pages in their log, and write a brief summary (three or four points) beside each.
- Students also include a point-form justification for including the article in their log (how does it deepen their knowledge base or understanding of the issue?).
- They share their logs with small groups.
- Alternately, they clip articles about only one of the above issues.

- They share these in a group with others who have selected the same issue.
- Then students move to the next group (like a carousel).

### **C3. Impromptu Speeches**

- Explain the process to the students: Each student will pull a topic and have 30 seconds to think about answer, and then the student will present the answer to the class.
- Sample questions could include:
  - You are Mama. Explain to your children your emphasis on not crying in public.
  - You are Esther. Describe how you feel about your aunt and uncle's treatment.
  - You are the nurse. Describe your feelings and those of your society regarding HIV/AIDS.
  - You are Mrs. Tafa. Describe your role in the community.
  - You are the author. Explain your decision to set this novel in a fictional country.
  - You are a TV news director. You want to do a story about HIV/AIDS in

## Resources for Teachers

### **FILMS:**

#### **Pandemic: Facing AIDS**

This education package brings stories of people living with AIDS around the world into the classroom. The package gives teachers tools to motivate students in the fight against AIDS. The curriculum provides students with an opportunity to share their reactions to the stories in the film, and to discuss the social and economic issues that affect countries in crisis. They will also learn to engage actively with the AIDS crisis by finding out what they can do to make an impact, both in their own community and at a global level. The goal is to inspire students and give them a model for getting involved with this issue and others of importance to them.

[www.pandemicfacingaids.org/en/indexFlash.adp](http://www.pandemicfacingaids.org/en/indexFlash.adp)

#### **Race Against Time**

The film follows Canadian Stephen Lewis (United Nations Special Envoy for AIDS in Africa) on one of his first fact-finding missions in Africa. Aired on CBC's *Nature of Things* in 2001.

#### **The Value of Life: AIDS in Africa Revisited**

A follow-up documentary on Stephen Lewis's return to Africa. Aired on CBC's *Nature of Things* in 2003.

[www.cbc.ca/natureofthings/show\\_aids.html](http://www.cbc.ca/natureofthings/show_aids.html)

Other films on AIDS in Africa are available at [www.filmakers.com/AIDS.html](http://www.filmakers.com/AIDS.html)

### **WEBSITES**

We thank USC Canada and AIDS Vancouver for permission to use their descriptions of the following websites. This list is by no means exhaustive, but they are good starting points.

## HIV/AIDS BASICS:

<http://www.avert.org>

Avert is an international HIV/AIDS charity located in the U.K.

<http://thebody.com>

The Body is an award-winning, comprehensive information resource on HIV/AIDS.

<http://www.clearinghouse.cpha.ca/>

The HIV/AIDS Clearing House provides information on HIV prevention, care, and treatment.

## HIV/AIDS FROM AN INTERNATIONAL PERSPECTIVE:

<http://www.unaids.org/>

The United Nations Joint HIV/AIDS Program (UNAIDS)

<http://www.icad-cisd.com>

The Interagency Coalition on AIDS and Development website. A coalition of Canadian organizations working in development and HIV/AIDS. Publications and fact sheets.

<http://www.who.int/en/>

World Health Organization. Information on other health issues as well as HIV/AIDS.

<http://web.worldbank.org/WBSITE/EXTERNAL/NEWS/KIDSNEWS/0,,contentMDK:20067400~pagePK:107739~piPK:107732~theSitePK:106839,00.html>

The *World Bank's Kids DevNews* provides information and resources for students and teachers.

## Glossary

Many names in Africa have a specific meaning. A number of these are included here, as well as definitions of the novel's medical and cultural terms, and translations of its Setswana vocabulary.

Some of these words are not found in the novel. However, they are useful for understanding HIV/AIDS issues. We thank USC Canada and AIDS Vancouver for permission to use their glossary.

**Acquired Immune Deficiency Syndrome (AIDS):** A doctor may give a diagnosis of AIDS when someone is HIV+ and has an opportunistic infection.

**AIDS Service Organization (ASO):** A non-profit organization working on HIV and AIDS issues.

**Amanthe:** Setswana word for "beautiful."

**Antenatal clinic:** A clinic specializing in services for mothers and babies shortly after the birth. In countries with generalized HIV epidemics, mothers at these clinics are randomly, anonymously tested to determine national prevalence rates for HIV.

**Anti-retroviral drugs:** Medications that are used to treat HIV. These medications prevent the HIV from making new copies of itself, which allows the immune system to get stronger by producing more white blood cells. There are three main kinds or "classes" of anti-retroviral drugs; each inter-

feres in a different part of the HIV reproduction cycle.

**AZT:** The first anti-retroviral drug available to treat HIV.

**Baobab tree:** The baobab is one of the major symbols of Africa. It has a massively thick trunk, large white flowers producing edible fruit, and strange branches that look like roots. The baobab's bark is sometimes boiled into a tea to treat bowel ailments, diarrhea, and fevers. It can grow to be over 30 meters (100 feet) in circumference and can live to be over 4,000 years old. There are many myths explaining its appearance. According to one, the baobab did something that made the Creator so upset that he yanked it up and stuck it back in the ground upside down.

**Boago:** Setswana word for "developing."

**Bogadi:** Setswana word for "dowry," or bride price. The bogadi is paid by the bride's family to the groom's family, as thanks for the groom taking over financial responsibility for the bride from her father.

**Bogbean:** A plant growing in bogs, with white to slightly pink, hairy flowers. It is used by some herbal doctors to treat rheumatoid arthritis, improve digestion, and reduce bile.

**Buckthorn:** Any shrub or small tree with thorns that comes from the Rhamnus family. Some herbalists use it to aid digestion.

**Care and Support:** Initiatives designed to reduce the impact of HIV/AIDS. Some examples are medical assistance, counseling, financial support, orphanages, and food assistance.

**Celery seeds:** Celery seeds are used by some herbal doctors to treat rheumatism, arthritis and gout, and as an antiseptic for the urinary tract.

**Centers for Disease Control (CDC):** A U.S. government institution that monitors and works to control disease; often referred to simply as the CDC in literature.

**Child Mortality Rate:** The number of children under five years old who have died in a country out of every 1,000 live births.

**Cocktail:** See High Active Anti-retrovirus Therapy.

**Commercial Sex Worker (CSW):** Someone who engages in sexual activity in exchange for money.

**Concentrated epidemic:** In the concentrated stage of an epidemic, over 5% of those most vulnerable to infection are living with the disease, while the prevalence rate in the general population is still low.

**Contagious disease:** A disease that can be transmitted by casual contact, such as, for example, touching or coughing. Not all infectious diseases are contagious. Genetic diseases are not contagious. HIV is not contagious. See also Infectious.

**Determinants of health:** Factors in the social and physical environment that influence the health of populations.

**Devil's claw root:** A tuberose root resembling claws, common to southern Africa. The root is chopped up, sun-baked for three days, and used to treat pain, both of the joints and of soft tissues.

**Discrimination:** The processes through which certain groups are considered dominant or the norm, and thus better than or more normal than others. The effects of these processes lead some individuals to enjoy privileges or benefits because of their status as members of the norm while others experience negative social, economic, and psychological effects because they are part of an oppressed group.

**Dumela:** Setswana word for “hello” when addressing an individual.

**Dumelang:** Setswana word for “hello” when addressing a group.

**Durra:** A tropical cereal grass of the *Sorghum* family.

**Elder bush/tree:** A member of the *Sambucus* family, it has white flowers and typically red or dark blue berries. It is used by some herbal doctors to cause sweating in order to soothe various body systems.

**Epidemic:** An outbreak of infectious disease affecting a large portion of the population of a region.

**Food security:** When there is enough food to feed all the people in a community, and the food is of sufficient quality to meet their nutritional needs.

**Gabs:** Slang for Gaborone, the capital city of Botswana.

**Gender:** The roles and ways of being that are expected of people based on whether they are born male or female. Gender is related to the social conditioning we receive in our society or culture. In fact, in some cultures there is a belief in more than two genders. Some of these traits may also be influenced by our physical sex.

**Generalized epidemic:** In the generalized stage of an epidemic, the disease is widespread among the most vulnerable groups and the general population.

**Global Strategy Framework on HIV/AIDS:** The document that was created as a result of the United Nations General Assembly Special Session on HIV/AIDS. This document, and the expanded response model within it, is used worldwide to explore the dynamics of the HIV pandemic and design responses.

**High Active Anti-retrovirus Therapy (HAART):** A combination of medications from the three classes of anti-retroviral drugs. Because each class interferes in a different stage of the HIV virus’s reproduction cycle, it is the most effective therapy for HIV/AIDS. It is known as “the Cocktail.”

**Human Immunodeficiency Virus (HIV):** The virus that causes AIDS.

**Hyena droppings:** Hyenas eat the bones and other remains of dead animals that predators such as lions have left behind. The calcium in the bones they eat makes hyena feces hard and white. When the missionaries came to sub-Saharan Africa in the 19th century, they brought blackboards for their lessons, but they ran out of chalk. Instead of going back to Europe for a new supply, they used hyena droppings.

**Immune system:** The system in the body that protects a person’s health. This includes white blood cells.

**Impact:** Effects of HIV/AIDS on individuals, their families, communities, nations, and the world.

**Incidence:** The number of people within a population who acquire HIV over the course of a year.

**Infectious disease:** A disease capable of spreading from person to person via micro-organisms, but not necessarily by casual contact (i.e., touching, sneezing, breathing). Not all infectious diseases are contagious. HIV is an example of a disease, which is infectious, but not contagious. The common cold is contagious. See also contagious.

**International development:** Development is a complex, long-term process that works to reduce poverty and to contribute to a more secure, equitable and prosperous world. It involves all of the world's people, governments and organizations at all levels.

**Intravenous drug user (IDU):** A person who uses injection equipment to administer drugs. The drugs may be legal and/or illegal.

**Inyanga:** Setswana word for “traditional doctor,” an African healer who is believed to be inhabited by spirits.

**IV drip:** Slang for the medical apparatus that drips medicine from a bag through a tube into a patient's vein.

**Jackleberry bush/tree:** The jackleberry has thorny branches with reddish flowers. Jackleberry trees grow near water. People lost in the jungle climb them to look for the nearest water source.

**Jo'burg:** Slang for Johannesburg, the capital city of South Africa.

**Kabelo:** Setswana word for “receiving.”

**Kagiso:** Setswana word for “peace.”

**Kaone:** Setswana word for “with it.”

**Lactuca virosa:** Latin name for “wild lettuce.” It is used by some herbal doctors to treat insomnia, restlessness, and other nervous disorders.

**Laying over:** The time that a dead person spends at the family home before being buried. Usually a body will be taken from the morgue to the family home the afternoon before the funeral.

**Life expectancy:** The number of years that a child born today could expect to live if s/he lived his/her entire life under the social, environmental, and economic conditions of today.

**Mabele:** A tropical cereal grass of the *Sorghum* family, which is used to make porridge (*bogobe*) and to brew the beer-like drink *bojalwa*.

**Marginalization:** A process of discrimination in which people or groups of people are excluded from or pushed to the sides of society. This limits their ability to participate in the decisions that influence their lives.

**Marula nut:** A product of the marula tree, the marula nut was once a staple food of the San people.

**Mma:** Setswana word for “Mrs.”

**Mokoro:** A traditional African dugout canoe.

**Moleane:** Setswana word for “stork.”

**Mopane tree:** The mopane tree is used to make supports for traditional African huts. The mopane worm that lives under its bark is a popular snack.

**Moriti:** A low rectangular metal fence covered by a nylon or canvas roof that sits over a grave in place of a headstone. Although cheaper than a headstone, it is still too expensive for most individuals.

**Morogo:** A common green vegetable similar to spinach.

**Mpho:** Setswana word for “gift.”

**Nascent epidemic:** The nascent stage is the earliest period of an epidemic, in which fewer than 5% of those most vulnerable to infection are living with the disease. In the case of HIV, these groups tend to be commercial sex workers, their clients, and injection drug users.

**Opportunistic infection:** An infection that “takes advantage” of an HIV+ person’s lowered immune response. HIV does not kill people directly; it opens the door for opportunistic infections, which wouldn’t kill a person with a healthy immune system but can kill a person who has HIV.

**Orphan:** Where one or both parents of a child have died, the child is an orphan.

**Pandemic:** An outbreak of infectious disease affecting a large portion of the populations of many regions.

**Passiflora:** Latin for “passion flower”; some herbalists use it to treat persistent insomnia and to control spasms, neuralgia, and shingles.

**Person Living with HIV/AIDS (PLWA):** A term used to define someone who is infected with HIV. It includes those at all the stages of HIV disease progression. Because this term puts the person before the disease, it is believed to be a more empowering and respectful way to refer to people.

**Poke root:** Some herbal doctors use this root to treat long-term rheumatism.

**Poloko:** Setswana word for “saved.”

**Population Health Framework:** A theoretical framework used by government to understand how broad social and physical factors within a population’s environment influence the health of the entire population and subgroups.

**Prevalence rate:** Percentage of adults within a population who are HIV+.

**Prevention:** Refers to changing behaviors or social conditions so that HIV infection does not occur. Some examples of the many HIV prevention programs include education on safer sex and safer needle use, as well as programs designed to reduce vulnerability, like literacy, food security, and poverty reduction programs.



**Racism:** Discrimination based on race or ethnocultural background.

**“Raetsho yoo ko le godimong”:** “Our Father who art in heaven”; the first words of the Lord’s Prayer.

**Risk:** A situation or behavior that provides an opportunity for the HIV virus to pass between people.

**Safer sex:** Strategies used to reduce the risk of pregnancy, STDs, and HIV infection during sexual activity. In the past the term “safe sex” has been used, but today “safer sex” is used to recognize the fact that sex is never 100% safe—abstinence is the only truly safe option.

**San people:** Once known as the Bushmen, the San people are a tribal group that has been in sub-Saharan Africa for over 30,000 years. They call themselves Ncoakhoe (the red people).

**Segaba:** A traditional musical instrument, the segaba features a bow made from a long piece of wood, a tin, a nylon fishing line, and a fly whisk.

**Senna leaves:** Senna leaves are used by some herbal doctors as a natural laxative.

**Seswa:** Setswana word for “chipped beef”; it is mixed with beets, carrots, peas, and bean mash to make a stew called *setampa*.

**Setswana:** A major language of the Bantu language group, common in sub-Saharan Africa.

**Shabeen:** Setswana word for “illegal bar.” Shabeens are frequently located outside in a family yard.

**Shake-shake:** Slang for *bojalwa*, the Setswana word for a beer-like alcoholic drink made from fermented *mabele*.

**Social exclusion:** The result of processes of discrimination and marginalization, social exclusion leaves individuals and groups unable to participate fully and freely in their community.

**Standpipe:** A pipe coming out of the ground that provides a community with all its water for drinking, cooking, cleaning, and bathing. Standpipes are generally located some distance from each other, which requires most families to take a lot of time in collecting sufficient water for their needs. Because of the lineups, standpipes provide a center for community interaction and communication.

**Stigma:** Shaming, prejudice, and discrimination directed at people who are or are perceived to be infected with a disease, their loved ones, social groups, and communities.

**Structural Adjustment Program (SAP):** A program usually involving cutbacks to social services and trade liberalization, often imposed on developing countries as a condition of aid or loans.

**Survival sex:** The use of sex to meet one’s basic needs. Directly, it may include the exchange of money for sex. Indirectly, sex may be used as a way to sustain a relationship that provides access to the basics of life.

**Syndrome:** A collection of signs and symptoms that doctors use to diagnose illnesses. In the case of AIDS, the signs and symptoms are 28 opportunistic infections.

**Thabo:** Setswana word for “happiness.”

**Traditional doctor:** An African healer believed to be inhabited by spirits, colloquially known as “spirit doctor” by non-believers. Each tribe has its own name for traditional doctors; names may also vary depending on whether the traditional doctor specializes in herbal therapies or in spells.

**Tuelo:** Setswana word for “paid.”

**UNAIDS:** Also known as the Joint United Nations Program on HIV/AIDS. UNAIDS is the main advocate for global action on the epidemic. It leads, strengthens, and supports an expanded response aimed at preventing transmission of HIV, providing care and support, reducing the vulnerability of individuals and communities to HIV/AIDS, and alleviating the impact of the epidemic. UNAIDS is a joint program of the United Nations Children’s Fund (UNICEF), the United Nations Development Program (UNDP), the United Nations Population Fund (UNFPA), the United Nations Office on Drugs and Crime (UNODC), the International Labour Organization (ILO), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the World Health Organization (WHO), and the World Bank.

**United Nations General Assembly Special Session on HIV/AIDS (UNGASS):** In June 2001, this assembly was held to address the global HIV/AIDS pandemic and to secure a global commitment on the issue. The Global Framework on HIV/AIDS is one of the outcomes of this session.

**Vulnerability:** A measure of how much control an individual has over the risk level s/he faces. Social factors, such as gender and poverty, affect kinds of decisions available to an individual or group to avoid behaviors and/or situations in which there is a risk of HIV infection.

**World Health Organization (WHO):** A United Nations agency that focuses on issues related to health.

**Yerbabuena:** A herb used for relaxation and in purification rituals. It is a favorite of the *santeras* (priests) in the Afro-Cuban religion of Santeria, and is also used in many commercial aromatherapy bath oils.