

Swahili transcript:

Nicholaus: Halafu pia kuna kwamba kuna watoto wale yatima wanaotokana na kwamba wazazi labda walifariki na ukimwi na vitu kama hivyo, kwamba wenyewe wana matatizo ya kupokelewa katika jamii au?

Mtoa mada: Ninaweza nikasema kwamba kupokelewa kwa jamii ni kwamba watapokelewa na ndugu wa wazazi wao. Lakini sasa mara nyingi tatizo linaenda kwa babu na bibi. Kwa hiyo mara nyingi utakuta kwamba kama baba na mama wamefariki na virusi vya ukimwi, utakuta kwamba wale watoto wanaowaacha wataenda kwa bibi. Kwa hiyo utakuta bibi ana wajukuu ishirini, bibi ana wajukuu kumi na tano, wazazi wa hawa watoto wamekufa kwa virusi vya ukimwi, hakuna mtu atawakaribisha, mtu binafsi tu aseme tu jamani nahitaji hawa watoto, hamna, kwa hiyo bado na wao hali fulani ya kutengwa. Na kama basi babu na bibi hayupo, pengine ndio utakuta hawa wanakuja mtaani kuombaomba, unaona? Kama hilo si tatizo, basi utakuta saa nyingine wanachukua, tunasema, wanachukua nini, tunasema utakuta kwamba kama kuna mmoja mkubwa ndio anachukua majukumu ya kuwa mzazi kwa wale watoto waliobakia. Kwa hiyo, hiyo ndio hali halisi ilivyo, wengi wana- tendency ya kwenda kwa bibi au kwa babu, kama sio hivyo, ni kuingia mtaani, kama sio hivyo, basi kama kuna nyumba iliachwa na baba, basi mtoto mkubwa kwa wenzake ndio anakuwa mzazi. Kwa hiyo, hivyo ndivyo ilivyo, ndio hali ilivyo na ndivyo tunavyojaribu kuviona katika jamii.

Nicholaus: Sasa ukiangalia kwa ujumla inaharibu jinsi ya wao kusoma na vitu kama hivyo..

Mtoa mada: Yaaah!, kuna athari sana kwenye elimu yao kwa sababu kama mtoto tuseme labda ana miaka kumi na tatu, kumi na nne yuko shule ya msingi, na nini na ameanza kuchukua majukumu ya nyumbani tayari, shule hataweza kuendelea. Au kama ndio hivyo wameenda kwa bibi na nini na bibi hana uwezo, basi ndio atakuwa pale nyumbani wa kwenda kuchota maji, kufanya kazi kwenye vibarua kwa jirani, ili mradi wapate kula. Kwa hiyo au wakienda mtaani huko, kulala kwenye mitaa, ndio hivyo tena watakuwa hamna shule tena ndio inashia palepale. Kwa hiyo tunasema matumaini mengi yanapotea pale mzazi anapokufa na virusi vya ukimwi na kuwaacha watoto. Na tatizo lingine ni kwamba hatuna utaratibu mzuri wa kuandaa maisha ya baadae ya watoto, kwa hiyo hilo ni tatizo tulilo nalo. Kwa hiyo moja kwa moja utakuta mtu ana watoto lakini hajui hawa watoto wataishije miaka kumi ijayo, kwa hiyo hilo ni tatizo. Na moja ya vitu sasa hivi tunasema watu wanaohangaika na masuala ya ukimwi wanafanya ni kujaribu kuwashauri watu wanaoishi na virusi vya ukimwi waweze kuanza kuandika ile nini..vitu kama mirathi, waweze kuandaa namna watoto wao watasomaje baada ya wao kufariki, waweze kuandaa vitu vyote vya namna ile ambayo ni moja ya vitu vizuri. Lakini tunawaambia wao kwa vile wana virusi vya ukimwi lakini tungependa hata mtu mwingine yeyote tu

kwa sababu huwezi jua kitu gani kinatokea mtu akafanya maandalizi mazuri kwa watoto wake ya baadae kwenye masuala ya elimu, masuala ya kuishi kwao kwa baadae.

Nicholaus: Basi asante kwa maelezo yako, na kazi njema, nafikiri umetoa maelezo ya kutosha na ya msaada kweli.

Mtoa mada: Shukrani!

Nicholaus: Asante!

English translation:

Nicholaus: What about children whose parents have died because of HIV/AIDS? Are they experiencing the same difficulties in being accepted in our society?

Presenter: I can say that they are accepted well in our society, but only by their siblings and relatives of their parents, especially by their grandfather and grandmother. When a mother and father die from HIV/AIDS, their children will be sent to stay with their grandparents. You will find cases where a grandmother may care for 15 to 30 grandchildren. The parents of these children have died from HIV/AIDS. No one will say, "I want to have these children." People are still neglecting these children. If there is no grandfather or grandmother, these children go into the streets and start begging, you see? Sometimes the oldest child takes responsibility for taking care of the younger ones. The older child acts as a parent to the younger ones. So that is how it is. Children can go to their grandparents to stay, or the oldest child can take responsibility for taking care of the younger ones. Sometimes they end up in the streets begging. That is what we see in the society.

Nicholaus: When you examine these situations, it shows how it affects them in education and things like that...

Presenter: Yes! It really affects their education. Let's say a child 13 or 14 years old, still in primary school, has already started to take care of their siblings and acts as a parent. That child will not succeed in school. If she goes to her grandmother, and her grandmother is old, she will help her fetch some water and work in the neighborhood so that they can get food. Or if they go to streets, they sleep in streets and there will be no more school. We know that many hopes are gone when parents die with AIDS and leave their children behind. Another thing is many people have not made good preparations for the future of their children. One has children, but he still does not know how his children will survive ten years down the road. That is the problem which we have. Many AIDS/HIV experts are now trying to convince people living with the HIV/AIDS virus to start writing a will, just preparing for the future education for their children so that when they die, their children will continue to live better and get an education. This is the good thing, and we tell this to those who are living with HIV viruses. But I think it is good for

everyone to prepare for the future of their children because you don't know what will happen tomorrow.

Nicholaus: Well, thank you for your explanations. I wish you well. I think you have given enough explanations and they will help a lot.

Presenter: Thanks!

Nicholaus: Thank you!

About CultureTalk: CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use everyday. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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