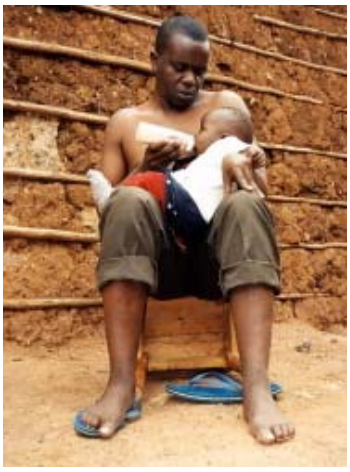
The men feel belittled, in other words, it is a threat to their social role reference. This was well illustrated by some of the comments made by participants after seeing a photograph of a man, alone, taking care of a baby:



"...there are men capable of doing it (taking care of babies) and there are others who are not; not because they don't have the physical capacity, but morally they feel like they have been belittled or humiliated, they feel really humiliated either because others will bad-mouth them or something like that, saying that he takes care of the children so his wife has drugged him, for that reason certain men limit themselves to doing certain activities."

(DG, 13/02/08, men, Boane, Maputo)

It is important to note the emphasis given by this participant when indicating that "... *for that reason certain men limit themselves to doing certain activities*." This confirms the fear of criticism and of social isolation, mentioned in our description of the "Spiral of Silence," which contributes to men not participating in tasks not traditionally attributed to their role. The same situation is presented in the case of women, i.e., they also fear social criticism if they allow their partners to cooperate, as is illustrated in the statement below.

"My husband cooking, lady, while I am not sick, I am at home, goes to the stove, it is not right, even the neighbors, if they find him there, can think it odd, talk badly of me and think that I drugged my husband, when what exists between us is love, but for others I lose value when he cooks and I am sitting."

(DG, 14/02/08, women, Boane, Maputo)

However, as we saw previously, women admit that they like men who cooperate and lament that they are a minority. With regard to the appraisal of photograph 1, shown previously, when the facilitator asked the groups of women if they would like this type of man, the following comment was typical:

"We do like them, but unfortunately we do not have them, they are rare. I can like a man like that because he can help me with everything. Like he is doing, feeding milk, bathing, washing nappies, doing this and that, but the neighbors begin to interpret it badly, saying that the woman drugged the husband, and when the man hears that, will he continue to help?"

(DG, 14/02/08, women, Boane, Maputo)

Domestic Violence as a Disciplining Resource

Participants' allusions to domestic violence made it possible to measure the extent and configuration that the phenomenon assumes in conflicts based on gender expectations, appearing to represent a habitual reaction by men whenever the primary partner does not meet the expectations of her role in the family. Notwithstanding the possibility of women's aggression towards men, it is curious to note that this type of occurrence was mentioned only once in the entire survey (see statement immediately below). Studies carried out in Sub-Saharan Africa have noted, for example, that sexual violence is closely linked to the breakdown of men's expectations with regard to women's behavior

"Women now order men around and we can even be hit by them. Today, women whip the men. When you see a woman, she is proud to be able to humiliate a man, which did not happen before. When she makes a mistake and you try to counsel her, she tells you to shut up because she is already independent and you, a man, no longer order her around."

(DG, 13/02/08, men, Boane, Maputo)

Men's aggression towards women was mentioned over and over again in the versions given by men and women in all discussion groups, on what could be happening in the photographs that suggested conflicts between couples.

"It could be that the husband is returning from work and the wife has not cooked for him."

(DG, 29/11/07, men, Morrumbala, Zambézia)

"It could also be that the man came home late and when the woman asks, in addition to not saying where he was, he prefers to use force to shut her up."

(DG, 29/11/07, men, Morrumbala, Zambézia)

"This photograph is a continuation of the first one, because it shows that the man is decided on hitting the woman because she does not want to have sex with him.

(DG, 28/11/07, men, Mocuba, Zambézia)

The comment below shows clearly women's fear of aggression by their husbands:

"The woman must be very patient with her husband and children, because if she is not patient, she will be visiting the emergency room (hospital) every day, because tempers rise, because even the man turns into a child when facing the woman ..."

(DG, 20/03/08, women, Beira, Sofala)

"I am afraid of laying a complaint at (station?) because I fear retaliation; I do not know what the future holds. I am scared of that man. He is violent, he hits me, one day he may kill me, or even sell my house, without my knowing."

(DG, women, 20/03/08, Beira, Sofala)

These statements are consistent with the findings of a study recently published in Maputo by a network of organizations defending the rights of women and children (Gaspar, 2005) on the extent of physical and sexual violence against women in Mozambican homes (verbal aggression, threats to physical integrity, through the use of a weapon or knife, strangulation, suffocation and burns, among other forms). This study points to a quarter of the women interviewed (23%) reporting sexual violence (In: Gaspar, 2005; Fórum Mulher, 2006).

However, other statements reveal that not all men agree with violence against women. More than one participant mentioned the Family Law on the Rights of Women, and some questioned domestic violence.

"Here there will be a problem... a legal problem can also occur involving the man, because in the law, a woman may not be knocked around (shown aggression) because she refuses to do something that is unnecessary."

(DG, 28/11/07, men, Mocuba, Zambézia)

"We do not like photograph 4 because it is not a good example to go around hitting women; regardless of what she has done wrong, it is necessary to sit down and resolve the problem in a different manner"

(DG, 29/11/07, men, Morrumbala, Zambézia)

"This man is different from most men because many men do it but it is not constant. Many men think they have more rights than women, while in fact they have the same rights"

(DG, 24/03/08, men, Dondo, Sofala)

In short, the gender norm perceptions identified in the statements given by

men and women present a side that is very unfavorable towards women, but also reveal changes underway that need to be validated by society. This represents, without a doubt, opportunities to promote more equitable gender relations. The findings are summarized below:

Unfavorable Aspects

- Men are seen as being the providers. Men have the authority in the home and define the rules for living within the family;
- According to local social norms, everything contained in the home belongs to the man's family (represented by the husband): the woman, children, house and household content;
- The woman is responsible for domestic chores and caring for the children and her husband. She has to explain herself to her partner, but her partner does not feel obligated to do the same. She does not have the right to question her partner's behaviors;
- Physical violence is a resource used by men to discipline the women's behavior.

Favorable Aspects

- Women feel more valued and secure with partners who share in the domestic chores and take this behavior as proof of their love;
- Women and men are aware of the need for changes in domestic arrangements (with more participation by men), in order to facilitate family life;
- Men and women feel that dialogue between partners contributes towards understanding and harmony in the home; and,
- Not all men agree with violence against women. More than one participant referred to the "Family Law" on the rights of women, and some men questioned domestic violence.

Communication programs could valorize behaviors diverging from current standards, raising them to the category of socially "more desirable ones," emphasizing respect and admiration of peers, families and community for men who cooperate in the home and in caring for the children. The media could put the spotlight on the importance of dialogue in conflict resolution, and emphasize the rights of women, secured in the Family Law.

Underlying Social, Cognitive and Emotional Factors in Risk Behaviors

B

B. Underlying Social, Cognitive and Emotional Factors in Risk Behaviors

1. Multiple Concurrent Partnerships

Underlying Factors

Literature defines "multiple concurrent partnerships" as a situation in which an individual is sexually active with two or more partners within the same period of time, being valid for both men and women. This situation can take on many forms, for example, in the case of men or women that are married or are in stable relationships and that are involved with another person at the same time, where this second relationship can be short or long-term, or casual; the person may be single and be involved in simultaneous casual relationships; or when an individual maintains "small houses" or "house 2" (to refer to a man who supports one or more long-term lovers). These practices are common in Sub-Saharan Africa, and in Mozambique in particular (Halperin & Epstein, 2004; N´weti, 2007).

The literature highlights the following factors that favor this behavior pattern: a) cultural familiarity with polygamous marriages[1]; b) migratory movements in search of better work opportunities, forcing the separation of couples for long periods of time; and c) the socialization of men in patriarchal bases, which is based on masculine superiority, in terms of rights and sexual vigor, resulting in the "naturalization" of the desire to conquer as many women as possible (Ahlberg et al., 2001; Bagnolle, 2003; Campbell, 1997; Hawkins et al. 2005; N´weti, 2007).

The findings of this research highlight two factors that favor the existence and continuity of this practice: 1) the belief/ social acceptance that man is unfaithful by nature, and 2) excess consumption of alcohol.

Both men and women participants reiterated men's "vocation" (natural infidelity) for multiple relationships, more than the other way around, as is shown in the statements below regarding a case of multiple sexual partners presented to the participants (Samuel's Case):

"They are unfaithful by nature"

[1] In Mozambique, for example, although prohibited by law and questioned since the Portuguese colonial times, even after independence in the perspective of the fight against traditionalism and the country's modernisation, polygamy is still maintained in rural areas through traditional marriages (N´weti, 2004, p.40).

(DG, 28/11/07, men, Mocuba, Zambézia)

"When men are away from home they are like birds, they perch wherever the fancy takes them."

(DG, 20/03/08, women, Beira, Sofala)

"...if the husband goes out, comes back, do not even ask or anything... you keep your mouth shut. You cannot ask "where were you"? Whatever... Leave it, he is a man, he will come home; home is here"

(DG, 25/03/08, women, Beira, Sofala).

However, at different times during the discussions, it was evident that infidelity is not as acceptable as it may appear[2], and may even end in divorce if the woman decides to face the conflict.

"When the man no longer loves you, he says "listen, I already have another woman", but if he loves you he will hide his extramarital affairs, as if he were a thief"

(DG, women, Dondo, Sofala)

"If it is a problem of betrayal, there may be fistfights between the wife and the lover, or it could even end up in divorce for the couple."

(DG, 28/11/07, men, Morrumbala, Zambézia)

"It hurts a lot, being betrayed, being swapped for another, it really

[2] A recent study carried out in the provinces of Sofala and Inhambane points to infidelity and/or assumption of infidelity as underlying factors in disagreements/discord between couples. More specifically, informants mentioned jealousy (42.5%), polygamy (18%) and adultery (8%) as the main sources of conflict between couples (Gaspar, 2005).

hurts, but if they are already together, there is nothing to be done."

(DG, 14/02/08, women, Boane, Maputo)

As we will see further on, one of the obstacles that Mozambican women face in their stand against their partner's infidelity, beyond the risks they run of being infected with HIV, are the cultural mechanisms for the resolution of family conflicts. These mechanisms are regardless of the "Family Law," which is only put into action in extreme cases, namely in the event of a contested divorce. Before reaching this point, the couples resort to traditional counseling by authorized relatives, as we saw in the statements. Grandparents, aunts, parents-in-law, godparents/best-man or matron-of-honor, and people from church were indicated as counselors and/or conflict mediators between couples in both rural and urban areas.

"When they are a couple, they can resort to their best-man or matron-of-honor. The best-man and matron-of-honor are the best mediators and counselors for the couple, and should talk to them. If a couple begins a dispute, they should at least resort to someone who can at least give them advice."

(DG, 13/02/08, men, Boane, Maputo)

"Father's aunt or my wife's aunt is where we can go to discuss in this manner and she can give advice."

(DG, 14/02/08, men, Boane, Maputo)

"In a home where there is infidelity there is non-conformation, and where problems of this nature arise, it always ends in fistfights and divorce."

(DG, 05/12/07, men, 35-40, Quelimane)

However, generally, the guidance provided by those mediators reproduces traditional gender norms, in other words, the women are persuaded to adjust to their husband's temperament and attitudes, to be understanding, to be patient, or even to "correct themselves," presupposing that they are not meeting the expectations of their role as wife. The comments made on a

photograph of an elderly lady talking to a young woman in an intimate setting illustrate this finding:

"This daughter here is in the home and went to her grandmother's house to ask for advice, and the grandmother asks "what is going on, my child?", and she says "grandmother, I am being driven out of my home," and she says "my dear granddaughter, my dear child, I always tell you to fully respect your husband and his family, because where you are it is not like here, over there you have no say and you do not decide. You have to be like me, here in the home with my husband and I always respect him."

(DG, 13/02/08, men, Boane, Maputo)

"If you find your husband with a lover, and create problems for the two of them, you will be blamed; even if you complain to your father-in-law, he will be the first to tell you "forget it, my child, he is a man", but if he so much as suspects that I am with someone... that a certain man... he can expel me from home without proof or even slash me (cut with an instrument similar to a scythe)".

(DG, 20/03/08, women, Beira, Sofala)

Curiously, it is the men, more than the women, who question concurrent long-term relationships, the so called "concubinage" in more detail. For them, someone who behaves in this manner cannot be considered responsible, honest or intelligent.

"This happens because the man is dishonest, is unfaithful and is irresponsible in his marital relationship. He ceases to love his own wife, to go out with her, and only goes out with lovers and leaves the wife at home alone."

(DG, 06/12/07, men, Quelimane)

"It is being a **mampara** *(fool, idiot) being unintelligent, being ignorant, being dumb. Leaving the wife at home alone, the person who your parents or you paid a lot of money for with the bride price, and you go out without her and she stays at home, sad and abandoned, you go and love someone else outside and treat her in that way."*

(idem)

"Most women really like that type of man, because they already know that this man is intelligent, because when he sits at home, he does not think that there are other women out there."

(Idem)

"Suppose I have my wife and children. If I leave my wife to run after lovers, I will be deviating from the allegiance I entered into with her, and she will copy what I do and our children will not grow up with a good education. Also, they will think that our actions are normal and will also do the same."

(DG, 24/03/08, men, Dondo, Sofala)

Excess consumption of alcohol was a recurrent topic in the groups, whenever participants spoke of socially undesirable behaviors for men and women[3]. In Mozambique, access to home-brewed or store-bought alcoholic beverages is practically unrestricted, regardless of the age of the consumer, even being available in kiosks close to schools. Although few participants associated the consumption of alcohol with high-risk sexual behaviors, the statements hint at the fact that alcohol abuse is a common practice among adults, and therefore requires the attention of communicators.

[3] Alcohol consumption is currently acknowledged as a determinant of high-risk sexual behavior, and indirectly as a factor contributing to the transmission of HIV in Sub-Saharan Africa countries. Studies carried out among adults in this region have uncovered associations between alcohol consumption and unprotected sex, early sexual initiation and multiple partners, with these factors increasing the risk of infection (Lewis, James et al., 2005; Morojele et al., 2006).

"Between husband and wife, the one who trips most (who has the most extramarital affairs) is the man because he drinks more."

(DG, 25/03/08, men, Dondo, Sofala)

"It is exactly what he already said. Now, if there is love, being a good and faithful person is what a woman shows at home, but when she is drunk she may even kill or have sex with other men. She must not drink so that she can set a good example for her children."

(DG, 15/02/08, men, Guava/Marracuene, Maputo)

"...others drink a lot, but there are some who know how to consider their wife and children, when they know they go out and have a time to come home.

(Idem)

"...no, they do not think of protecting themselves, often they do it while they are under the influence of alcohol."

(Interview, 14/02/08, religious leader, Mafalala, Maputo)

Direct or Subjective Motivations/Benefits

As we saw previously, few studies in Mozambique covered the motivations for adults to engage in multiple concurrent partnerships[4]. In our research, the discussions highlighted the following motivations, for men: 1) Biological need; 2) Cultural conditioning; and 3) Lack of leisure options sex for fun. For women, they are: a) Need for money (transactional sex); and b) Reactive behavior.

[4] An audience survey carried out by N´weti (2007) in rural, urban and semi-urban areas of Mozambique pointed to several reasons for men and women becoming involved in multiple concurrent partnerships, despite the fact that most of the discussion groups were made up of youngsters. Considering only the statements given by adults, from the women's perspective, they become involved in other relationships for the following reasons: a) poverty; b) discord with the partner; c) vanity/narcissism; and d) lack of attention, affection, love and/or sexual satisfaction. Men attribute this behavior by women to: a) poverty; b) abuse, and c) reaction to the infidelity of their partner. In the case of men, and in their perspective only: a) curiosity, b) enjoying the fame of being a seducer, c) self-affirmation in the community, d) to let the woman at home rest, e) it is the "nature of men" not to be satisfied with only one woman, f) sexual dissatisfaction with the primary partner, g) perceived rejection by the partner, h) lack of love for the partner, i) women expect to be seduced, j) need for adventure, k) share their conquests with their companions, l) availability of condoms as an incentive (pp.16-31).

In the case of men:

- *Biological need*

Men and women insinuated, in their statements, that men have difficulty controlling their sexual desires because this goes against the physiology of males[5].

"...all men, as men... hum..., have the choice of being with someone as a man and her as a woman. Having his biological needs obligates someone to satisfy those needs..."

(Interview, 29/11/07, CAM, Mocuba, Zambézia)

"Having a wife at home means nothing. By nature, a man always lusts after other women, even if he has someone at home".

(DG, 14/02/08, men, Boane, Maputo)

"Yes, as far as I know women normally, it depends, it is relative, but there are women who, when they are pregnant, that after their 4th month don't want to have sex, so that interval from the 4th to the 9th month is bigger, and the man cannot go without for all that time."

(DG, 13/02/08, men, Boane, Maputo)

"Well, I would like to add that a married man seeks out other women because sometimes his wife is not well and you want to have sex at that moment or during that week, and so if you don't have sex then you suffer."

(DG, 15/02/08, men, Marracuene, Maputo)

The last sentence in this statement (*"if you don't have sex then you suffer"*) reinforces the perception that contradicting the "nature" of males is not good for the man's health.

[5] *Campbell (1997) mentions the following motivations for multiple partnerships among adults: the men feel they need to get rid of their bodily fluids; they feel they constantly need sex and if they go for too long without sex, they may end up with problems, ranging from physical (obesity, among others) to mental (emotional imbalance, depression) or even homosexual desires.*

- Cultural Conditioning

"That is why many married men seek out other women; I think that the man has the right to have two women, and this does not happen with women because they are not the ones who seek out the men."

(DG, 15/02/08, men, Guava/ Marracuene, Maputo)

"Some say because they cannot stay with only one woman, they want two women, another will say because it is his tradition to have two women..."

(DG, 13/02/08, women, Boane, Maputo)

"Men have more than one partner because of cultural and tribal customs." (Reference to polygamy)"

(Interview, 24/03/08, religious leader, Dondo, Sofala)

"There are certain men that do this because they argue at home with the wife, and then leave saying that they are going to cool off, but there are also others who do this because it is a habit of wanting to have 3, 4 women."

(DG, 28/11/07, men, Morrumbala, Zambézia)

- *Lack of leisure options: sex for fun*

"This happens everywhere, a man having other women elsewhere; just don't show your wife, you can play with her for a while."

(DG, 15/02/08, men, Guava/ Marracuene, Maputo)

"Well, normally I can only base myself on the issue of poverty, since our country or our province is very poor, so people normally, either because of a lack of entertainment, people use, treat sex as a sport or as some form of amusement..."

(E, 07/12/07, best-man, Quelimane).

In the case of women:

- Need for Money: Transactional Sex (see item 3.2.2)
- Reactive Behavior: Reaction to Dissatisfaction in the Marriage[6]

Power inequalities in relationships appear to result in women having reactive behaviors.

"Some women want to compete with the man. If he returns at 10:00 p.m. of the following day, she will also return at 10:00 p.m. of the following day; if she finds out that her husband has a lover, she also gets a lover, but it should not be like that, the woman should try to resolve the problem in a different way."

(GD, 20/03/08, women, 25-40, Beira, Sofala)

"...there are other women who, if the husband leaves to stroll around, you that are the wife when you stay, say "I am also going out", is it only him who went out? Now there are those who want a home and say, 'that one can go run around, I am not going, I am staying here, and she will even cover everything up... I will stay until the owner, the husband, runs me out of the house."

(DG, 06/12/07, women, Quelimane)

Although the participants did not directly mention sexual dissatisfaction as a possible reason for married women to engage in other relationships, their statements revealed dissatisfaction with partners who do not fulfill their role of provider, including compensating them with gifts (clothing and other necessities). The comments below illustrate this observation:

"The man should think what a woman should, today or tomorrow, use these clothes, and "I need to become interested in looking for something for my wife". The woman has to know that, where my husband went, on his return he must find something ..."

(DG, 28/11/07, women, Mocuba, Zambézia)

[6] A survey carried out recently with leaders and population groups in the provinces of Maputo, Gaza, Inhambane and Sofala revealed that, in Sofala and Inhambane, over 50% of the people interviewed referred to "sexual dissatisfaction" as a factor of interference in the couple's sexual relationship, responsible for distrust, conflicts and disagreements/discord (Gaspar, 2005, p.43).

"Another thing, the husband buys good clothes for the friend, you do not have, you also see that, hii, my friend is wearing it, why am I not wearing it, well, I am not loved by my husband, for what reason?"

(DG, 25/03/08, women, Dondo, Sofala)

The comment of one of the participants suggests that women view infidelity positively when they feel "compensated" by another partner.

"Because it happens that someone can be happy with a husband that is not hers, is happy because she sees that he does good things for you."

(DG, 14/02/08, women, Boane, Maputo)

Some statements given by men and women suggest that dissatisfied women are more prone to becoming involved in other relationships.

"In my opinion that good man, as the brother there said, I am going to add a little. When you concern yourself with your wife, she even respects you a lot, and when sometimes a man comes and tries to win her over, she refuses because she knows that her husband respects her, because there are those men who hit their wives, sometimes when he gets a job, he does not bring the money home, and then it is enough for a guy to chat her up (win over or pursue) because she is trying her luck with other men to see if she can improve."

(DG, 15/02/08, men, Marracuene, Maputo)

Other men become crazy when they get another woman; you who are at home, he no longer sees you as a woman, if he wants he can say that you don't bathe, when you cook, the food doesn't cook, and the money no longer comes into the house, it goes to that other woman on the street, that is why many women want men who are married, because they are well taken care of by other women's husbands, and she also does not have expenses because the wife washes that man's clothes, the wife does everything but only she (the lover) gets the money, that is why she wants her friend's husband.

(DG, 13/02/08, women, Boane, Maputo)

Other aspects possibly linked to a context of dissatisfaction were also identified. For example, when photograph 2 (alongside) was examined, none of the participants associated the scene to an everyday couple. They all attributed it to a situation between lovers, implying that there is no room for leisure together in a formally established marriage.

"These two are not married. They are lovers. Love between married couples is not shown like this; you can see that from how they are and where they are..."

(DG, 13/02/08, men, Boane, Maputo)

"They never go out together, only if they are sick, even then they do not walk together. These two are lovers. His wife is at home and this woman's husband is also at her house".

(DG, 25/03/08, women, Dondo, Sofala)

"Yes, it happens, and it is very common to see lovers here. The love between a married couple does not do this, it does not have space for this type of relationship."

(Idem)

These statements indicate that both dialogue and the joys of life between partners is lost when they marry. This, without doubt, leads to an unsatisfactory interaction for both, leading to the search for other partners, justified for the man and denied for the woman. The comments below illustrate the women's desire for more harmony in their married life.

"Yes, because there are those who, when they come home they want to be the man, the rooster, they come home with frowns, if the table is not laid in time, then there is trouble, whatever else, and they do not talk to the children or to the wife, they do not have that conversation between friends, because husband and wife need to have friendship in the home. Being friends is not only being husband and wife, it is also winning the friendship. But there are husbands who do not do this, they come home because the man only comes home, eats and then leaves again."

(DG, 15/02/08, women, Guava/Marracuene, Maputo)

"He is very simple, when it is the weekend, for example, this weekend, if he were at home, he would talk, play with the child, and even this baby would not be here with me, it would have stayed with him. He would be at home with this child, playing. Yes, we are well. I still do not have that trouble."

(Idem)

These findings suggest that adults long for changes in their relationships and offer an opportunity for the communication programs to promote a lifestyle for couples different from the present one, with harmony, communication, support for one another and dedication to the family, without the need to go in search of additional partners.

2. Transactional Sex

Underlying Factors

Literature on transactional sex in the African context identifies factors associated with this behavior. The main determinant identified is women's limited access to economic opportunities and financial resources. Some authors also highlight the cultural tradition of *Lobolo* (Bride Price), which associates the exchange of goods or money for owning the woman in marriage, contributing to the idea in women that sex can be an advantage for them to obtain benefits from men. (Bagnolle, 2003; Kuate-Defo, 2004; N´weti, 2007). Others recognize the difficulty in differentiating this behavior from other non-transactional ones, due to the variety of forms that these transactions may assume (Chatterji, 2004)[7].

The outcomes of our research coincide with the few findings found in literature relating to the contextual factors that favor transactional sex in adult women. The main reason mentioned by the participants for the occurrence of this practice is the situation of poverty in which most of the families in Mozambique live[8].

[7] Chatterji (2004) verified the occurrence of associations between socio-demographic variables and the probability of a person participating in transactional sex, applying multivariate and regression analyses to samples of men and women aged between 15 and 49 years in twelve countries in Africa. The results of the analysis indicated that in all those countries, married women would be less likely to participate in this practice than unmarried women. Some religions also contributed to discouraging them, for example, Muslims and Christians, with the former in relation to women and the latter in relation to men. This practice was associated with precarious domestic conditions in half of the countries, and not associated in the others. However, the author indicated that the study did not allow the dimension of the transaction to be verified, i.e., the people could have answered "yes" because they received food or some other support normally given in non-transactional relationships.

[8] N´weti (2007) also observed a similar association, emphasizing that in contexts of extreme poverty, this is the way found by women to obtain some money, small goods, employment opportunities or favours that help them meet their needs either for survival or superfluous and that it does not occur in the same proportion for boys because the current masculinity model does not approve of a man depending on a woman. (P.13)

"So, ultimately because of the poverty that we have, every woman thinks, ok, she will be able to get something from there to take home, for school, for lunch, for snack, or I don't know what else, and they end up becoming involved, and, practically, that person will not be happy."

(DG, 13/02/08, men, Boane, Maputo)

"The women think that the men have money because one may find a man who gave her 50 meticais, the following day he gives her 100 meticais, and the following day 500 meticais. She thinks that he is a good man and even comments with her friends that her "old man" is good because he buys her whatever she asks for."

(DG, 14/02/08, men, Boane, Maputo)

The research obtained some important findings on transactional sex, sometimes cross-generational sex, among teachers and female students. Unanimously condemned by the participants in all of the provinces, and criticized as a routine practice, the main reasons indicated for its perpetuation and impunity were:

- Parents do not know of or believe in the proceedings filed by schools to punish the teachers; they do not know the Law and/or do not believe in the judicial system;
- The fear that their daughters will be kept back at school (failing the year);
- The hope of finding a future husband for their daughters;
- Teachers' lack of preparation with regard to their role; and,
- Culture of silence among colleagues.