

TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA

**MEN HOMOSEXUAL PROSTITUTUTUES IN THE KENYAN COAST AS A
CHALLENGE IN THE SOCIETY**

**WITH PARTICULAR REFRENCES TO THE MEN PROSTITUTES
MOMBASA, KILIFI, MALINDI, LAMU, UKUNDA, AND WATAMU**

**THIS PAPER IS PRESENTED IN PARTIAL FULFILMENT DEGREE IN
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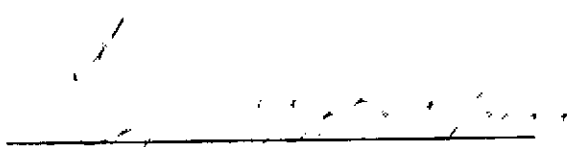
STUDENT'S DECLARATION

I, Matekwa N. Cyril, hereby declare that the information here in treated is my original work, fruit of field and library research and personal reflection. I testify that in the best of my knowledge, this work has not been presented to any other institution for any academic credit. I equally declare and testify that all sources have been cited in full and acknowledged.

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DEDICATION

I dedicate this work to my late Father and my two elder brothers R. I. P; Missionary community of St. Paul the Apostle in Turkana, Missionaries of Africa in Nairobi, Archbishop John Njenga of Mombasa Archdiocese, Bishop Patrick Harrington of Lodwar diocese, Bishop Joseph Willingers of the diocese of Jinja Uganda, family, friends and the Parishioners in the Parishes I have worked, whose efforts, morale and support has motivated and enabled me to reach at this level in my studies. God bless you all.

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ABSTRACT

Homosexuality really is a question. It challenges us in different ways, according to our own personalities and relationships. The challenge hits us at the deepest, most hidden level of ourselves: how do we handle our own sexuality? And today with knowledge of Freud, we have to admit the issue is neither simple nor straightforward.

The homosexual question brings a lot of a variety of responses, some people react strangely, even violently. In fact one of those reactions finally clinched my decision to write this paper. The incident itself is not very important. But it struck me as a sign of such ignorance and such unwillingness to think that I felt I had to communicate what I myself had learned from observation and interviews. These are my simple thoughts on the homosexual men prostitution after many years of observation and later on interview with them. These is what prompted me to write the paper on homosexual men prostitutes:

It is a delight subject, one that people did not mention a few years ago. Today everyone talks about homosexuality even on television, but not openly in Africa for it is still a taboo. Yet the word covers a wide range of experience, and the debate is growing heated and often confused. We conclude that the most useful thing we could do would be to provide some information. We did not feel it was our job to make judgments.

During the past few years, in literature in films, and on television, a subject that was long a taboo has been brought to the public-homosexuality, although it is still a taboo to most

African people. This is real progress, because homosexuality is a fact of human life, it would be dishonest or hypocritical to ignore it. But the new openness carries a build-in risk of oversimplification that leads to caricature, segregation, or defensiveness.

In my interview, I conclude that; knowing and observing the male homosexual prostitutes, may dispel a few prejudices and falsehoods. A man who is a homosexual is not responsible for his situation. He has not chosen it. Thus it would be entirely unfair to censure him, as if homosexuality were a moral defects, his own fault. It creates some problems for him, which may be more or less dramatic, more or less obvious; but he is not a being apart. Homosexuality is not an illness in the usual sense of term. It is not something that strikes you at a particular moment and disables you temporarily, or for a long time or for the rest of your life. The majority of homosexuals feel it is at ease “to some extend, but hardly ill.” It is not a mental illness.

Homosexuality is the result of an anomaly of effective and psychological development rooted in earliest childhood. (Except in very rare cases, no physical or organic causes can be debated). A small minority of homosexuals feel it such a basic element in their unconscious that they make aggressive claims, scorning heterosexuality as “inferior” or confusing the issue with political ideologies. It is hard to accept but it is quite obvious, the Father of a family does not feel the same affection in his son as he feels for his daughter-simply because the first kind is “homosexual” while the second is “heterosexual.” This is normal, common point of departure. But for varied and complicated reasons, a child’s emotional development may be thwarted; the erotic

impulse may not lead to the normal free desire for the “other.” Or perhaps such development occurs, but it is distorted and chaotic. There are also many heterosexuals who are not “normal.”

Two homosexuals can have a relationship, though transitory, of real love, even of charity. At the same time certain heterosexual relationships even among married couples, have little to do with love. The problem of a homosexual is by the example he sets, by the disorder he suggests, by the dissipation he represents- is a danger. From the moment the homosexuality becomes a danger, as it certainly is today, we must fight this concur. We must fight the forces that have led people down such paths- true but we must fight the scum who parade these disorders around and sing their praises.

I hope I have made my purpose and orientation clear. This paper will spell out a position, which will perhaps shock certain readers. But I will not challenge traditional ideas just for the sake of argument. As a saying goes, “I know what I am talking about.” There are people struggling with the problems of homosexuality. I have tried to understand not just the stories but also their impact on me. In the psychoanalytic sense it was “counter transference.” Obviously I can no longer think of the homosexual question in the old simplistic, superficial way. “Traditional ideas” were deeply rooted, but they could not stand up to experience. I would like to share the results, subjective as they are, of my personal evolution.

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CHAPTER ONE

1. INTRODUCTORY CHAPTER

1.1 BACKGROUND OF THE STUDY

In Kenya Literature on the homosexual men prostitutes is scarce. Existing Literature often is about women prostitution. Scarcity of Literature may give the impression that the practice is non-existent. On contrary, it is a reality. It is a thriving business with various local and external networks.

1.1.1 PROSTITUTION: THE FALLACY THAT ONLY WOMEN ARE PROSTITUTES

In Kenya prostitution is usually exclusively linked to women. But both men and women are involved in this business. Women may be the majority, but there are many men prostitutes as well. Any person, men or women, who receives or gives money for sexual pleasure or services rendered to him/her, is a prostitute. And, besides money goods, services, favors or gifts, could be items of exchange in this business. Women cannot be prostitutes without somebody else whether a man or a woman, vice versa. Exact statistics can hardly be found. Many men get services from women on payment in various forms. Likewise, men give money, gifts and favors to other men in order to receive sexual pleasures.

1.1.2 HOMOSEXUAL MEN PROSTITUTES FEAR ISOLATION

Demonization of the practice of homosexuality as being sickness, abnormal and uncalled for explains why homosexuals do not come out in the open. Very few can declare publicly to be homosexuals for fear of embarrassment. In Africa, sex itself is very private. Homosexuality is a taboo. If known to be practicing homosexuality one would perform purification in order to be reintegrated in the society. Such practices of homosexuality are condemned by African customs and even the Church, as unnatural and not generating life.

They fear losing respect and friends, women will accept to be involved with the person as a wife. Those who come out openly or show it, are isolated, become the talk of the society. Only few are helped to come out of it through counseling. Majority of them are however silent and secretive about it. Consequently, they are unknown. Active homosexuals approach those they perceive are homosexuals like them.

1.1.3 PEOPLE'S FEAR OF BEING ASSOCIATED WITH HOMOSEXUAL MEN PROSTITUTES

People despise homosexuals, taking them as sub-human and abnormal. Hardly do they respect homosexuals as persons who need understanding and help. Indeed, people prefer severing any association with the homosexuals. This mentality has made the pastoral programs in the Church Mission to be a failure. People are ready to help but are sensitive

to negative attitudes of others, which can lead to stigmatization. It is easier to approach women than men prostitutes since society is more accommodative of the former.

1.1.4 LACK OF REHABILITATION CENTERS FOR HOMOSEXUAL MEN PROSTITUTES

Rehabilitation centers for homosexual men have not been effective. Today as I am writing, no homosexual men prostitutes' centers have failed. No homosexual men prostitutes' centers exist where they can come get lessons or even get help to quit their job.

At the Coast, prostitution is encouraged in order to boost the tourist industry. They have set up a clinics where the prostitutes especially women go for regular medical check up for sexual transmitted diseases (STD). If positive, they are treated and given a document to show good health status for their business. They are after tourist industry to flourish but not the morals. In the clinics, I have never seen or heard of men prostitutes going for check up for the same.

Though there are many social workers, they hardly visit homosexual men prostitutes. They only go to women and visit them in their homes. Consequently, men are sidelined and neglected by the Church and society. Some of the women prostitutes, who reform are taken to colleges for an alternative jobs. But there is no program for men.

1.1.1 YOUNG MEN TRAFICKED OUT OF THE COUNTRY FOR HOMOSEXUAL PROSTITUTION

As people go for pilgrimage and *Haji*. Some people get the chance of trafficking young men on disguise of going for pilgrimage as it is easy to get travelling document, then travel for homosexual business in Mecca, Medina, Dubai and other Arab and European countries where homosexual business is booming with good pay. Rich people traffic young men and hand them over to other tycoons who want the service of the homosexual men prostitutes.

The tycoons pay the rich people who have trafficked these young men dearly. Later, they are paid for their services as the tycoon takes the bigger percentage. This is what facilitates air transport and procurement of travelling documents. So the young men are paid peanuts.

Some young men are also sent to Dubai and Saudi Arabia and Arab countries such as to work. What exactly they do could be shocking. On their return they are very rich, owning several cars, houses, flourishing businesses and living settled, and comfortable lives apparently. But they continue with jobs on the Kenyan coast or become a link of sending other young men to the said countries. They themselves may go back if they are still on market as their businesses in Kenyan coast continue flourishing. Many people are aware of this but there is hardly anyone to expose the racket as those involved are over eighteen years adults and they go under cover of jobs or pilgrimage.

1.1.2 CHURCH HAS NO PERSONNEL TO DEAL WITH HOMOSEXUAL MEN PROSTITUTION

As noted earlier, the Church's social workers only deal with the women prostitutes unaware of and ill equipped for men prostitution. There are hardly any trained personnel to deal with homosexual men prostitutes.

The Church program of the social workers targets women prostitutes only. These are given soft loans to start small businesses. Some are taken to colleges, others given for example, sewing machines and other equipment to begin micro-income-generating project as an alternative to prostitution. Men prostitutes do not attract such attention from Church. No one ever mentions in public their status as it is taken to be a shameful act or behavior not to be referred to by the people in the Church or before the youth. If one happens to be known as a homosexual, instead of being helped, he is stopped or suspended from the Church functions and from any organization that he belongs.

1.1.3 GOVERNMENT HAS MEANS TO STOP IT

The government has laws meant to curb sexually deviant behavior. Indeed, one can be prosecuted under the Penal Code of Kenya, imprisoned or fined. But due to rampant corruption in Kenya, the practice thrives on. Law enforcing personnel or agents like the police force as well as lawyers and magistrates are often easily bribed. In attempting to safeguard the tourism industry, the government will ignore the private activities going on

in the hotels. And hotel owners themselves do not want to loose their customers hence are unperturbed by such behavior of homosexual prostitution as long as they are in business.

1.2 STATEMENT OF THE PROBLEM

The issue at stake in this paper is that homosexual men prostitution is a reality shrouded with uncertainty, public denial and misconceptions. Such prostitutes themselves hardly get any meaningful assistance from the society. They feel sidelined in their own society. Society has apparently demonized homosexual male prostitution more strongly than women prostitution. Thus heterosexuality is tolerated but not homosexuality.

The homosexual's cry is that they are denied their right to fully and actively participate in the life of the society. There is very little in the society that homosexual men can identify with. Doctrines are vague, their beliefs are unsound, they are treated like less human, abnormal, sick, confused. Preaching is directed against them and their lives and needs, should not the society be more serious in addressing this reality of men homosexuals? Are the factors leading to it known? What about the practice itself? What are the effects on individuals and society? Does it have any positive contributions. And if it is a problem, what intellectual mechanisms can be put in place? These are some questions that I beg for research. This study hopes to address these question with the under mentioned specific objections.

1.3 OBJECTIVE OF THE STUDIES

1. To ascertain the prevalence of the men homosexual prostitutes.
2. To establish the cause – effects of men homosexual prostitution.
3. To establish the actual people/ men involved in homosexual prostitution.
4. To establish the mode of operation.
5. To find out the dangers or the risks involved in homosexual prostitution.
6. To recommend ways to more properly address the reality of male homosexual prostitution.

1.4 SIGNIFICANCE OF THE STUDY

This study addresses a social reality that has hitherto received very limited research attention in Kenya. The study is therefore a timely attempt in contributing to the filling of knowledge gaps on this subject. The study also highlights crucial issues that alienate the homosexual men prostitutes in the society. This would help to bridge the gap between the homosexual men prostitutes and themselves, their parents, their pastoral workers and the

society leaders. Readers of this work will be able to trace and understand and confront communication relationship and barriers that exist between the homosexual men prostitution and the society.

Thus this paper will help to enhance the society's mutual and effective understanding, care and concern, love, growth, dialogue, forgiveness, forbearance, respect and acceptance. The study will hopefully facilitate a harmonious co-existence, respect, and understanding between the society and the homosexual men prostitution. In particular Christians should recognize them and serve them with renewed enthusiasm for mission to the homosexual men prostitutes and help them out of their life situation.

Given the very limited researched on homosexual men prostitutes in the Coast Province or the Kenyan coast, findings from this study will help the society, government, the Church and the Non-governmental Organization (NGOs), pastoral workers and social workers to take homosexual men prostitute apostolate as one of the most crucial pastoral issues. This study will help whoever is interested in working with homosexual men prostitutes to cultivate the proper sensitivity that this ministry requires.

1.5 SCOPE AND LIMITATIONS OF THIS WORK

The present study is limited to the Kenyan Coast especially in the towns of Mombasa, Malindi, Lamu, Watamu, Ukunda and Kilifi. Mombasa, Kilifi. These are along the coastal beaches with tourist destination hotels. We have included two other, Ukunda and Watamu, which are tourists destinations towns to help us check the frequency of the problem, the prevalence of the information and its objectivity. Along the beaches of these towns, there are so many tourist hotels. Very limited seemed literature exists on this subject and researches of homosexuality in general and its development with prostitution particularly for men.

Time and financial constraint were a great challenge to this study. Lack of finance made me to stay only three days in each town in order to collect and interview some people, including the homosexual prostitutes themselves. This also cost me a lot of money. I was also nervous on what people who know me may think about me. I could not give the questionnaire due to the limited time I had. There were also my own personal family problems, which affected me and hindered my research.

This work will not claim to exhaust the issue under discussion. The main aim is to expose the homosexual men prostitutes in the society to all concerned. Although this work is limited to coastal Kenya, the findings are applicable to other towns found in these coastal areas, urban ones in particular. What the study highlights on transpiring along Kenya's coast could be applied to the rest of the country regarding homosexual men prostitutes.

This is particularly in urban contexts, for instance in Nairobi, Voi, Nakuru, Kisumu, Eldoret, Karatina, Lodwar, Isiolo Kitale, Kakamega, Bungoma, Busia and other towns in the world, and particularly in Kenya.

1.6 DEFINITION OF TERMS

The Random House Dictionary of the English language, defines homosexual as pertaining to same sex and Homosexuality as sexual desire or behavior directed toward a person or persons of ones own sex.

Prostitution as a person usually a woman who engages in sexual intercourse for money or a person who willingly uses his talent or ability in a base and unworthy way, usually for money.

For the Random home dictionary, Society is an organized group of persons associated together for religious benevolent, cultural, scientific, political, patriotic or other purposes, or a body of individuals living as members of a community; the evolution of human organization for large scale community, security and national identity for its members.

In this paper, when we talk about homosexual men we mean the sexual relationship between man and man. Prostitute is a man who offers his body for hire for purpose of sexual intercourse solely for financial gain. Society is a system of community, security and national identity for its members.

1.7 DIVISION OF THE WORK

This work is divided into five chapters. In chapter One, we give a general background to the problem. In chapter two is the literature that deals with our topic. Chapter Three is the research methodology used in data collection. Chapter four analyses the data. In our final chapter, we offer some proposals and general conclusion to the work.

CHAPTER TWO

2. LITERATURE REVIEW

For the sake of clarity we shall divide current literature on the issue in three groups.

First, we have the conservatives who argue that homosexuality is in every case intrinsically wrong, immoral and sinful;

Second, we have the moderates who contend that in certain circumstances homosexual acts can be right and moral; and third the liberals who hold that true homosexuality is namely a variant, normal, valid form of sexual expression. They consider homosexuality on an equal footing with heterosexuality.

Depending on what aspect of homosexuality is under discussion people slightly shift positions. Yet, everything considered, the division stands and has the advantage of affording us a clear and functional scheme. The fundamental question however is, what between homosexuality and heterosexuality, does each category of moral theologians consider normal and normative and on what grounds? To explore the answer to this question is our present task.

2.1 THE TRADITIONAL POSITION

The most outstanding proponent of this position is the Roman Catholic Church in its official teaching on the Universal level and not infrequently on the regional and local levels as well. This teaching of the Catholic Church on homosexual behavior is contained in a document from the Sacred Congregation for the Doctrine of the Faith in Rome entitled, *Declaration on Certain Questions Concerning Sexual Ethics* (1975, 8). Before this document was published the American National Conference of Catholic Bishops had virtually said the same thing in 1973 in their *Principles to Guide Confessors in Questions of Homosexuality*. Many theologians of both Catholic and Protestant persuasions are giving up this position as indefensible today. But there are still some who believe that this is the right viewpoint. With the official weight of the Roman Church behind them, they are a formidable obstacle to gay liberationists.

The *Declaration on Certain Questions Concerning Sexual Ethics* is definite that “Homosexual acts are intrinsically disordered and can in no case be approved of”. (8. Emphasis added). This is because “Homosexual relations are acts which lack an essential and indispensable finality.” (Ibid.). This finality, the Declaration claims, basing itself on “exhortations and directives given by the Second Vatican Council”, is determined by “objective standards” and does not depend solely on sincere intentions or an evaluation of motives.” These objective standards “based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love.” The essential and indispensable finality” of the declaration, then, necessarily

includes procreation and this in marriage, because “the use of the sexual function has its true meaning and moral rectitude only in true marriage, (Cf. 5). The reference to procreation as an essential and indispensable finality of sexual behavior is easily perceived in the writings of other theologians and ethicists who had the traditional position.

According to J.F. DEDECK (1974: 29-30) for example, human sexuality is ordained to be both lovemaking and life giving. Genuine love may and can exist between two homosexual lovers, but the human sexuality means more than love. Its finality is procreation. As a true human function, sexual love has an essential and immediate relation to procreation.

Homosexuality does not prioritize any relation between sex and procreation, even the minimum degree of this relation that still exists in contraceptive or sterile heterosexual acts. Because homosexual acts forbid in principle any reference to the creation of new life, to that extent they do diminish the meaning and frustrate the nature of human sexuality. On the objective level, then homosexual behavior can never measure up to or adequately reflect the full significance of human sexuality. This is true even of the best homosexual activity where there is truly an interpersonal expression of love. On the personal level, homosexual behavior can, and frequently does, depreciate the meaning of sexuality in a further way. For, often, homosexual behavior is not even as expression of love. Thus, it is rather not life giving, nor lovemaking. It is simply the selfish taking of venereal pleasure through the use of another person’s body with the concomitant

depersonalization of the other. Homosexual behavior is usually mechanical, devoid of emotional contact and responsible pledge the level of the normative morality and ethical theory, it cannot be said to be neutral. It is unequivocally wrong and immoral.

From the earliest days of the church, murder, adultery and homosexual behavior have been considered *clamantia peccata*, sins crying to heaven. The Bible, the talmud, the early Fathers, the doctors of the Church and the magisterium in our own day severely, condemn it. It is because homosexual behavior is so opposed to ‘things determined by nature.’ It deserves to be called an unnatural vice and is the gravest sin of all, “graver than even incest and adultery, even rape” (KELLY, 1975:20) paraphrasing I, AQUINAS’ SUMMA Theologica II-II, Q. 154, art. 12).

There is no way around it. Fidelity in marriage is the only truly Christian and legitimate “place” for human sexual activity and enjoyment. This marital fidelity is meant to be exclusive. By its exclusivity symbolizes God’s exclusive and faithful love for humanity so much so that he created him and watches over him in the universe. As God’s love reaches humanity is related to creation, so also should the love of persons in marriage is related intrinsically to procreation. This means, obviously, that the partners in marriage must be male and female. Homosexual activity cannot therefore be an expression of love as Christian faith and revealed teaching understand it (HARVEY, 1973).

The Roman Document on Sexual Ethics already referred to further states, “In Sacred Scripture they (homosexual relations) are condemned as a serious depravity and even

presented as the sad consequence of rejecting God” (8). The references that are given to substantiate the latter part of the statement are principally Romans 1:24-27, and then 1 Corinthians 6:10, and 1 Timothy 1:10 (Cf. John 18). With this presentation of scripture, traditional theologians are in complete agreement.

BATTEAU (1978: 41-45) holds that the Bible does not mince words in its condemnation of homosexuality. Genesis 1:27 and 2:24 is God’s instruction for sexual love in the context of marriage. The Sodom and Gomorrah incident is demonstrative of God’s clear displeasure with homosexual behavior. Not only that, Leviticus 18:22 among other Scriptural passages, could not be more explicit, “You shall not lie with a male as with a woman. It is an abomination.” If the scriptures go as far as stipulating death as due punishment for the homosexual crime. (Cf. Leviticus 20:13), there can be no doubt as to the evil of homosexual acts. Our author sees Matthew 5:17, 27, 28 as Jesus’ own reinforcement of the Old Testament prescription of homosexuality. Paul knew that homosexual practices were prevalent in the contemporary Graeco-Roman culture and that they were being justified philosophically. Batteau further argues that (Paul) nevertheless, condemned homosexuality. It is significant that contrary to what he does in his epistles in reference to divorce or separation, meat sacrificed to idols, obedience to the law, Paul does not make a single distinction in his condemnation of homosexuality. In 1 Corinthians 6:9 he is explicit that homosexuals among others, “ will not inherit the Kingdom of God.”

Homosexuality is thus a breach of the law of love, for true love helps us to observe the moral law. In this sense it is unnatural. Church Fathers and Scholastic theology as

elaborated by Thomas Aquinas rightly concur with this judgement, as has Christian tradition through the ages. The Bible and Christian tradition are clear on this point: "Homosexual activity is in gross rebellion against God" (Cf. EVANS, 1975).

To many writers the etiology of homosexuality remains a conjecture, but Evans, a neuro-psychologist, and Dr. C.W. SOCARIDES (1976) tend to hold that homosexuality is learned and not hormonal. It comes as a result of early childhood experiences. One of the most frequent causes of homosexuality is a pathogenic family pattern where the mother is dominant and the father weak and distant. Another is peer group rejection and early negative experiences in one's relationship with the opposite sex. Accordingly homosexuality is a form of mental illness, a pathology (cf. POWELL, 1974: 165-166; GUINDON, 1976: 3 05-310; SOCARIDES 1976; Kelly 1976: 10-14; HARVEY 1977 and MILHAVEN 1970; 60-62. It is a symptom of immaturity, incapacity for real, human, selfless love, compulsion to sexual activity, promiscuity, violence aggression, sadism, and a strong attraction to young children for sexual activity. Most regrettably, most homosexuals cannot relate meaningfully to the opposite sex.

For (MILHAVEN 1970:60-62) "homosexuality represents a fixation at, or regression to, immature sense of development;" individual who has not acquired a normal capacity to develop satisfying heterosexual relationships, which will venture in marriage and parenthood, an arrest of personality growth... stunted development and disturbed personality represent the most reliable experience in our community at the present time. Homosexuality is wrong not only because it frustrates the human procreative faculty, but

also especially because it keeps persons who is God's glory fixated at a level far below their full "emotional and sexual development. Fixation homosexuality is refusal to grow to the maturity of sexual love. As such, it cannot be considered otherwise except as pathology.

2.2 MODERATE POSITION

The moderate position claims basically that because of the findings of contemporary studies on human environment and behavior, some theologians are acutely aware of the ambiguity of human life. On the subject of human sexuality, for example, they realize that people cannot easily be lumped together under this or that umbrella term either in theological reflection or in clinical research. Specifically, homosexuality can underline different things applied to different people:

1. Sexual interest: some homosexuals think sex is a very important part of their lives, others think it is of relatively minor consequence, and still others think nothing at all of sex.
2. Kinds of stimuli they find sexually arousing: Some homosexuals are attracted by male strangers in social situations; others nude male photographs; whereas others prefer masculine looking partners, where others go for feminine looking ones or any combination of these.

3. Sexual repertoire or roles and techniques: Some homosexuals prefer exclusively oral while others go for exclusively anal intercourse. At various times some homosexuals want to be passive “(insertee)” or active “(insertor)”.

4. Frequency of their sexual activity: Some homosexuals have intercourse many times a week, while others do so only a couple of times, for example monthly. Consequently, it is important to isolate and reject a number of myths and labels that have been attached to homosexuals as a class and to homosexual behavioral patterns” as homogenous, (cf. BELL, 1978; OBERHOLTZER, 1971; 34-49). These are the gigantic one-eyed cyclops to be subdued before engaging in any meaningful conversation about homosexuality for while they stand they present false and irrational fear of homosexuals indiscriminately.

The groundwork established by serious sociological and psychological surveys e.g. Kinsey 19 forms the basis for the moderate and liberal positions on homosexual ethics, which with different emphasis repudiates the many “myths” or “Cyclops” about its nature and effects. After all, homosexuals tendencies are part and parcel of the psycho-physical process of growing up again. Statistics show that nearly half of all adolescents have some kind of homosexual experience before their adulthood. This “adolescent homosexuality” is normal. Usually, it is soon outgrown when erotic encounter between the sexes begins. But the point is that all human beings undergo more or less the same psychosexual aspects of growth. Since it is not known for sure, how, when, why some people grow up with a heterosexual orientation while others become homosexuals, it is most inaccurate to conclude that all homosexuals are psychiatric or psychological cases. Indeed, there are

many homosexuals who have psychological and psychiatric problems, and perhaps for reasons other than sexual. But even sexually, perfectly heterosexual persons are among those who are psychologically problematic. All types of mental illnesses are found among heterosexuals as among homosexuals. Immaturity and infertility besiege both homosexuals and heterosexuals and there are genuine galore in both groups (for the homosexuals list cf. SCNZONI and MOLLENKOTT, 1978: 32-34).

Oraison (1977:4) declares, "We are all brothers (and sisters) in the Chiaroscuro of the path of life." A homosexual orientation may lead to homosexual behavior, which is long lasting, but rarely does a homosexual experience lead to a permanent homosexual condition. The sexual behavior of many "call boys" and "male models" who engage in homosexual acts for money but remain preferentially heterosexual seems to confirm this contention (cf. LLOYD, 1976, *passim*). Any attempt to weigh ethical and moral implications of homosexuality must bear the following points in mind.

1. Prejudice is perilous and in many cases cruel.
2. Homosexuals are first of all persons, people like anyone else, and cannot be considered primarily as clinical cases.
3. Homosexuality in itself cannot be seen as necessarily leading to criminal behavior.

4. The gay world has its joy, beauty and variety. Like heterosexuals, homosexuals are by no means homogenous. On the contrary, they are vastly heterogeneous. If only because of this each one's personality must be respected in all considerations of the homosexual question (OBERHOLZER, 1971: 34-53).

Except for minor difference of stress, both moderates and liberals would advise that the negative characteristics heaped wholesale on homosexuals are best avoided as *a priori* assumptions. At the very least, in the interest of scientific objectivity, they should be subjected to research. Up to the present time, however, Kennedy, 1972:135-140 cautions that there is no sufficient scientific or theological knowledge to call homosexuality definitely as a sickness, pathology or sin. One must approach the question with the utmost sensitivity and care. To hurl condemnations at homosexuality as unambiguously evil and sinful is only to show one's own insecurity with one's sexuality and "latent" homosexuality. Both homosexuals and heterosexuals have a fair share of maladjustment are intrinsic or extrinsic to their particular sexual preference. This is a question that can best be answered by observing each particular case.

Furthermore, the book of Leviticus, as an example, gives no reason for its prohibition of anal intercourse between males. One wonders why homosexual intercourse, which forms part of the list of interdicts, is singled out and given such great moral and ethical prominence. However, neither the Old nor the New Testament states explicitly that mono-gender intercourse is forbidden on the grounds of being non-procreative (JENNINGS, 1978: 62).

The moderates would propose on the evidence of their biblical interpretation that homosexuality, as such is therefore not a pressing concern of the Scriptures. But this is not to say, as Mc Neill (1976: 37-66) would, that apart from the particular cases it treats, the Bible gives no moral judgement on homosexual acts one way or the other. KEANE 1977: 81 for one, believes that given the emphasis that the Scriptures place on the relationship between man and woman and on marriage (e.g. Matthew. 19:44-7 and Ephesians. 5:25-34), the argument that the Bible is neutral about homosexual acts is hard to support. There is in the Bible “a basic attitude” towards sexuality in the light of which homosexual acts are seen as not realizing the full meaning of human sexuality

The moderates refute the radicals’ ‘contention’ that since some animals’ practice homosexuality it is “natural” for man to do the same. This argument is too simplistic to be taken seriously. Man is different from brutes. His behavior has a metaphysical and not only a material theology.

Animal sexuality is useful insofar as perhaps it affirms that the difference lies in the Christian psycho-theology of love. Christians must affirm the uniqueness of the other in order to truly love. He must be loved precisely because he is different (GUINDON, 1976; 331-336).

If love distinguishes the true Christian from the nominal Christian, sexuality finds its ultimate meaning also in love. Here, however, the moderates distinguish between homosexual love and heterosexual love. The former affords the partners a measure of

fulfillment and contentment. Hence it is laudable and is by no means morally evil. However, all sexual relationships involve some ontic evil or the human condition of failure to grow to full maturity, which varies in degree in homosexual and heterosexual relationships (KEANE 1977: 87-89; BARNHOUSE 1976: 130)

Homosexual acts always involve some degree of ontic evil because of their lack of openness to procreation and to the man/woman relation as it functions in marriage (KEANE, 1977: 87). It must be emphasized again, however, that ontic evil does not necessarily imply moral evil in all homosexual relationships nor the lessening of the validity of their love where this is genuine. It only means the fundamental, “normative” structure of human sexual expression, where sexual love can find the highest possible flowering, is between man and woman in marriage. Mature and complete sexual love, according to the moderates, “include the joining of the masculine and the feminine not only in genital union, but in union of heart, soul, mind, and strength as well” (BARNHOUSE 1976:130). Therefore the moderates’ standpoint is that although it is only genuine love, which ultimately determines the validity, morality and Christian ethics of sexual experience, there are degrees even in this genuine love. Because of the way humanity is structured (created) by God, it seems that authentic homosexual love is inferior in degree to authentic heterosexual love. This is because homosexual love incorporates fewer aspects of the divinely created human sexual structure than heterosexuality. For whereas heterosexual relationships include the man-woman difference and procreation, for instance, homosexuality by definition excludes them. But

it would seem that ideally the human sexual structure should include both, hence homosexual love's inferiority as compared with heterosexual love.

It follows from the above that in pastoral practice, it moderates and urges pastoral agents to help and encourage adolescents who are in the process of sorting out their sexual identities to develop heterosexuality. It is imperative that in dealing with true homosexuals, pastoral agents distinguish between norms or principles and actual individual persons. The former guides behavior of a more or less big or small group of people in a general way. Individual cases must be considered by their own merits. Thus, society has the responsibility of accepting homosexuals and treating them as people and not merely as sexual phenomena. Pastoral agents in counseling must not insist on changing the true homosexual into a heterosexual. The best course to follow, where celibacy is unwanted and sexual experience desired, is for homosexuals to establish permanent, loving homosexual relationships perhaps untruly blessed by the Church not as marriage (because the term "marriage" has a specific meaning) but as relationships with marital qualifications of stability and faithfulness (JONES, 1971: 153-160). For the Counselor must reflect:

The homosexual also should know and accept him/herself. It is important for the homosexual to integrate his feelings and emotions and to offer them up to God and to his fellow man in responsible love. To deny one's homosexual inclination both to oneself and to others (repression) effectively impoverishes one's personality and causes isolation,

anxiety and tension all of which are not conducive to a healthy physical and spiritual life. (NOUWEN, 1971: 208-212; Cf. Also KRAFT, 1977; 600-612).

2.3 LIBERAL POSITION

The liberals and to a much greater extent, the radicals within the liberal theological camp decry the negative judgements against homosexual expressions. These judgements, they argue show an abysmal ignorance of empirical facts. To say that homosexual acts are distasteful, for example, cannot mean they are distasteful in absolute terms since, empirically, there are a substantial number of people who find sub acts to their being and pleasure (cf. HITE, 1976; 2690276; EBERT, 1977). To say that heterosexuality is normal would be grossly false if it were meant as absolute value statement for it is the “nature” of some people to be homosexual. For them homosexuality is normal.

At a time when it is generally agreed that a substantial percentage of the human race has a homosexual condition or orientation, the liberals argue, it is hard to understand that sexual expression can be denied them by society at a time when the Church agrees that the homosexual orientation is not a sin in and of itself. The same Church can not therefore officially condemn all homosexual acts as invariably sinful, primarily because they are not open to procreation.

To be homosexual is to be human. If a homosexual feels compelled, as most human beings do, to create a platform for his or her life through the building up of a unique

personal relationship with another human being, he or she requires as much encouragement as anyone else, if not in fact a good deal more. But by a constant harping on the automatically sinful nature of all homosexuals, the Church has denied to homosexuals the Christian gift of hope many homosexual men and women feel unwanted, unworthy, unclean and unloved (in *ibid.* 505).

The liberals insist that the morality or otherwise of sexual acts do not depend primarily on homosexuality or heterosexuality, marriage or cohabitation. The moral norms for sexual expression are unselfish self-giving, devotion, mutual love, commitment, mutual fulfillment and satisfaction. It is of selfishness and exploitation of persons for sex that is immoral both within and outside marriage, among both homosexuals and heterosexuals.

Whereas the conservatives say love is not enough to determine morality in sexuality and the moderates qualify love by distinguishing degrees in it, the liberals would take this literally both in theory and practice: "Love, and what you will do." For the latter, love is without qualification the final determinant of morality (PITTENGER, 1971; 223-231; 1976- 159).

John McNeill's investigations show that the interpretation of the sin of Sodom as predominantly, and even solely, sexual appears around the year 200 BC. In the apocryphal Book of Jubilees. This interpretation prevails in the Palestinian literature of the time until about 50 BC. When the sin of Sodom comes to be seen as one involving homosexuality (cf. Testament of the Twelve patriarchs) Philo, writing about 50 A.D and

Josephus (c.96 A.D) strengthen this homosexual interpretation. Clement of Alexandria, John Chrysostom and Augustine of Hippo and gains deep roots within the contemporary Western Church and culture later take it up.

It is therefore understandable why Roman Civil law made homosexuality a crime punishable by death from around the third century AD and from civil law sprung Church law. There is notable lack of reference to lesbianism in the development of structures against homosexual practice both in the Middle East and in the both status of woman in society at that time and the state of knowledge about human biology. Given this context, it is understandable too that the concept of natural law as understood by Stoicism was summoned to condemn homosexual acts. According to the stoic in understanding, homosexual acts are against nature because they do not conform to reason. Reasonably, sexual acts should be between man and woman using their genital organs for the purpose of procreation. Pleasure and mutual satisfaction did not count (Mc NEILL, 1976: 89-89).

In what sense, one wonders, are homosexual acts seen to be against nature? Is it that homosexuals are constitutionally incapable of mutuality or is it in the sense that in its symbolic and institutional set-up culture indiscriminately judged the homosexual as a pervert? In circumstances of utter exclusion and degradation, some homosexuals readily internalize feelings of rejection and become quite literally sick, abnormal in their behavior? If the structure of the whole of human life as redeemed by Jesus Christ, one has to ask oneself when discussing about homosexuality whether or not some homosexual relationships are open to and capable of the love and mutuality that some

heterosexual relationships are open to and capable of. Are homosexuals able to share and sustain friendships? If there are empirical witnesses to this effect, theologians must take this witness seriously and may conclude that persons who are constitutively homosexual must accept their orientation and live accordingly. Homosexual love, then, is not contrary to human nature, defined in terms of mutuality, to ward which humankind is summoned (BAUM, 1974; 481). And as for the accusation that homosexuality is unnatural because it is incapable of erotic involvement with persons of the opposite sex, one could easily counter that in that case, heterosexuality is equally unnatural because it, too, is incapable of erotic involvement with persons of the same sex. (Cf. HYDE and HYDE, 1977; 1977; 187-190; HENCKEN, 1977; 191-193).

Basically, the liberals approach the Bible with the caution that moderates show. The only difference is that the liberals, or rather the radicals within the liberal camp, are much more definite in their hermeneutics. As they see it, the story of Sodom in Genesis 19 can have a multitude of interpretations and probably includes all of them. It may be a condemnation of lack of hospitality or misbehavior against divine messengers and therefore against Yahweh himself. It may be a denunciation of rape in general or of homosexual rape in particular. It may even have been used merely as an illustration of how sinful (indeed), in ways other than sexual, the people of Sodom (or elsewhere) had become. As a case against homosexuality as such, therefore Sodom story has very limited value for us today (BARTLETT, 1978; 23-26; cf. also Mc. NEILL, 1976; 42-53).

This is likewise true of Leviticus 18:22 and 20:13. Read within the cultural and historical contexts, from which they originated, these references lose much of their authority when we try to apply them verbatim to the 20th Century environment. For one thing almost all ethicists ignore other regulations (dietary, marital, sacrificial) of the holiness code (Leviticus. 17:1-25, 46) to which mention of homosexuality is directly linked. For another, no Christian in his right mind today would advocate the death penalty for homosexual acts as the Old Testament suggests. Finally, whereas, the social fabric called for these strictures against homosexuality because population growth was among the first priorities, the danger today is exactly the opposite. There are too many people in the world, enough to put their own survival in jeopardy because the earth is running out of resources to sustain them (BARTLETT, 1978 26-28).

Jude 7, 2 Peter 2: 6-10, 1 Timothy 1:8-11 and 1 Corinthians 6:9 ff. have indeed, homosexual nuances to a less or greater extent. But they are all equivocal. One is not certain whether the authors' intention is to underline the need of law for sinners or to decry promiscuous people who engage in homosexual acts but one otherwise heterosexually inclined. As in Romans 1: 26-27, Paul clearly charges that homosexual acts disrupt created order, it is evidently because this understanding of the Old Testament, empirical evidence around him (temple prostitution and general promiscuity), and the folk wisdom of his time (absolute dignity of male over female; for a man to allow himself to be used as a female or to use a man as such is to degrade the whole male sex, in the corporate personality sense strong in Judaism, to the level of the female). This is

why after a considerably thorough investigation of the “homosexual passages” in the epistles, Mc. Neill can conclude that:

The Pauline Epistles do not explicitly treat the problem of homosexual activity between persons who share the homosexual condition (i.e. true homosexuals) and as such cannot be read as explicitly condemning such behavior. Neither the *malakoi* (in 1 Corinthians 6:9) nor the *arsenokoitai* (in 1 Timothy. 1:10) were necessarily homosexuals; the former were simply debauched individual and the latter were probably male prostitutes or those given to anal intercourse, which is not necessarily nor exhaustively an homosexual activity. The persons referral to in Romans 1:26 are probably not homosexuals- i.e. those who are psychologically inclined toward their own sex- since they are portrayed as “abandoning their natural customs”. More over, the ambiguity of Paul’s use of the word *phusis* (in Roman 1: 26, here *para phusin*) as including what is customary precludes an interpretation of the passage as condemning homosexual activity as intrinsically evil independent of the actor’s condition and his social laws and customs (1976; 56; cf. Also SCANZONI and MOLLENKOTT, 1978: 54-720.

The liberals are therefore persuaded that in the Scriptures neither homosexuality nor heterosexuality forms the norm of Christian behavior- including sexual behavior but freedom. Paul himself emphasized this. In Christ we have been set free by God to serve one another in love. Consequently sexual leanings are of little consequence save faith working through love (BARTLETT, 1978:39).

It comes as no small surprise to both conservatives and moderates that liberals manage to find, both in the Old Testament and in the New Testament nuances (the radicals would say “explicit pointers”) in favor of homosexuality. One such pointer is Jonathan’s love

for David in 1 Samuel 18-20. The description of this love is so romantic that it obviously exceeds the bounds of mere friendship and enters into the erotic. Also the fact that Jesus is not portrayed in the Gospel as a father figure, the fact that his closest friends and companions were twelve men and the fact that he never married are very significant comments, so the liberals hold, on how favorable Jesus' attitude was towards homosexuality BAUER, 1976; 115-127; GOERGEN, 1974; 195-196).

Cultural oppression of homosexuals has taken three major interrelated forms;

1. The legal physical form which has meant the proscription of homosexual behavior under the pain of actual physical violence;
2. The occupational –financial form which has entailed severe limitation of job openings and thus of financial gain by homosexuals necessitating an inferior social standing by them;
3. The ego-destructive form, which means that because of the two forms of oppression just mentioned, homosexuals are made to feel morally inferior to lose their self-respect, to hate themselves and to lack any sense of self- identity. They are labeled and grow to believe that they are cursed, sick, and sinful.

Job discrimination, criminalization, a host of more subtle social assaults have produced alienation and self-hatred among homosexuals. They have been victimized by gangs of

youths, the police, syndicated crime, physicians and social scientists, the military, their own families, and even those who share their own sexual preference. Even in prison, they are segregated and, frequently, subjected to rape. Perhaps most intolerable is the incessant need to pass, to hide their identities, aspirations, attitudes and needs behind a façade of normalcy (HUMPHREYS: 1972:9).

As far as those who hold the liberal view about homosexuality are concerned, the central question is: Do not homosexuals as persons have a human right to a minimum of sexual satisfaction? Can renunciation of sex be justifiably imposed on anyone of them?

Sexuality, as Pierre-Claude NAPPEY 1973:196-199 sees it as a positive instrument for knowing and relating to others. To seek out others in all their difference is the motive force of progress both of the subject and of society. Into this general theory heterosexuality fits best. But cannot the "other" be another form of sexuality, notably, homosexuality-a sexuality that seeks and needs relationships too? In this case it would seem that if the person is more important than the principle, the abstract general rule should give way to the individual human person. No-proscribed homosexual relationships could then create the required environment for homosexuals to integrate more easily and more fully into the social fabric and contribute to it accordingly. Such would be the environment where homosexuals can be able to appreciate the significance of the other sex, heterosexual love and of homosexualities within the other sex.

Appreciation of the other sex and of homosexualities within the other sex demands first the particular homosexuals self-acceptance. He must recognize his limits: that he is not capable of hetero-eroticism. He must accept the fact that homosexuals will not be able to contract "marriage" with each other in the sense that the word is taken to signify presently. But, positively, he must recognize that both male and female homosexuals are in the same boat. Their destinies are closely connected. They need each other to free themselves from oppression and so as to be able to contribute positively to society. At present, the most useful contribution homosexuals can make to human society is to educate the heterosexual majority to come to terms with the "latent" homosexuality within them. To repress it too much is to become needlessly hostile towards those whose homosexuality is more explicit. Wouldn't the excessive repressive energy expended in this cruel enterprise be used for other pursuit more beneficial to the body politics?

More fundamentally, human beings must come to accept the fact that homosexuality corresponds to a definite finality. Homosexuals and their conditions are not redundant. Their role is irreplaceable in human sexual and other relations. Homosexuality is an effective catalyst of heterosexuality through its characteristic of narcissism-in the best, non-derogatory sense of the word "narcissism" as necessary self-love, the foundation, of all love.

Thanks to this function, every individual of whatever sex can learn to love himself sufficiently to reach the point where he will be led to take on interest other than himself. In order to be attracted to a person of the opposite sex one must be in a position to see that person as a complete being. In practice, this means that he must show himself to be

capable of loving himself and of being interested in all aspects of his own being, including the physical, just as I love myself and am interested in my body. This normal and legitimate dose of narcissism, this quantum of homosexuality is what makes it possible for me to be attracted to same sex.

Homosexuality (i.e. a dose of narcissism!) molds the thoughts and acts of homosexual as well as heterosexual love. Without it, even the flame of heterosexuality would soon be extinguished and with it the human race. The task and mission of homosexuality is to keep this flame burning. It is folly beyond comprehension to call such a basic element for the propagation of the race abnormal or immoral. Its task does not cease even in those few cases where it determines a homosexual orientation. On the contrary, it is the normal dramatization of the necessity of heterosexual love for humanity (cf. *Ibid.* 181-202).

In this area, liberal moral theologians and behavioral scientists are clear. “Pastoral agents and psychiatrists be ware! Continnence and asceticism should not be the first thing thrust at the homosexual counselee. For heterosexuals these are considered to be matters of special vocation; why should they be presented to the homosexual as conditions for salvation?” (BEXEL 1975: 459-462; COTTER, 1977: 67). The homosexual would be going against his fundamental nature if he tried to contract a genital heterosexual relationship.

Human sexuality must be seen as essentially unitize and conjunctive (PITTENGER, 1977; 83-90). In sexual ethics, as in all Christian ethics, we must rescind the dichotomy

we have created between faith and love –where “the theology of what we do has become split from the theology of what we believe” (HIBBERT, 1977; 94). If we behave, as the New Testament does, that love makes us children of God, then true homosexual love cannot be offensive to God. Theologically, it cannot be abnormal. For the true homosexual whose calling is not celibacy, sexual repression, suppression, sublimation or indiscriminate gratification are alienating. What is required is a respectful integration of genital sexuality as expressive of the fullness of the person in the context of love (Cf. KRAFT; 1977: 600-612). Thus, everything else notwithstanding, is the final analysis, according to the liberals, normal sexuality.

CHAPTER THREE

3 THE RESEARCH METHODOLOGY

3.1 TARGETED SOURCES OF INFORMATION

In order to collect data for research we targeted relevant stakeholders especially the homosexual men prostitutes and women, even the beach boys, hotel workers, and pastoral workers and the society at large. All these, as well as library research and the phenomena of the homosexual men prostitutes have been our targeted sources of information.

3.2 MAJOR SOURCES OF DATA COLLECTION

Primary data or first-hand information and secondary data enabled us to support our study and to lay foundations for research issue The homosexual men prostitution in the coastal area of Kenya is a pastoral challenge in the society's mission.

3.3 FIELD RESEARCH

For our primary data I conducted field research. We had a series of interviews in several places that I found to be relevant for the topic. Some people shied away, not giving me

the correct answers or simply abusing me. Collection of data was not as easy and effective as I had earlier thought it would be. Some of the places that I went for the observation, interview were in the nightclubs, tourist hotels, discos, and brothels for women and men, in the beaches. I have to give the confidentiality of my respondents in my work. I also could ask random questions to people so that I may get what they think about men prostitution.

3.4 SAMPLING

The targeted sources of information are the prostitutes. The people who accepted to talk about the issue were few. Some warned me in other places like Lamu, Watamu, Malindi Ukunda, Mombasa and Kilifi. It is a predominantly Muslim area and I felt it was not easy to openly talk. That incapacitated to undertake an in depth research. In this towns there are some places that life is tough with people engaging in drugs and alcohol and the police get a rough time to deal with them although others have to be bribed by the victims as they are found in dark corners, cars, beaches, bushes and even hotels being involved in drugs alcohol and homosexual prostitution.

However, I did get little information about the Church, for the Church only talks against it but it does little towards men homosexual prostitutes. Some even do not want to mention. They know that it exists but they have no plan for it. They claim they are no experts for it and if you start being involved in such kind of activities, people will mistake you to be part of them, they will not understand you. That is why at the end,

there is a reason why at the end there is no rehabilitation centers for homosexual men prostitutes in the country and men are shy to come out openly only a few and others hide their identity. Few who come out by themselves for counseling also say the people are afraid to associate with them due to their past activities.

3.5 ANALYSIS OF DATA

The places and number of houses which the activities of homosexuality prostitutes are taking place are also given, although these are just estimates but not the exact number for it is said to be dangerous to enter such places with the view of writing i.e. finding something if you are not part of them. If found with ill motive then you will be forced to do it and be raped in order to be initiated in their camp. They are so rough and the language talked inside is very dirty.

CHAPTER FOUR

4. ANALYSIS AND INTERPRETATION OF DATA

4.1 PROSTITUTE-CUSTOMER RELATIONSHIP

An analysis of the nature of prostitute-customer relationship leads to a definition of prostitution. The following are the important points in this connection. They were given by some of the prostitutes interviewed.

1. Commercial: sexual intercourse with a prostitute, as distinguished from intercourse under almost any other conditions, is unique by virtue of the fact that each coitus or extra-coital sexual act (or series of coitus or extra-coital sexual acts, as in an all-right arrangement) is paid for separately and at the time, and usually in cash. Sexual relationships with wives and mistresses may be equally commercial, but only rarely is there payment for each sexual visitation.
2. Impersonal: Typically, as is often noted, the relationship, between the prostitute and her customer is comparatively impersonal, especially on the side of the prostitute. Anonymity is maintained in most cases.

3. Predetermined: Affection, tenderness, and mutual respect are often, though by no means always, wanting. Only the customer, ordinarily, is motivated mainly by a desire for sexual pleasure. In a sense, for the participants, the relationship is usually well defined. What is to be provided and what is to be received are predetermined and mutually understood to an extent seldom present in other sexual relationships.

These are some of the factors in prostitute-customer relationship, which help to define prostitution and the prostitute. Consequently, prostitution typically, will overlap marriage at one point, be distinct from marriage at another, will overlap promiscuity at one point and be distinct from promiscuity at another.

From my interview the understanding of what prostitution is, majority of 100 adults confirmed it women. Half of the respondents (50) fifty men and women prostitutes. Only 65 admitted that there are male homosexual prostitutes. This is to say that majority of people do not know or are unaware of homosexuality prostitution.

We have seen already that very little in terms of scholarly research exist on this topic. Churches are shy addressing the issue, besides lacking personnel or people properly trained to handle homosexuals. This makes it to spread underground. It has been spread in prisons and in the schools where homosexuality is practiced and every little action is taken as there often lacks proof of it.

Residents gave reasons for embarking upon prostitution as a career. Those spontaneously gave responses in Mombasa, Malindi, Lamu, Ukunda and Watamu. They included easy

money, unfulfilled previous sex experience, which unfitted him for marriage, being lured or induced by other men, that is peer pressure language difficulty. Most of the boys did not know the language to communicate with the foreigners. They may have wanted clothes. Some through their business bosses who wanted sexual intercourse. Others did not like to work. Having good time was another reason. Those living a good life from the practice induced some respondents. There were those who wanted to support their family for example a mother. Curiosity and imagining a gay life, led some to the practice. Other reasons included, desertion by wife, drifted cabaret, discouraged by women who take long to be prepared for intercourse so they go to men who takes short time, over restriction at home, induced by employee, low wages (a principal answer of ex-factory boys and servant boys); abuse at home; alcoholism; indebtedness; knew others in the business, need for money. These reasons range from social, to psycho-emotional to economic, the later being prevalent.

Seventy-five of the hundred men/boys stated their parents were poor. The had remainder had that their parents were either in fair financial condition or provided well for their families, acknowledging that they had plenty of food to eat and that decent clothing. The greatest number had their first sexual experiences from 14 to 18 years of age, and most become prostitutes between the ages of 14 and 22.

I noted that despite much talk about “White or Arabs Slavery” I did not find any case of man unwillingly detained in a brothel. No man or boy ever entered this life though coercion.

The following are summaries of the information I gathered with regard to man prostitution in five towns in the Coast of Kenya during my holiday May to August 2001. It might shed some light on the manifestations of prostitution throughout the country as a whole.

- Lamu reported 40 homes of prostitutes, 17 houses of assignation, 32 public prostitutes, 45 private prostitutes and 33 kept prostitutes, out of a population of 82,000.
- Malindi reported 15 houses of prostitutes; 7 houses of assignment; 20 public prostitutes; 31 private prostitutes; 35 kept prostitutes in a population of 817,000 together with Kilifi District.
- Mombasa reported 7 houses of prostitutes; 4 houses of assignation 10 public prostitutes, 20 private prostitutes and 40 kept prostitutes out of a population of 637,000.
- Watamu reported 5 houses of prostitutes 2 houses of assignation; 7 public prostitutes; 16 private prostitutes and 32 kept prostitutes out of a population of 817,000; it was in Kilifi District but now is in Malindi District.
- Ukunda reported 3 houses of prostitutes; 2 houses of assignation; 5 public prostitutes; 17 private prostitutes; and 27 kept prostitutes out of a population of 519,000 with the whole Kwale District.

4.2 TYPES OF MEN PROSTITUTES

The prostitutes may be divided into five groups

1. **The beach boys:** May be seen in great numbers, very pretty dressed and bejeweled, with charming innocent faces, usually riding in their rick shaws two by two, later disappear, tripping gracefully, into the restaurants and hotels.
2. These are the lowest stratum **Wild chickens**’ or **street walkers** who, from nine to one o’clock at night occupy large blocks with their *amah*’s, older servants usually standing on the sidewalk, but frequently to be taken along in the bars and houses of residence.
3. **The private prostitutes:** are those who take their clients to their houses of residents’ services. The **callboy** typically has fewer sex contacts than do other financially successful prostitutes. He may exercise prerogative of refusal, the right to turn to him. Some callboys deny that they are prostitutes precisely on this basis. The prostitute is indiscriminate, so they say, are not. One recalls the old story of the man whose servant admired his new coat, “ Where did you get it?” Enquirer the servant, “I slept with a man and made him so happy that he bought me this Kshs 4,300 coat,” said the master. Sometimes later, the servant appeared wearing an identical coat. “Where did

you get it? The man inquired.” I slept with five hundred men and made them so happy that they gave me Kshs 200.” Said the servant.

4. **The streetwalker:** streetwalking is probably one of the most ancient methods of prostitution. It is also the method most objectionable to many persons, because the streetwalker solicits so brazenly in the open. In the nineteenth and early twentieth centuries, prostitutes were sometimes permitted to work in bawdily houses specifically with the aim of getting them off the streets, where they would not be seen by, “decent people” BENJAMIN. 1964. Historically, from earliest times, the streetwalker has been regarded as being at or near the bottom of the prostitution ladder. The fees have traditionally been lower than those received by other types of prostitutes. Has been, in general, a less attractive type. Of course, there have been striking individual exceptions and still are today. They therefore come to the place anytime to get the services.
5. **Brothels prostitutes:** These are those who have a special place either in the hotels or public lounges where they are around. When a client goes to them he chooses whom he wants to be with and pays the commission to the Hotel workers who also can work as a link between the prostitutes with other clients.
6. **Kept Prostitutes:** are like workers in the white people or Arabs and they are paid for their work in the house as cooks, gardeners, drivers or in any other business but later may give sexual services to his boss/master. Some of them pretend to have married a

European woman but in actual fact a white woman becomes a link between the so-called husband and the clients.

In the present Society, there are many types of prostitutes found at the coast and other places.

7. **The callboys:** while the dictionary defines the callboys as independently operating prostitutes, I am using the term in the special way in which I know it. The callboys in this essay are the aristocrats of prostitution. They live in the most expensive residential sections of our large cities! They dress in rich, good taste. They charge a minimum of two thousand shillings per sexual contact. Because his income is greater and because he spends more time with each customer. Since many men can afford, he moves from bar, to bar, nightclubs and discos. Sometimes he becomes an agent, linking new prostitutes to clients.
8. **Bar prostitutes:** are those who work as waiters. Most of them are not full-time prostitutes, but supplement incomes earned as waiters in the bar. Some “hustle” only when they are between jobs, or in case of financial emergency. They also act as agents or a link between customers and other prostitutes.
9. **Brothel prostitutes:** There certainly exist and existed no single “type” of brothel prostitutes, or brothel. Houses of prostitution traditionally have ranged from the most elegant, catering to the most affluent and best-educated members of society, down to

the most sordid, catering to the lowest levels of male humanity-with all gradations in between. Men and women working in various types of houses were selected by and large with a view to their capacities for meeting the needs of the respective clientele. The houses are secretly set that you may not know what is going on inside. The police know some houses and the police take advantage of being bribed every month for protection.

10. **Camp followers:** in the broad sense, are simply prostitutes who gather and operate where large numbers of soldiers, tourists and other service men are stationed. They serve principally the sexual needs of those males. They are usually prostitutes of the barmen or brothel men, varieties including the beach boys, more attractive than the average streetwalker, not up to the standards of the expensive call men/boys.

11. **Inter-racial prostitutes:** A good prostitute has members of all races among their customers, but the customers are not solicited or accepted primarily on a racial basis. We will deal here mainly with those men who intentionally specialize race or races different from their own, taking advantage of such racial barriers as exist, or unconsciously exploiting the racial difference in the service of neurotic goals. The great majority of inter-racial prostitutes in the coast are the Arabs and the half-cast the offspring of the Arabs and the Africans specializing in white males and the Arabs. For Africans they go with anybody so long as you have money to pay them.

12. **The Fleabag:** The prostitutes whose investments are skid row males, is the lowest of the low in the hierarchy of Coast whoredom. Typically, he is aging, unattractive, and alcoholic. He cannot, of course afford to be a narcotic addict. He works skid row because he no longer can attract anybody. In some cases, he is probably the skid row males' counterpart and feels at ease only with others. Some of the fleabag prostitutes are about 60, 70 years of age. Many have venereal diseases. Their fees are most often determined on a "what the traffic will bear" basis and the traffic normally won't bear much. Seldom will the prostitute receive more than 100/= or less from a customer, and sometimes he will have to settle for considerably less, 30/= to 50/= or even less is not an unusual price for a skid row pair to agree upon, often after much haggling. The customer may bring along a bottle of cheap brew to "liven up the party." The fleabag leaves skid row and his "profession" only when she dies or is placed in an institution.

13. **Dance hall prostitutes:** These are less numerous than in the past. Dance halls i.e. disco clubs and nightclubs. They either dance like women provocatively or "sit it out" with males purchasing tickets entitling them to a stipulated amount of the service that will be done. Boys and men employed in these establishments range in age from the late teens and early twenties up the forties and fifties, with a surprising number in the older age groups. Some waiters are quite femalish and attractive, but most are only fairly so. Many are not bonafide males, i.e., are homosexuals and male impersonators who probably in all cases are thought by their employers to be males, but who in some cases are known by others waiters to be females.

14. **Beat Prostitutes:** Those are some boys/beach boys living as members of the “Beat Generation” and subscribing to the values characteristic of that sub-society, reportedly engage in accordance with an ethic which may or may not be rigidly adhered to especially those in the so called Arabs old towns.
15. **Fricatrice and feliatrice:** The fricatrice or the prostitute specializing in masturbating his customers and feliatrice or the prostitute specializing in fellating his customers are seldom to be found in the coast. The prostitute specializing in vibrator is rare although they exist that we seem to want a term with which to refer to them.
16. **Adolescents:** A great deal is heard today about high school and primary school boys living at home with their parents and pursuing prostitution as a vocation, sometimes for “kicks”, sometimes for money, probably most often for both. Also done in the boarding schools and prisons. The tendency seems always to regard this phenomenon as something unprecedented-which, of course it is not and to serve it up as evidence of the “widespread moral decay.” Since comparatively few boys of this kind are ever formally charged with prostitution, or their activities otherwise recorded and the records made public, it is impossible to say whether adolescent, school boy prostitutes and drop outs are more numerous now than at various times in the past.

4.3 CAUSES OF PROSTITUTION AT THE COAST.

The causes of prostitution are as discussed below:

1. Predisposing factors are such elements in the prostitutes' background as the "broken home," parental especially maternal promiscuity, approval or tolerance of prostitution in the immediate social milieu, and trauma productive of certain types of neuroses.
2. Attracting factors are the comparative advantages of a prostitute's career for a particular individual: Larger earnings, and easier life, a more interesting or exciting life, for some, the expectation of sexual qualification, and so on.
3. Precipitating factors include economic pressures, no chance for a desirable marriage, enticement, or persuasion by a male prostitute in charge of the racket or links or other prostitutes an unhappy love affair, a good opportunity.

The most important and decisive of these advantages may be summarized briefly as follows:

1. **Economic rewards:** The economic rewards of prostitution are normally far greater than those of most other men occupations. This comparatively high remuneration is not only for actual services rendered, but also for the chance the man is taking when he engages in illegal activities. Some feminists, law-makers and others favoring equal punishment of the prostitutes' customer, overlook this point- that the prostitute is paid so much for doing little precisely because he is required to take risks that the customer does not share or share including the HIV/AIDS and STDs. We do not insist that, when the driver of a truck carrying explosives is blown bits, his employer should

share his fate. Logically, where prostitute and customer are alike punished, share the same risks prostitute fees should be reduced considerably. Should this occur and in the likely event that few customers were deterred by possible penalties, the probable effect would be an increase in the number of contacts with prostitutes because customers would have more money to spend for such contacts. Imposing penalties on customers of prostitutes might conceivably deter a few cautious or under sexual individuals; but probably an equal number would regard the danger as a challenge. Most, of course, would simply ignore the law such as the laws against adultery and fornication. An attractive fairly intelligent men/boy, when working at the coast as a cell boy/men with good connections, may earn several thousands shillings a week. A few earn considerably more.

2. **The opportunity for adventure:** What the potential or actual prostitutes regard, as the excitement and glamour of life is often a decisive factor. Many prostitutes, especially when they are working for a "high-class" employer, call house or nightclubs and disco clubs or for themselves in a wealthy neighborhood, meet some intelligent, prominent, and affluent males with whom they would never get acquainted under ordinary circumstances. So long as a man/boy is able to remain in the upper, or even middle echelons of whoredom, his life may be in fact much more interesting and exciting than that of the average secretary, hope-boy/men working or other working female.

3. **Attractive and busy life:** A minimum of intelligence and initiative are required from the prostitute who is content to simply “get by.” Thus, the field naturally is a catchall for the lazy, the mentally deficient, the inadequate but not necessarily severely disturbed personalities, etc. The contemporary streetwalkers, and the men who solicit in taverns, are largely free to choose their own working hours, are accountable to no employer for their behavior. Often they are able to choose customers to whom they are in some way attracted. The voluntary prostitute, not a typically, speaks of the pleasure of being able to “do as I please,” of “not punching any damned time-clock” and of getting paid for screwing a guy I liked anyway” would probably have accepted as a bed partner without charge under other conditions.

The researches in the Coast reveal that males are drawn into it for a variety of reasons. A majority of prostitutes have taken to their profession due to extreme poverty and hunger, there are many who have willingly adopted it after a series of love explores. Though the economic factor is quite important it is liable to be over-emphasized.

Hunger and poverty as reasons for prostitution seems to absolve the prostitutes of all blame and they feel that this way they can win over the sympathy of society. Like the causes of prostitution the causes of prostitute mongering is lust for novelty in the field of sex. Too much familiarity breeds contempt. This is nowhere more truly than in the case of sexual instinct. Repetitive sex is extremely boring and depressing. Through this monumental researches into sexual behavior of the coast people go to prostitute because this is the most sexual experience. Compared to marriage, concubinage, adultery and

illegitimate liaisons. The main causes of prostitution can be classified in the following categories,

I Economic causes: Though economic compulsions constitute the major factor in the causation of prostitution it is by no means the only and exclusive cause of the phenomenon. It is not the case that every prostitute accepts money for his services or that all prostitutes hail from indigent homes. There are money prostitutes who hail from well-to-do families. In the coast, of course, there are many prostitutes who are compelled to adopt prostitution to feed themselves and their dependants. However, poverty is not the only economic factor, there are many other factors which are economic. The economic factors comprise Poverty, underage employment, unhealthy working conditions, he pollution and corruption in industrial centers and immoral traffic in men and children. Let's discuss briefly each of these five.

1. Poverty: As referred to earlier, the main economic factor responsible for prostitution is poverty. A man who is unable to get any gainful employment and who has no supporter must either starve to death or earn his livelihood through prostitution. The illiterate and semi-illiterate men cannot easily get employment. More often than not, they have to sexually gratify their prospective employers. Many parents feel so utterly helpless that they prostitute their own children. The concept of poverty however is relative. A man may prostitute himself in order to live well and give first-class education to the children.

2. **Under-age employment:** Many males have to work in hotels, offices, industry and shops at immature age. As this impersonal age they are easily misled by list-seekers.
3. **Bad working conditions:** In the coast many men are able to get employment through; intermediaries (Godfathers). These intermediaries and agents recruit men and keep them under their mercy. Whenever opportunity offers itself they exploit it fully and often succeed in receiving sexual bribe. Once a man falls prey to their lust, they make a professional out of him in no time.
4. **Pollution and corruption in industrial centers:** The living conditions in most of the industrial centers are barbarous in the coast. Living accommodation is scarce and whatever available is in slums. Due to paucity of accommodation most of the workers are compelled to leave their families and live alone. Industrial towns have busy disco clubs and nightclubs and many of these prostitutes in the coast men are paid more than women. Therefore, contractors make it a point to recruit maximum number of men in the labor force. These men are easy prey to the list of contractors and their friends who are homosexuals. Due to poverty and habit, the men laborers wear scanty clothes and often their bodies are moved productively, and make up of women even change their voice or dress like women (in women dress) to full view of these lust seekers. In slums the unmarried men have to witness sexual activities of their relatives and are often seduced pre-maturely. The development of sex often drives to prostitution.

5. Immoral traffic in children and man: Many tender boys are trained secretly in the art of prostitution and these are taken abroad especially during the pilgrimage to Mecca and Medina. Many boys are taken there to give their services to the Sikhs and Arab tycoons who have come for that pilgrimage.

ii. Social causes: Following are the social causes of prostitution,

1. Family factors: Mostly the prostitutes are connected with family troubles. Their parents were either living separately or their family relations were so strained that as children, they are left to their own machinations and received no love. An unloved child when he grows up offers all of himself to any one showing any degree of love and affection. The children of criminals show a marked tendency to become prostitutes. If the mother is of bad character and has to carry on with her clandestine liaisons. Often it happens, that a man sleeping with the mother succeeds easily in seducing the son if he is homosexual Vs to the Father.

2. Marital factors: some superstition prevalent at the coast force men to prostitution. A widower remarriage is still frowned upon. The middle age man is unable to eliminate and repress his physical needs and the more he fights them, the more urgent and demanding they become. Therefore, widowers, unable to remarry due to social stigma, may fulfil their physical needs by self-abuse, seducing the young boys. But as these are poor substitute for real sex, they may choose to become prostitutes. Secondly, as the coast, early marriages are still common. If these boys become widowers, they often do so when they are very young. Even brothels stoop so low as

to have sex connections with each other. As a matter of fact, there is no sacred relationship that escapes sometimes the fire of passion. Evidently, these illicit connections are temporary and do not meet the sex needs of the young men fully. Therefore, they seduce their servant or expose themselves to outsiders. Due to irregular sexuality, unable to satiate their desires, they take to prostitution as a last resort.

3. **Bad neighborhood:** Children living near houses of prostitutes (brothels) or in company of immoral persons become so used to seeing sex trade that they come to accept it as normal. The brothel keepers usually haunt these areas for their prey. The children who get exposed to sex business want to have these exhilarating experiences at the first available opportunity. The young boys are lured to serve as sex slaves of wealthy sex crazy men and women. A survey I did in the coast slums called Muhoroto and Majengo estates revealed that a man or a woman of more than fifty years would have a couple of boys and girls to his/her apartment and offer them food and drink. This in a subtle manner she/he would develop intimacy and engage in a weird sex circus with them.
4. **Illegitimate childhood:** The children who become orphans or have no mother or father get exposed in society due to lack of proper guidance from their parents or guardians. Nobody wants to take care of them but wants to enjoy them sexually. Desperately, such children prefer to become regular prostitutes.

iii. Psychological causes

There are some psychological factors, which attracts a person towards prostitution. A man who is frigid becomes desperate. He tries one man after another. Because of frigidity, he is unable to experience pleasure and becomes a prostitute by trial and error. Some men are incapable of submission. To assert their independence they consort with other men. There is a psychological abnormality known as troilism. A husband or wife who suffers troilism wishes to watch his/her wife/husband submitting to the embraces of another woman/man to embrace his wife/her husband sexually and at the same time he sodomises her or him. It is not possible to go into the full range of psychological factors.

iv. Biological factors

Persons born with defective sex organs or overactive glands may feel compelled to seek sex gratification in a bizarre manner. No hormones have been discovered yet that causes a person to be a homosexual prostitute.

v. Religious and Cultural factors

In Coast, I found out that during the Moslem pilgrimage to Mecca, many young men and women are taken to Saudi Arabia on disguise of making a pilgrimage and are sponsored by the rich Muslim tycoons. During the pilgrimage, the young men and women practice prostitution with these Arab tycoons by offering themselves to their likes of sexual gratification. The Arab tycoons pay the sponsors who later on pay these young men and women after the sponsors have taken share. The polyandry and polygamy sanctioned by many societies are sophistication of prostitution. A man with numerous wives has to countenance lesbianism with servants in his family. Women or men to obtain relief use

even eunuchs. It is natural that if a person lives in a highly lascivious and erotic atmosphere his or her desire is multiplied and seeks release in normal as well as abnormal channels. In many cultures a guest is honored by the offer of wife or daughter by the host. Even in others at the coast, a husband will encourage a wife to go out and have sex with other men in order for him to get money and alcohol by either ambushing them when in the act and he is paid or the wife brings the money to him after the act.

All causes listed above contribute more or less to prostitution. Prostitution has a very long and varied history. As a matter of fact, it is considered amongst the oldest profession in the world. In modern times it is becoming fashionable to consider prostitution a necessary part of society. Prostitution is and may be a preferred profession and a vocation with some people, is clearly shown by the following remarks of George Ryle Scott.

“In many cases mother is a prostitute herself, the father is a pimp and they send their daughter and son in the streets with slightest compunction, often themselves initiating her/him in sexual intercourse.”

4.4 THE LIFE, TESTIMONIES AND INTERVIEWS OF THE REAL LIFE OF THE MEN HOMOSEXUAL PROSTITUTES IN THE COAST

Hassan a student at Mombasa Polytechnic was born in Mombasa where he grew up. He admits being gay, always goes out in the clubs and gets money which helps him to pay his course and house in Mombasa. He puts on make up and jewelry.

Onyango, is 42 years old, working in a hotel as a service man in the rooms. From work he pays his male partner, with the money that he has been given by other men in the hotel. He has no intimacy with his wife at all.

Ayub 45, as a casino manager owns a house in a posh suburb in Malindi. He has been married three times and has a six-year-old daughter. Each of his wives left after finding out that their marriage was just a front.

Peter goes to Church every Sunday 'to pray for my sin' but is unable to abandon his life style. He keeps framed her letters in his house and treats his male guest to sex videos for entertainment.

Amin, 54 a primary school headmaster leads two lives- one in public during the day, the other in the evening in the back streets of Kilifi. He chews *miraa* (a herbal intoxicant) in a bar and restaurant where he can drink, eat and pick up a young man whom he will take to a more private facility where he can hire a room for sex before going home to sleep. His relationships are with young men in their twenties, who he assists financially.

Jose, a 50-year-old property developer and 'social animal,' once married and now divorced, is seen frequently at social functions with different young women. When the party is over, he drops the girl's home, then takes up his male relationships in private. Statistics on men who have sex with men can be difficult to find, but the men themselves

are to be found across the nation. The Coast, for example, has a reputation for homosexual activity with men such as their usually older employers.

Perhaps surprisingly, it is in the Coast where men who have sex with other men are easiest to find, although not everyone is aware of this. Men who have sex with men are perhaps more accepted at the Coast, where the Arabic past heavily influences the Swahili culture. Not only is there a Swahili wording for homosexuality, *Msenge* but also there are cases of marriages between men.

For example 20 years old Suleiman, has been married three times, each time complete with dowry and wedding rings. Suleiman appears feminine, pouting his lips and covering his face when laughing. When walking, he swings delicately while holding his *Kanzu* robe under his arm- much in the same manner as Arabic women carry themselves. He wishes his marriage had been legal, so that he could claim his rights from the husbands who have abandoned him.

He believes that one in particular, who left him when he (the husband) was forced by his parents to take a wife, will come back to him. “ I need to cook for this man, make his bed, and be there for him. Yet he left me,” Suleiman says sadly.

As older women, *wakungu*, educate young girls in the duties of marriages on the Kenyan Coast, young homosexual men learn from male *wakungu*.

Ahmed, 36 lives in Lamu. He learnt bedroom tactics from a *mkungu*. Besides, he learnt how to groom himself, to look out for disease and to keep his man happy by being a good cook. The training, which is both theoretical and practical- including sexual lasts a month. At the end of the 'course' the younger man gives the *mkungu* special cloth and kitchen utensils as payment. Ahmed is now a *mkungu* himself, advising what perfume to sprinkle one's body to please the 'husband' and demonstrating how to wear the special *khang* (flowered cloth) in the house. "You must be clean and smell nice to your husband all the time, ' he tells his recruits.

For eight years, Karim, 35 from Ukunda has maintained a relationship with 45-year-old man married to his cousin, five years ago. The cousin caught them in bed. To hush things up, Karim was asked to marry his lover's 16-year-old adopted daughter. From Karim's point of view, it was a good arrangement, as it offered him both the responsibility of a wife and continued access to his lover, now his father in law. With no experience with girls, Karim forced himself on his wedding night to provide his relations with the evidence that he had broken his wife's virginity. He now has a five-year-old daughter and does not want another child. Two evenings a week, he had his lover hire a hotel room, where they spend several hours before each returns to his wife.

At the travel agency where he works, Karim's colleagues know that he is gay. The women are friendly, but some men despise him while others approach him in private, Karim believes that most men in the Coast enjoy sex with other men and rejects the theory that homosexuality was brought by tourists.

Fazal, 30, a mechanical engineer in Watamu with an 18-year-old lover, agree. Now he is faithful to his partner, but as a teenager he had several experiences with several boys. “Many men in the Coast try out homosexuality in their youths,” he confesses.

Abdul also 30, is a successful businessman in Mombasa, who travels frequently to the Gulf. He was a virgin when his parents found a wife for him, as is the tradition, and they have a two-year-old daughter. Meanwhile, Abdul has been in a loving relationship with another man of his own age for the past three years. They have a small flat in which they meet regularly and where Abdul does all the homework. In his own house, where his wife and sister prepare and serve his food, the roles are reversed.

Rocky, 23, a young man from Western Kenya who was brought up in Kilifi. He is a student of languages and hopes to become a tour guide. When he was young, a neighbor of his father’s age introduced him to homosexual activity. Their affair lasted three years. For the moment, Rocky does not have a stable relationship. “Marriage is not an option for me,” he says. “God made me and understands me. I don’t think what I do is a sin.”

Most men who have sex with men at the Coast keep their activities very secretive. They hardly confide. As a result, the pressures of a double life get to many men.

Abdul appears to adore his male lover of the last three-year. At the same time, he has a one-year son. He is tired of ‘ playing around with the woman. He would like to begin a

new life and stop his homosexual relationships, he does not want his son to know that he is a homosexual, and he be ashamed of him.

Fazal, with an 18-year-old lover, prays that one day, “ I will see the light and stop this sin.” His parents want to arrange a wedding for him, although he would rather get a wife on his own. “With time things change, and I might get used to a heterosexual relationship,” he says. He would like to move to Dubai, where he could live anonymously “There I would not have to deal with the heartache of being despised and children calling one in the street *msenge*.”

Others such as Eric believe that it is society rather than homosexual men who should change. But few would go so far as Europe, North America, South Africa where organizations of gay men have been established and the get financial assistance from them.

The stories of many men reveal that most are pressured into marriage. Some wives know of their husbands' sexual and emotional relationships with other men, while other wives remain ignorant. Amin, the primary school headmaster, for example, has an unspoken agreement with his wife of 26 years. Karim in Ukunda has intimacy with his wife on Wednesdays and Saturdays, but does not enjoy it. When she too walks away from marriage, he says he would not bother to marry again.

There are cases of heterosexual wives finding out that their husbands are bisexual. Some seek counseling, hoping that the husband will change, or they simply walk out if they are economically independent. A woman found her husband and a male family friend in a matrimonial bed when she came home unexpectedly. The woman brought her husband for counseling. He agreed to stop having sex with men and stopped for some time only to revert to his old ways. The couple are now separated.

In another case, an accountant heard rumors about her husband from her gardener and came home one afternoon to find him in bed with the cook. She would not live with him another day. She moved into a hotel to sort out her feelings and to consult her lawyer. Because of the children, it was the husband who eventually had to move out. Julie is still receiving psychological counseling.

How many women are at risk of contracting HIV from their husbands' affairs is uncertain. Often there is little sexual intercourse between them, although even one act of intercourse is enough to transmit the HIV.

With no official information to guide them, some men think that using a condom will protect them and their partners from contracting the virus. Abdul, mentioned above, does not use condoms because, "I am faithful to my partner and to my wife." Some are persuaded with pro-condom to use condoms on regular basis for those men who have sex with men. Some of the men interviewed admitted not using condoms with their wives. To do so would invite suspicion. Furthermore, they argued there was no risk since they had

only one male partner to whom they were faithful. In fact, there was a risk if a partner is unfaithful or contracted HIV before the couple began having sex. Those who have multiple partners say they “try” to use condoms, but the word itself suggests they sometimes or often fail.

Of all the men interviewed, only Karim admitted using condoms, all the time. However he called them “cumbersome.” Many others, such as Abudul and Fazal, consider that fidelity protects them. Onyango sees no need for protection, while Peter believes that with young “untainted” boys he is safe. Amin occasionally uses condoms, believing that he cannot get HIV/Aids if he goes out with “fresh” men.

Kassim 19, of Lamu has just completed high school and would like to become a computer programmer. He admits that he has been promiscuous and that even though he is aware of AIDS, he does not use a condom. “Why spoil the fun?” He asks, adding, “I hope that I won’t get AIDS.” Indeed, many of the men interviewed prefer to have sex without condoms. Others cited the fact that stronger condoms for homosexuals are not available in Kenya and the regular condoms they tend to tear easily and are therefore, ineffective.

While sex between men is accepted in few societies, over the past 20 years there has been increasing awareness that it occurs all over the world. Only in Sub-Saharan Africa do we still have widespread denial among the authorities that men have sex with other men. For many homosexual men prostitutes interviewed, the ultimate goal is strong emotional

relationship- love- with another man and that sexual activity is a means of both expressing and searching for that love. This is not to deny that many sexual acts between men at the Coast and elsewhere are more than a desire for physical relief. But if at least partially explains why the desire many men have for other men is so powerful that it overcomes even the strongest taboos.

Several points should be noted about. First, the fact that the men interviewed live in the Coast does not mean that sexual activity between men is only confined to the Coast. As in every country, the relative anonymity provided by cities allows greater opportunity for sex between men but men, who have sex with men, are to be found across Kenya and across Africa.

Secondly, the men interviewed are relatively open about their sexual activity. Many of them have obviously thought carefully about the conflict between their desires and prevailing Kenyan customs. Others are less open about their sexual activity with men, or with themselves, others describe their situations differently.

Thirdly, while sex between men is more elevated in the Coast because of Arabic influence may be true, the activity itself occurs irrespective of cultural or tribal influence.

Finally speakers confuse sexual activity and sexual identity, words such as “homosexual” and gay” are sometimes used differently here.

Typical is the attitude of Ondiek Oluoch, 37 accountant with an HIV/AIDS, NGOs. “Homosexuals are a menace to society. They should not only be jailed, but the key to the lock should be thrown away.”

When asked what he would do if he learned that his son was homosexual, his anger rose: “ I would disown him before I cause him grievous harm. I would rather sire a cow than a homosexual. With a cow you get milk, but what possible good or value would come out of a homosexual?”

At the Coast, there is greater acknowledgement of homosexuality, but no more acceptances. Men homosexuals are beaten and during political campaigns, emotionally charged periods when people commonly express deep-seated fears and hatred often threatened with lynching. Children shout *shoga*, male prostitute at them on the streets.

This hostility towards male homosexuals reflects generally conservative attitudes in the Kenyan society towards all aspects of sexual behavior perceived to be deviant.

Njenga argues that Kenyan society has not “developed” to the level where people with a different sexual orientation are allowed to be themselves or develop within laws and rights set out for them. As a result, “we have a good number of Kenyan men who are constitutionally homosexual and socially heterosexual, so as to fit in the society.”

The only national statistics that in any way relates to homosexual activity is the UNAIDS estimate that fewer than five percent of AIDS cases are the result of sexual transmission of HIV between men.

The UNAIDS resident advisor, Dr. George Tembo, noted that for the Kenya and other developing countries, this is a grey area since there has been no authoritative study. The figure is based on a needful evidence. “It is a double-edge sword,” says Tembo. “How does the doctor or sociologist decide whether the HIV/Aids infection a bisexual man is through his relationship with a woman or with a man?”

Meanwhile, studies undertaken by the African Medical Research Foundation (AMREF) of the high incidence of sexually transmitted diseases (STD) among the truck drivers between Mombasa and Uganda offer evidence of some homosexual activity, particularly between men and boys aged 12 to 16. “It is not known whether it is men expressing their sexuality, or whether it is something learnt,” is quoted, Dr. John Nduba, Deputy Director of the AMREF country office.

Such studies are supported by anecdotal evidence that suggests sexual activity between men in Kenya is more common than generally believed. Young people, usually men with men and women with women, often share housing for economic reason.

But according to Allan Ragi, Chairman of the Kenya AIDS NGO Consortium, some young men share housing for emotional and physical needs. He adds that although not

officially acknowledged, homosexuality is practiced in prisons, the military, boarding schools and college throughout the country. Ragi claims that more young men than old men participate in homosexual activity. An AIDS program manager with an international NGO, who declines to be named, shares that opinion: "Men having sex with men is not only common among young people but fashionable. Just as young men like to wear an earring, they are also opting to out try homosexual practice. It is not just seen as an orientation, but also a fancy lifestyle."

According to interviews with male homosexuals, the most common sexual activity is anal penetration. The roles within the relationship are often clearly defined with the same partners taking the active (insertive) and passive (receptive) role. Those who are looking for steady relationships often do not rush into sex, preferring to get to know each other well first.

In such situations, the relationship progresses from appreciative looks to touching, kissing and cuddling before more intimate touching and finally to sexual intercourse. Those who are interested only in casual relationships want only sex, sometimes watching erotic videos to put themselves and their partners in the mood.

Due to the constraints on relationships between men, a good number of those interviewed have intense but short-lived relationships. Sometimes, men give up relationships with other men, either to see if they can be happy in relationships with women or, because of society's reaction, to practice celibacy.

From time immemorial, men in most societies- past and present have had sexual relationships with other men. It is not known why some men prefer to have sex with other males rather than with women. As a species, human males and females mate in order to reproduce, but a range of social, psychological and biological factors that are still poorly understood drives the sexual behavior of individual. Recent studies suggest that a gene or the hypothalamus may influence a man's desire to have sex with other men.

Intercourse has the highest risk to transmission of HIV and omitting this fact from education campaigns may actually increase the incidence of anal intercourse with men and women where understanding of AIDS is poor, HIV can spread rapidly among groups of men who have sex with men and from them, less rapidly, to their female sexual partners and their future children.

If society is really pushing people to be married and does not tolerate homosexuality, we will be battling for a long time. Only when society as a whole accepts that some men prefer sex with men, will it be possible to "empower people to accept what they are and do the correct thing that is practiced protective behavior." While this might not increase tolerance, it would at least provide young men attracted to other men with the knowledge of how to protect themselves and would advice young women that their male partners may risk through sex with other men. This side is still theoretical.

CHAPTER FIVE

5. RECOMMENDATIONS AND CONCLUSION

5.1 PASTORAL RECOMMENDATIONS

In Kenya and especially along the Coast, prostitution is a widespread and deeply entrenched challenge. Exact official data on the number of prostitutes is unavailable. But the number is not small. But male prostitution is more prevalent here than parts of the country. As a matter of fact, there are sizeable numbers of prostitutes in every big town in Kenya. Some of the recommendations on the rehabilitation of the prostitutes are discussed in the following sections of this chapter.

5.1.1 SOCIAL AND MORAL HYGIENE AND AFTER CARE PROGRAM

The Social and Moral Hygiene and After Care program undertaken on the recommendations of the Advisory Committee on After-Care Program and of the Social and Moral Advisory committee, to aim at the after care and rehabilitation of rescued men and adults and children discharged from connectional, non-connectional and care institutions. The program should be implemented by the State assisted by NGOs and religions organizations, with central Social Welfare Board and Social State Welfare Boards being associated with it in an advisory capacity. After-Care homes providing training to the inmates and meeting other needs of inmates should be established,

receiving the discharged persons and sending them to homes established under the program.

5.1.2 KENYAN PENAL CODE

Kenya being a welfare State should specify efforts to address prostitution. The Kenyan Penal Code prescribes imprisonment and fine for the procurement, buying and selling of boys under 16 years for prostitution. Several laws have been enacted for this purpose, especially the laws recently under review and the laws on the children that has been passed in Parliament. It should be declared illegal to keep brothels, to entice boys and men. Boys should be protected, suppression of immoral traffic in men and boys and use of them for prostitution.

All the provisions of the Act should be enforced throughout Kenya. The Act should prescribe punishment for brothel keeping, for living on the earnings of prostitutes, for detaining a man or boy in premises where prostitution is carried on, for prostitution in or in the vicinity of public places and for seducing or soliciting for the purpose of prostitution. The setting up of adequate protective homes for the rehabilitation.

5.1.3 RESCUE HOMES AND RECEPTION CENTERS

Rescue Homes and Reception Centers should be established under the After-Care Program can also be utilized as protective homes, both government and private.

Scheme for short stay homes for the benefit of men and boys facing the danger and for their rehabilitation should be approved. Besides, there should be Rescue Homes and Rescue Shelters to enable the stray men and prostitutes to find a place where they can receive preliminary training for rehabilitation in society. Protection centers should be opened and agencies be active to help and reform prostitutes and find them useful work.

5.2 RECOMMENDATION FOR FUTURE RESEARCH

More research should be directed into this area. Such research will cell for first, more time in the field, perhaps months or years given how hard it is to penetrate this group.

Second, it calls for serious funding since it would be costly. To do research here, we needs to stay in hotels and some of these sites unnoticed as a researcher, talk to these people, sometimes using money.

Third one has to create rapport with the people involved in the network. Hence dressing like them and being as close as possible yet careful.

Finally, team research involving more people of different specialization can yield more results than those done by one researcher.

5.3 HOMOSEXUAL MEN PROSTITUTES

Men homosexual prostitutes who are publicly known are searching for a home in the society. It is something I have seen in most of them at the coast. Many of them would like to participate in the society's activities but they are stigmatized as sinners. They experience rejection and lack a sense of belonging in the society.

There are many reasons why the homosexuals lack proper identity in the society. First, society has failed to provide structures that enable homosexual women rather than men. Second, the society has failed to enable the homosexual make choices based on alternative that would provide them with a sense of personal control or free will.

Third homosexuals have not been helped to integrate the traditions, values, beliefs and commitments of their society. Fourth, homosexuals have not been provided with a personal sense of future goals and destiny. Finally, by its nature, homosexuality is characterized by a search for a meaning in life.

It is only when a person has achieved a proper identity that he/she is able to find meaning, direction, goals and commitments in life. By its very nature, identity compels an individual to strive for consistency, thereby influencing the individual's behavior, social relationships and human interdependence.

Homosexuals search for identity in the society manifests itself through either putting on fancy/funny clothes, earrings, cutex, style of working, talking etc, or by loss of interest to participate fully in society's activities. They may also become indifferent to almost all that concerns the society for they are isolated and rejected as outcasts. And, there are many homosexuals who have turned into rolling stones (that gather no moss), wandering from one beach to another, town to town and hotel to hotel, and jumping from one tourist to another, Black, White, they are on homosexual spree, for society has not addressed their problem. It is through this restlessness that we come to know that the homosexuals are ignored as if they do not exist.

Feeling at home in the society is basically influenced by the quality of relationships with people as well as by the opportunities for involvement in the society. Feeling at home in the society has to do with self-concept of the homosexuals, with peer influence and with the influence of the family and the society. They need acceptance, help, support, guidance, understanding, care and the trust of the adult faithful and of all pastoral workers. Through healthy relationships and attitudes with all the other members of the society, homosexuals may acquire a true sense of purpose and hope in their life in the society and in the world.

6. GENERAL CONCLUSION

Studies on homosexual men prostitution, particularly in Kenya, are extremely few. Nothing much has been written and published on this area. This is due to the mentality that only women are prostitutes. Women cannot be prostitutes without men, although cases of homosexual women prostitutes are also reported along the coast hotels. Many people have shied away for this problem. They are aware of it as a reality. But they merely ignore it or fear mentioning it as a taboo in African context. It is an abnormal practice that no one in Africa would like to be involved in. But due to poverty coupled with high levels of unemployment, and poor economic performance have forced people in Africa to enter into it as an alternative to earn their living. It is a cheaper way and some argue it is better than stealing or robbing from people, breaking into banks or earning through the other illegal ways and violently stealing, car jacking and snatching the wallets and purses. It is also an easier way of earning money there and then, rather than wait for it till the end of the month.

Homosexuality exists in Africa in general and in Kenya in particular. Schools, prisons, police force, church organization/institutions, and army are some of the places where homosexuality thrives in society. It is not easy to be proved as those who are involved in it go underground. They know who to approach as they see signs of feminine character in men e.g. dressing like women, putting women make up, imitating women voice. Walking like women, hairstyle, lipsticks, finger and foot nails painted with cutex, and the ear rings

are other signs. If someone has one of such things, he may be approached by these “scavengers” and becomes a prey for them.

Although this was not an issue for Africa and Kenya sometime ago it is now a reality. People should talk about it openly. Africans are as sexual beings as anyone else in the world. The spread of AIDS is one empirical indication. AIDS in Africa is spread principally through heterosexual not homosexual behavior and homosexuality is not as pressing a theological and pastoral problem here as it is for instance in North America and Europe. This is why the Church has very few pastoral agents to deal with homosexuality. Yet humanity is one, much more so considering the influence between cultures and cultural nature made possible by the mass media in our own day.

Hence whatever the present situation on this question may be in Africa-Kenya, African theological thought and pastoral praxis might benefit from this survey. It may be of assistance to African Christians to understand their own sexuality as of God’s most precious gifts to them.

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