

**THE INFLUENCE OF THE CHURCH ON COMMERCIAL SEX WORK IN
KAKAMEGA TOWN, KAKAMEGA COUNTY**

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A Thesis Submitted in Partial Fulfilment for the award of the Degree of
Master of Arts in Religion of Masinde Muliro University of Science and
Technology

2019

DECLARATION

I hereby declare that this is my original work and has not been presented for an award in any university.

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CERTIFICATION

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DEDICATION

This work is dedicated to my mother Rasoah Mung'ohe for teaching me humility, generosity and hard work. From her I have learnt never to give up in life but pray, persist until I get what I desire.

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First and foremost, I am grateful unto God for enabling me finish this work. I extend my sincere appreciation to my supervisors Dr. Ochieng Ahaya and Dr. Angeline Savala for their tireless guidance and commitment throughout the conception and production of this work without forgetting entire MMUST fraternity. Without their academic and technical expertise and valuable advice this thesis would not have been possible. May I sincerely thank my family for their prayers, material support and encouragement during the entire process of writing this thesis. Special thanks to my brother Benn Khadiagala for buying me a laptop to enable me work on this thesis with ease. In the same vein, I would like to express sincere appreciation to all my respondents for providing reliable information that enabled me to successfully carry out the study. Finally, I cannot forget to acknowledge the school administration St. Mary's Mukumu Girls Primary for the support and encouragement throughout my studies. I love you all.

ACRONYMS AND ABBREVIATIONS

FSW: Female Sex Workers

GDP: Gross Domestic Product

HIV/AIDS: Human Immunodeficiency Virus Infection and Acquired Immune Deficiency Syndrome.

ILO: International Labor Organization

LGBT Lesbianism, Gays, Bisexuality, Transgender

SPSS: Statistical Package for Social Sciences

STDs: Sexually Transmitted Deceases

WHO: World Health Organization

CONVENTIONAL DEFINITION OF TERMS

Accommodation: Christian's ability to embrace sex workers, their needs and wishes among the congregation.

Attitude: The Christian's feelings and thinking on women involved in sex work.

Church – A holistic body of believers in Jesus Christ (in this case the catholic and protestant churches because they are dominant within the area of study)

Christian – A follower of the doctrines of Christianity

Feminist - A person who supports feminism.

Perception: The way the Christians regard women involved in sex work.

Pimp - A man who controls Sex Workers and arranges clients for them, taking part of their earnings in return.

Prevalence: The extent of sex work in terms of types and operations.

Rehabilitation: The ability of the church to convert and remodel behaviours of sex workers to fit the church expectation on morals and spirituality.

Sex worker: A person, typically a woman, who engages in sexual activity for payment (the study will use sex worker in most cases to refer to a woman not man since the area of study has not experienced openly operating male sex workers)

Sex-Work: Activities involving women who solicit money for sex from men.

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ABSTRACT

Commercial sex work is on the rise globally due to a number of factors most of them being socio-economic factors. The church is mandated to help groups such as sex workers realize where they belong just as Jesus Himself taught and did. The study therefore sought to bring an understanding of the influence of the church on sex workers. This study was guided by three specific objectives which are: to establish the prevalence of sex work in relation to church membership in Kakamega town; to examine the Christian attitude and perception on sex work in Kakamega town; to establish the church's efficacy towards accommodation and rehabilitation mandate in relation to sex workers in Kakamega town. The study was anchored on Structural Functionalism Theory by Hebert Spencer. This theory fits the study since the church being one of the structures in the society is mandated to provide guidance both spiritually and physically hence helping deviant groups like sex workers re-realize themselves. The study adopted descriptive survey design. The sample population of the study was 384 respondents. Data was collected using questionnaires and interview schedules. Data was analyzed using descriptive technique. The findings of the study indicate that sex work is on the increase in Kakamega town despite the facts that there are many churches and that sex workers are not part of the church congregation, a fact that makes it very hard for the church to reach out to them and understand them. The church also has a negative perception and attitude towards sex workers failing to realize that the main factor behind sex work industry is poverty and lastly the church has no proper plans that would see sex workers accommodated and rehabilitated. The study therefore recommended that collaborative approach where the church works hand in hand with the government, NGOs and other major players should be employed.

CHAPTER ONE

1.0 INTRODUCTION

The chapter focuses on the background of the study, statement of the problem, objectives of the study, research questions, and justification of the study, significance of the study and limitations and delimitations of the study.

1.1 Background of the Study

The marginalization of certain groups of people due to nature of their lifestyle is found in every society. Some groups of people have experienced it from day to day and very life and the situation has therefore been persistent. Such groups include sex workers, street urchins, mentally disabled people among others. That is why they create their sub-cultures as they have chosen unique way of life from in the larger society. There are special slang words, which society calls them and face victimization experiences from the society. The negative attitude and perception create motives for their future victimization and the offenders are tolerated and acquitted (Fattah 2003, 774-775).

According to Clinard (1968), sex work in the society has for long been deemed to be a social deviant phenomenon. The society has never accepted that sex workers can openly be part of it. Clinard argues that the lifestyle that sex workers lead and the behavior they portray has led them to isolation, secrecy and stigma. In his opinion, sex workers need the aspect of embrace in order for them to re-realize that they can reform and mediate with the society.

Whereas matters of sex are highly regarded as personal, its uncertainty in religion has made it an interesting area of study where scholars who prescribe to Christianity

and those who don't including the atheist are now focusing on. Some scholars opine that sex work is a phenomenon that is immoral while those that support it view it as a human right issue. Sex-work is claimed to be the oldest profession (Keegan 1974). Scholars and non-scholars are sharply divided on several aspects of sex work but in agreement that sex work has persisted through history. Perhaps so because as the Greeks called it hierodules (sacred sex work), it formed an integral part of mainstream religions - Christianity, Buddhism, Hinduism, and Mormonism. It was tolerated by some and still opposed by others in varied degrees (Ditmore, 2006). Today generally referred to as sex work, it has taken different facades; lesbianism, gay, "bisexuality and transgender (LGBT). It extends to porn stars, call girls and strippers. They all trade this phenomenon for money and other favors.

In the New Testament, however, it is worth noting that Jesus Christ mingled with everybody including other marginalized characters like it was the case in the book of John 4 when He mingled with the Samaritan woman at the well of Jacob. Also, despite the lack of any Biblical evidence that Mary Magdalene was a prostitute, many scholars still trust that she was, and was widely rumored with Jesus (McCormick, 2005). However, real sex work in the Old Testament identifies people like Rahab. In the book of Joshua 2 the servants of God sheltered in the house of Rahab during their spying process and later she saved her entire family from the wrath of God despite the fact that she was a well-known prostitute in that city.

The church perspective to a large extent revolves on an attitude that all Sex Workers are sinners to an attitude that these are victims who need to be rescued from their lifestyles. At this point, the Church finds itself at crossroads. As the teachings of Christ demand inclusivity, sexual perversion notwithstanding, the church is

perceived as an embodiment of high moral values beyond reproach. Critical at this point is the way should church take and whether or not it should remain complacent on this matter since as a beneficiary, more and more money is raked in through its members in the same sex-industry it is obliged to fight.

The researchers' interest to conduct this study was informed by an abrupt spike in the prevalence of sex work as observed in the once quiet streets of Kakamega Town. Increased economic and cultural dynamics brought with it a huge population of people from all walks of life. The implication of these social changes extends to the church where it is feared that a host of new challenges are emerging. Issues like commercial sex-work could be a challenge to the church in town. It is against this background that this study was conducted.

1.2 Statement of the Problem

Clinard (1968) says that the globally, the approach and understanding towards sex work has been characterized by blaming, deficitizing, and excluding, all of which have leading to a sense of apathy. Miroslav Volf (2006) discusses embrace of “the other” and the “logic of purity.” This is the exclusive notion, which suggests that external elements must not enter the proper space so as to disturb purity. Christian theology has traditionally and historically responded from the logic of purity with respect to the sex trade. The logic of purity has been insufficient in caring for the vulnerable and promoting justice. The apathy of both the Church and society towards the sex trade is perpetuated and maintained by the logic of purity, yet the sex workers belong to the church and society.

Churches in Kakamega are being established at a high rate. The fact that churches in Kakamega are increasing even in the strongholds of sex work raises issues of concern. The study therefore posits, is the church aware that some of the sex workers within the streets are part of the congregation? Why are they still on the streets? Is the church just like the public sphere frowning upon sex workers or is it establishing ways of accommodating and rehabilitating them? The issues above form the core of this study where the relationship between sex workers and the church is questioned by the researcher in terms of efforts of the church towards accommodation and rehabilitation of sex workers in Kakamega town hence the study.

1.3 Objectives of the Study

The aim of this study was to establish the influence of the church on commercial sex workers in Kakamega town. To do this, the study was guided by the following specific objectives:

- i. To establish the prevalence of sex workers in relation to church membership in Kakamega town.
- ii. To examine the Christian attitude and perception on sex work in Kakamega town.
- iii. To assess the church's efficacy in the accommodation and rehabilitation mandate in relation to sex workers in Kakamega town.

1.4 Research Questions

- i. What is the prevalence of sex workers in relation to church membership in Kakamega town?

- ii. What is the Christian attitude and perception on sex work in Kakamega town?
- iii. To what extent is the church's efficacy in accommodation and rehabilitation mandate in relation to sex workers in Kakamega Town successful?

1.5 Significance of the Study

This study was of great benefit to different bodies, institutions, and state as stipulated below:

This study will give the state an insight on how the church is dealing with sex work. As a result, the government will look into ways to help the church in dealing with the same issue specifically in the area of accommodation and rehabilitation of the sex workers.

This study will also give insight to the clergy and the church members as a whole on how they perceive the whole idea of sex workers and what they can do to reach out, accommodate and rehabilitate the Sex Workers.

The study will also help different bodies like NGO's to find out proper ways of collaborating with the church on reaching out and helping in accommodation and rehabilitation strategies of the women who are hearkening unto the voice of the church on shunning sex work and joining the service of the Lord.

Lastly, future researchers will also find the findings of this study very handy to them because this study is going to contribute additional information and knowledge in the whole area of sex work and more so between the church and the victims of sex work.

1.6 Assumptions of the Study

This study was based on the assumptions that all the participants in this study would participate and give true responses, and that the sample size constituted in this research was a real representation of the groups that are to be represented in this work.

1.7 Limitations of the Study

This study was limited by the following issues:

Some of sex workers, a group among the respondents in this study were shy to take part in this study because they feared exposing their private lives. However, after the researcher assuring them of the privacy of their identity, they accepted to take part.

Reaching sex workers was a great issue of concern because they are mostly found at night where their concentration at that time is mainly on making money, therefore engaging them in an interview seemed a challenge. The researcher however managed to reach them at daytime through their associations leaders.

The church community right away from the clergy to the members was so reluctantly take part in this study because of the fear that the public may view them as part of the people propagating sex work. However, they were informed that their responses would be treated with uttermost confidentiality, a fact that helped the researcher to collect data amicably.

1.8 Theoretical Framework

This study was anchored on Structural Functionalism Theory by Herbert Spencer, in the late 19th Century, and developed by Robert Merton (Kimberly, 2015). The structural functionalists see society as a complex system whose parts work together

to promote solidarity and stability. The theory asserts that our lives are guided by social structures such as family, community, government, education, economy and religion which are relatively stable patterns of social behavior and give shape to our lives. The proponents of this theory argue that society should be understood as a system made up of structures that are interdependent. They believe that there are specific requirements- functional prerequisite that must be met in all social systems and that this can provide the basis for the comparative analysis of social institutions. Though the systems have different functions that they are mandated with, they share the same societal values and norms. In this way, the system maintains its stability and reproduces itself over time through socialization within the family unit and by social control through group polity. The state of solidarity and stability can prevail if all the structures in the society are fulfilling their functions as per their existence hence emergence of functionalism aspect. In this breath, social structures are the main centre of interest and from them we come up with social functions. As a system, the world is composed of mutually interrelated parts, which means that stability and solidarity can only exist if these interrelated parts that are called structures work together mutually. This theory has got two strong (Consensus and Conflict) perspectives on the society as a system where structures work together for mutual benefit (Urry, 2000). The perspectives are discussed and how they relate to the study as below.

1.8.1 Consensus Perspective

The position of this perspective is realized when the society is functioning at its best stability level. The stability is realized through the sense of agreement that exist between the habitants of the society in context. This perspective focuses on maintenance and propagation of social order in society. However, the society has

failed to adapt to this consensus system of working hence conflict perspective sets in (Holmwood, 2005). The perspective is imperative for the church and sex workers. The church being a structure that is meant to streamline the social order in the society can greatly achieve it and restore sanity in areas that seem to be defying the orders of the society like availability of sex work. However, the church can only use this perspective if they have proper relationship with the sex workers a fact that calls for the right attitude and perception.

1.8.2 Conflict Perspective

The presence of conflict in the society symbolises incompatibility in terms of functions of the existing structures which bring in the aspect of Radical Humanism and Radical Structuralism. These result to change in the way structures function hence distorting the state of equilibrium which in turn fosters divergence and bring in a crisis prompting for a force to be applied by system seen to be right against that seen to have deviated from the norms, customs and institutional settings. The continued friction between the two classes causes a permanent problem which grows day after day as the sex work phenomenon may well represent (Holmwood, 2005). Previous research in the area of the church and sex workers indicate that the church and sex workers are pulling towards opposite direction. As a result, cases of sex work are experienced in the areas that churches are present, a fact that confirms the existence of lack of compatibility between the church and sex workers.

1.8.3 Social Functions

Each structure in the society has its own specific functions as per why it exists as discussed below.

1.8.3.1 Manifest Functions

These are the known and the anticipated functions any social pattern (structure) is mandated to perform. For example, religion as a structure has got three main manifest functions: first, propagation of patterns and beliefs referred to as doctrines in which the relationship between God and man is realized; second, sets the standards that guide and govern the moral and spiritual well-being of individuals and lastly caring for each other through helping each other's welfare both spiritually and materially (Macionis, 2011). In the case of this study, the church if the church implements effectively these functions, it would therefore create great impact on the lives of the sex workers just as Jesus did to the sinners whom He came to preach to. However, failure in these functions would imply failure in combating deviant phenomenon in the society like sex work.

1.8.3.2 Latent functions

These are those functions that are unrecognized and unintended. They are the functions that come along with fulfilling the main objectives of a social pattern. For example, the social functions for religion are: organising for events like open air meetings, music concerts, youth seminars, constructing good and magnificent churches among others (Macionis, 2011). Latent functions would mean a great deal in reaching and sharing with sex workers on the grounds that would be suitable for them rather than just preaching a general message on the pulpit. Seminars and open air meetings that preach and teach love like what Jesus did would attract more sex worker to the church thereby enabling their accommodation and rehabilitation.

1.8.3.3 Dysfunction

These are the undesirable consequences of failure in both latent and manifest functions within a system. They are the undesirable outcomes of a social pattern (Macionis, 2011). As a result of failure by the church to adhere to manifest and latent functions, the expectations of the society upon what it is mandated for fails to materialize. In this case therefore, curbing occurrences that are unwanted in the society becomes a major issue of concern as it is the case of sex workers.

This theory fits this study because looking at the constructs namely: family, community, government, education, economy and religion, one realizes that these are the major structures that contribute towards building a stable society. When structures fail to work appropriately, issues like the presence of sex work in a society will crop up. The church as a religious entity should contribute positively towards the well-being of the society by encouraging the society to embrace the values of the family and reinforce the importance of education in order to minimize the issue of unemployment which is an economic factor that leads to sex work. This means that the church with the help of other stakeholders can help by putting in place the required strategies so that these structures can be seen functioning fully. This study therefore examined the mandate of the church in relation to sex work in collaboration with the other societal structures.

1.9 Conceptual Model

A conceptual model (CM) is a presentation whereby the researcher represents diagrammatically the relationship between variables in the study. The main advantage of the conceptual model is to show how independent variables relate to dependent variables and how intervening or mediating or moderating variables affect their relationship (Orodho, 2004).

Independent Variable

Dependent Variable

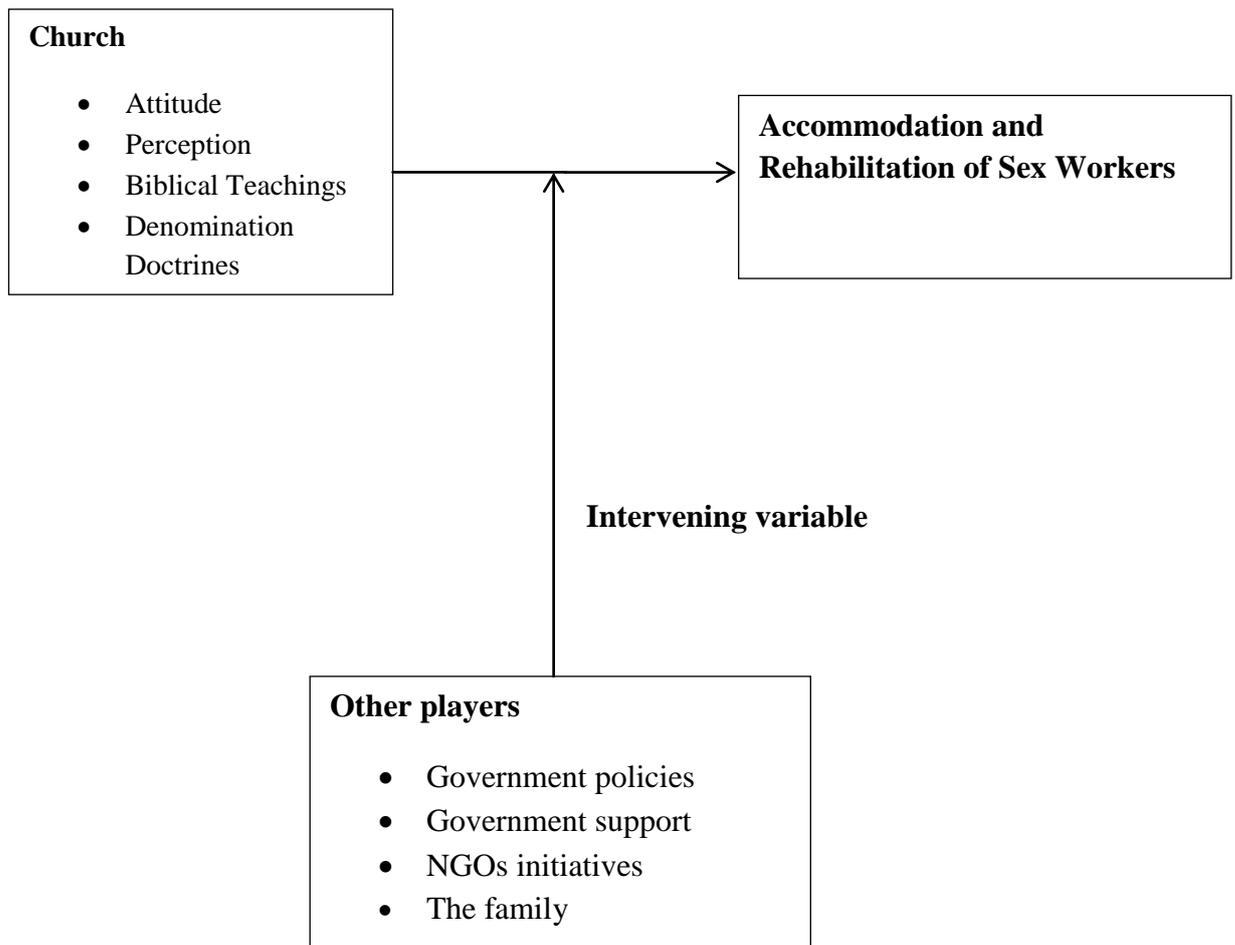


Figure 1: Conceptual Model
Source: Self conceptualization

The independent variable in the study was the church specifically focusing on the attitude and perception, biblical teachings and denominational doctrines. The dependent variable was sex work, with specific focus on matters of accommodation and rehabilitation. The study had intervening variables where other players like government policies, government support, NGOs and the public was considered.

1.10 Justification of the study

Institutions such as the church, NGOs, and even the government as a whole need to work together in order to rehabilitate and accommodate this minority group that seems hopeless due to the perception and attitude from such institutions. Generally the literature reviewed from most of the studies done under the same boat bring out sex work mainly as a negative phenomenon in the society with critiquing approach rather than trying to put across clear strategies to save the affected group. This creates a gap that this study seeks to fill through its findings on the influence of the church and female street sex workers with its focus on finding the church perception and attitude on Sex Workers and also finding the role that the church plays in accommodating and rehabilitating this minority group.

1.11 Chapter Summary

This chapter presented the background of the study, the problem, objectives, research questions, justification of the study, significance of the study, limitations and delimitations of the study. The background of the study revealed that sex work is a profession that has been in existence for centuries. The church, a body mandated to help the society curb such issues fall within the perspective of the greater society. The case of the deformed relationship informed the statement of the problem where the researcher wanted to find out the influence of the church on commercial Sex

Workers in Kakamega town as broken down in the objectives and research questions that guided the study. The theory guiding the study was structural functionalism theory.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter describes the literature review. Research sources for this section included journals, peer-reviewed journals, books, articles, reports, edited books, government publications and unpublished sources. The chapter also ends with research summary and the research gap that this study seeks to fill.

2.2 The Concept of Sex Work

According to Alexandra (2004), sex work is defined as the exchange of sexual services, products or performances for material. In most cases, it involves buyers and sellers who come directly in physical contact as well as indirect for the purposes of sexual stimulation. According to Henriques (1962), the first instance where sex work was recorded was in Rome and also the first instance of taxation of sex work occurred in the same city under Caligula whereby their contributions was not an issue to neglect in terms of economy of the town. The process of becoming a sex worker involved a process where a sex worker would undergo registration basing on her name or pseudonym and agreed price. The second step involved listing the sex worker for life in that even after marriage or establishing a family, her identity under the name registered with would remain to be a prostitute. Through this process, the sex workers lost their rights to the state since they were controlled and therefore lacked freedom like any other citizen within the state. After the registration and enlisting, the sex workers were then marked in terms of tattoos or dresses for further identification.

According to St. Augustine arguments, removing sex workers from the society meant a great effect in the society since it compromised the stability in the society. He argues that the wrath of the church was not to be directed to the sex workers but rather those who benefited from the proceedings of sex work, which included the state and the church. The same position was taken by Thomas Aquinas where he argued that his blame was not directed upon sex workers but those who victimize them and yet benefit from what they earn directly. Thus, the church's position on prostitution, in the view of the fourth century, involved three elements where first, they accepted that prostitution is an inevitable social fact, second, they condemned those benefiting from the business, and lastly, encouraged the prostitutes to repent (Otis, 1985).

Pope Innocent III, in a letter dated 1198, asked the Christians to reconsider their position on the phenomenon of prostitution and encouraged them to accommodate them in their endeavors (Otis 1985). Christian communities were established specifically to accommodate ex-prostitutes and by the early fourteenth century, most big towns in France would have had such. Luther and those who followed his teaching complained against the presence of brothels and at the same time advocated the chastity of young men (Otis 1985). Calvin was even more severe in his reproofs, attacking all forms of fornication even among the couples that are engaged. The continued existence in certain American states of laws against fornication indicated that Lutheran and Calvinist sympathies reached far and wide. In 1562, in Geneva, simple fornication and similar sexual offences made up 20% of the criminal cases (Otis 1985). At the initiation of the church brothels were totally closed, including those that were in previous centuries. Otis demonstrates that definite parallels existed between laws concerning Jews and prostitutes. Both were forbidden to touch food in

the market on the basis of their impurity and both were required to wear distinctive garments and neither was allowed to circulate during Holy Week (Ibid).

2.3 The Concept of Sex Work and its Prevalence

In effort to bring to understanding what sex work is all about this study attention is directed to the developmental process, types and characteristics of sex work. The developmental career of a Sex Worker include three (3) stages; the entrance into the career, the apprenticeship and the development of contact.

Entrance in commercial sex work is the most critical stage where decisions have to be made by the individual who is to join. As a matter of fact, every sex worker would find the stage being the most difficult one because it entails myriad of new experiences that one must think twice. The entrance stage is characterized by presence of a serious financial constraint and lack of sustainable source of income in most cases. At this stage a sex worker still works naively since she lacks a contact person to direct her to a client or teach her how the trade is done. However, after discovering that she has a need that is not being met with her naiveness, she begins to develop courage and approach people who understand the industry well to provide further direction hence the contact stage (Ditimore, 2010).

The contact stage does not involve a lot of issues since it is only meant to welcome the new sex worker into the trade officially either by a pimp or a fellow sex worker. After having contact with someone older in the trade like a pimp or other Sex Worker and the new girl decides to be a Sex Worker, the apprenticeship begins. The apprenticeship period exists to enable the new girl learn the 'rules of the game' like the dressing mode, how to speak to clients, how to treat the clients and how to cope

up with the pressure from the clients and environment among other issues (Clinard 1968).

However, the three stages discussed above apply differently to those individuals who enter commercial sex work industry through trafficking and forceful approaches. In such cases, the traffickers take advantage of the girls and use them manipulatively. Most of the girls introduced to sex work at this stage are underage. Use of drugs and force is applied here to introduce such girls to sex work after which they end up adapting to the sex work environment (Ditimore, 2010).

2.4 Global Perspective on Sex Work

Weitzer (2005) asserts that globally, sex work is seen as a sin and as a result Sex Workers are treated negatively and looked at as one of the big enemies to the society. Early criminological approach discussed the phenomenon of sex work as the result of inborn and pathological defects or the lack of morality. Radical feminist approach perceive sex work is an occurrence where male domination is promoted in that the distinction between forced and voluntary sex work is just a myth as the element of force always is included even in the case when the Sex Worker is uninformed about it. They claim that legalized and regulated sex work turns the state itself into the pimp and benefits from the women exploitation. Supporters of this approach fight for the eliminating of all types of the sex industry.

Similarly, Fraser (2011) says that by the 19th century, sex work became known as ‘The Great Social Evil’ in the society. Also, sex work became delinquent when women’s rights were gradually modified at the hands of feminists, particularly The Suffragettes. The core objective of The Suffragettes was to enhance the rights of

Women, mainly allowing women to vote and raise their economic opportunities. The Suffragettes encountered sex work as a feminist issue because they believed in women's purity. They perceived Sex Work as morally deviant activity in which sanity should be reinstated. Therefore, the Suffragettes asked the Government to control women in sex work. In addition, The Suffragettes associated sex work with women's lack of economic power. Weitzer (2005) and Fraser (2011) brought out clearly the view of the global society on the whole issue of sex work and how Sex Workers are misused and misunderstood. This study was built on such theme of attitude and perception on sex workers but with main focus on the church in Kakamega Town.

Fayemi (2009) observes that the practice of sex work and women trafficking are reflective degeneration of values and attitudes, capable of disintegrating the communal bond. Sex Workers and their clients are looked down on with cultural and moral repugnance which confirms the arguments of those against legalizing sex work in that regularizing, legalizing or decriminalizing should not be a matter of discussion because sex work never has been regarded ethically justifiable. She then argues that sex work cannot be made safer or a little bit better by legalizing or decriminalizing it, concluding that sex work is particularly vicious institution of inequality of the sexes.

Janice and Emerita (2011) argue that free market version of sex work is not restricted to western countries but also has had an impact on economic development theories and programs relating to the global south. Basically, the theory is that what developed economies enjoy, including revenues from a regulated sex industry, so should developing economies. Perhaps the most controversial articulation of sex work as a development strategy came from a 1998 ILO report calling for the

recognition of the sex industry for its potential contribution to the Gross Domestic Products of Indonesia, Malaysia, the Philippines and Thailand. The Dutch have also institutionalized the segregation of forced and voluntary sex work, which has proven to be a very powerful tool in normalizing sex work globally. However, what gets simplified as choice is actually a strategy of survival for the majority of Sex Workers (women). The majority of women in sex work come from marginalized groups with a history of sexual abuse, drug and alcohol dependencies, poverty or financial disadvantage, lack of education and histories of other vulnerabilities.

According to a report by World Health Organization (2011), a large number of women in sex work are pimped and drawn into the sex industry at an early age. These are women whose lives will not change for the better if sex work is legalized or decriminalized but, rather, in establishing programs that help provide women with exit strategies and the services that they need to regain their lost lives. Child sex work is a serious problem in this region of Asia. Past surveys indicate that 30 to 35 percent of all Sex Workers in the Mekong sub-region of Southeast Asia are between 12 and 17 years of age. The World Health Organization has called for the decriminalization of sex work as a means of combating HIV/AIDS. The Asian region has the lowest incidence (5.2%). In Kazakhstan sex work is legal, but acts facilitating sex work, such as operating a brothel or sex work ring, are illegal. Forced sex work and sex work connected to organized crime are prohibited. NGOs reported that criminal sex work rings often included local law enforcement officials.

Africa, for a long time has been perceived as a poverty zone with most of the people taking African women as sex dolls. This is evident in scenarios where tourists who visit Africa mostly are seen taking young girls and African women for sexual purposes. This is a form of sex work that has been rampant at the coasts and tourism

areas in African countries. It is worth noting that such activities have caused a massive erosion of morals and encouraged a lot of interactivity for sex money exchange. In the same breath, such areas have experienced high rates of HIV/AIDs and other related cases like STIs, drug addiction among other vices that have contributed to Sex work being criminalized in most of African countries. Despite their vulnerability, sex workers remained a largely invisible, inadequately served and marginalised population. Therefore, sex workers challenges include health risks, violence, and obstacles to gaining access to substantial health care services, legal assistance and social services. A study conducted by the South African National Aids Council (SANAC) and SWEAT had found that there were an estimated 153 000 sex workers in South Africa. Very little data was available about the prevalence of HIV in the sex worker population. Nevertheless, qualitative surveys suggested that the HIV prevalence rate was close to 60%, while 19.8% of new infections of HIV were related to sex work. Despite this percentage, only 5% of sex workers had access to HIV prevention services (WHO, 2011).

2.5 Global Arguments Concerning Sex Work

Research indicates that sex work studies are done depending on the concerns of the interested groups and therefore this results into what is called differed opinions, views, and definitions of different aspects in the industry. Ditmore et al (2010a) in their work bring out clearly that there is effort to bridge three historical divides that arises from the feminists, activists, scholars, professionals, investors and sex workers themselves. This results into arguments since these studies base on diverse epistemological, theoretical and methodological orientations and approaches. Sociologists look at sex work as a deviance while psychologists look at sex work as a

result of failure to satisfy a need; a fact that make sex workers go through a lot of pain to gain hence the aspect of trauma and abuse prevails over them.

Lisa (2000) says that studies within sex establishments reveal that while a significant proportion of sex workers claimed they wanted to leave the occupation if they could get another source of income, many expressed concern about the earnings they risked losing if they changed jobs. This divided opinion on whether quitting sex work is safe for survival purposes or not therefore leaves interested groups at cross roads hence reaching consensus becomes a major problem. Sex workers who quitted the industry indicated that there is divided opinion among themselves in terms of preferences, a situation that makes it tough to approach them as a group and attend to their issues. Ditmore (2010a) in her interviews with different sex workers brings out the understanding that money caught in sex work is used differently since some are investors, some drug addicts, some want money for upkeep, some for education purposes and some for refreshment thus making it difficult to attend to some to their needs since their needs are a must but not important like drugs.

Radical feminists in collaboration with neoconservatives are working hand in hand to abolish sex work through encouraging legislation process that criminalizes sex workers while other feminists especially scholars who research in this area of sex work as well as some other activists and workers organizations are strongly advocating for decriminalization of sex workers arguing that efforts should only be put in places to help keep sex workers safe rather than apply the rule of law (Ditmore 2010a). Those who advocate for decriminalization further argue that this will bring to understanding that sex workers can openly seek public services rather than shy away as a result of the fear and intimidation (Ditmore 2010b).

2.6 Sex Work in Kenya

Samwagik (2015) notes sex work in Kenya has evolved and has taken different forms ranging from street sex work, online sex work and even tourism related sex work. For instance, the streets of Nairobi have seen hundreds of girls and women engage in sex work, which is totally illegal in Kenya. The appropriation of those who operated this business revolves around 7,000 girls and women.

According to Ndolo (2014), brothels in Kenya are registered and run at least a business that has been registered but operate as brothels under a hidden umbrella. These registered businesses include massage parlors, bars and night clubs. Kenyan government has been severely criticized because of its lack of response to the booming sex tourism and child exploitation especially on the Kenyan coast. This booming trade in sex tourism goes on with the Kenyan Tourism Police full knowledge. They do not want to discourage the hundreds of thousands of white tourists from coming to Kenyan coast, regardless of the damage it does to young Kenyans. Moreover, it is no secret that most of our leaders are regular clients in these sex dens. Kenya occupies at least 7th position in tourism business. To date, no single website has been blocked by the government and the rate at which they are growing is alarming (ibid).

Sex work in Kenya is illegal. However, many foreign men and women indulge in sex tourism, which is thriving at resorts along Kenyan coast. Cases of underage have been reported especially in urban areas and cities like Nairobi. Kenya has witnessed increase in matters HIV/AIDs as a result of increasing number of sex workers. Many girls lack the information and knowledge about the practice of safe sex and using protection when being involved in sexual activities. Since girls are extremely

vulnerable, living in poverty with no food or money they lack the opportunities for education or even employment. Sex workers in Kenya involve themselves in a risky lottery with HIV/AIDS infection when most of them see up to five partners a night and only use a condom 60% of the time. Injuries like bruises, bones, and fractured bones, also happen to women because of the lack of protection they have against men. HIV/AIDS, herpes, human papilloma virus are all high affecting viruses that women catch through sex work because of the lack of protection (UNICEF, 2011).

2.7 Factors Leading to Entrance in Sex Work

There are several factors that lead to the girls and women joining sex work industry. The two leading factors are homelessness and drug addiction. A study by Bristol, Jeal and Salisbury (2004) on street sex workers revealed that most of the street sex workers were addicted to drugs and yet lacked finances to support their addiction habit a fact that propel them to streets to solicit for funds. They also found out that a good number of sex workers on the streets were homeless and therefore preferred to work and live within the rooms they occupy. In such settings, the sex workers in context work just for survival (Brown, 2013).

In the same line, broken marriages sometimes leave women with no option but just joining sex work industry to get life moving and support children whom most of the time remain under their custody (Berelowitz et al., 2012). For instance, Jeal and Salisbury (2004) realized that at least a third of the street sex workers they interviewed were formally married and their marriage broke down and women supported the children from the marriage. The reasons that caused the marriages to breakup were domestic violence related issues, emotional torture and unfaithfulness.

Another critical factor that causes individuals to enter sex work industry is the aspect of dropping out of school. When an individual drops out of school, there are serious ramifications that come along with the dropping out. For instance, a girl who drops out of school finds it difficult to get well-paying job. As a result, such a girl finds herself in compromising position where joining prostitution becomes one of the options (Brown, 2013).

2.8 The Church and Sex work: Teachings from Different Denominations

According to Lansdown (1998), most sex workers belong to a given religion, as a matter of fact, most of them are Christians basing on the fact that 80 percent of Kenyans are Christians. According to the teachings of Jesus, prostitutes should be welcomed in the church but should not stay in the prostitution after being part of the church membership. This is not an exception in Kakamega town where churches are increasing and yet sex work is also growing. Such scenario raises questions given that the church is mandated to ensure physical and spiritual wellbeing of its members of which sex workers are part of it.

Different denominations uphold different views about human sexuality as a broad area of social strata in the society. The Catholic Church lists the vices that are deemed contrary, they include; masturbation, fornication, pornography, and homosexual practices. According to the Catholic Church, sex work does great harm to the person involved simply by lowering her dignity to a point of self-judgment causing the person to shy off from the church. Corinthians 6:15-20 of the Holy Bible indicates that the one who pays sins seriously against himself, breaks the chastity to which his baptism pledged him and destroys his body, the temple of the Holy Spirit a

fact that causes the victims of sex work despise themselves as not worthy in the presence of people and God. It is considered that sex work is a social scourge. It usually involves women, but also men, children, and adolescents (with the latter two cases involve the added sin of scandal). While it is always gravely sinful to engage in sex work, it is considered imputable for the offense can be attenuated by destitution, blackmail, or social pressure (CCC Website, May 2007).

According to Lansdown (1998), The Anglican Church teaches that throughout the Bible, sex work is used as a symbol of filthiness and unfaithfulness. God refers to people as Sex Workers whenever they turn away from him to false gods and to evil ways. In Ezekiel 23:11-12, 17-18, is one of the examples where God scales Jerusalem sin to the same picture of a Sex Worker. The Lord declares, “In her lust and sex work she was more depraved than her sister [Samaria]. Then the Babylonians came to her, to the bed of love, and in their lust they defiled her. When she carried on her sex work openly and exposed her nakedness, I turned away from her in disgust.” Sex work involves lust, depravity and defilement and it disgusts God, who uses it as an image for all that is disgusting. The Anglican Church teaches that the Bible also warns men not to use Sex Workers. The apostle Paul asks, “Shall I then take the members of Christ and unite them with a Sex Worker?” Although the answer is self-evident, the reply is, “Never!” (1 Corinthians 6:15). The Anglican Church teaches that men who should reject sex work are not confined to Christian men. It is considered impermissible and despicable for any man to have sex with a Sex Worker. It is believed that Jesus can forgive the sinners, by addressing the sin and loving the sinner. It is therefore evident Christians fear greatly associating with the Sex Workers mainly because they feel like the public perceive them as people whose actions do not stem from their beliefs.

2.9 Attitude and Perception from Church Concerning Sex Work

According to a study conducted in America where the clients who buy sex from sex workers were involved revealed that more than half of the clients who were interviewed during the research believe that sex work should exist but they have negative feelings towards Sex Workers. The reason for this case being that sex workers are just like any other workers looking for survival since employment opportunities are few and capital to run decent business may not be available. However, the negativity creeps in from the fact that they conduct themselves sometimes in a wrong way as a result of influence of drugs and they pose a danger on the health wise as through STIs (Weitzer, 2005).

Obregón (2002) argues that important institutions such as the church exaggerate sex work as an inevitable phenomenon and equate the panic to a disaster while controlling society by dividing it into 'them' and 'us'. These influential institutions tend to protect their interests in their capacity to use moral panic against the 'others', namely Sex Workers, to mark off social boundaries in medical services.

Butler (2005) asserts that Christians have opposed sex work as a practice which de-personalizes and commercializes sexual activity because it generates relationships of dependence and intimidation which exploits and oppresses vulnerable women, young people, and children. At the same time, they have tended to be sympathetic to Sex Workers as people caught up in isolation and sometimes dangerous situations not always of their making. The Church of England believes that condemnation and criminalization of sex work tend to victimize merely and oppresses many who are already victims of the circumstances. However, the Church of England resists the idea that exchange of money for sexual services should be treated as a socially acceptable activity.

Runzo & Martin, (2001) observe that one of the important aspects which religions are very aware of is sexual morality. Mostly religion has sought to address the issues arising from person's sexuality in the society and human interactions. Each religion has codes of conduct covering issues of morality. Moral meaning is an inextricable part of any religious meaning of life, and moral structures are a critical part of religious conceptions of the structure of reality. So, part of what it means to follow the spiritual life is to follow the moral life. Mostly, Sex Workers are related to with negative opinions that they are the most sinners. The situation indicates that the church is more condemning sex workers rather than look to the situation which makes them Sex Workers.

Some Churches perceive sex work as a curse that has a lineage towards some people as indicated in the bible (Lamentation 5:7) and therefore they feel it is their obligation to serve the curse. The Bible also supports the same when it mentions the fact that God's curses will follow us up to the fourth generation. The church just like the other institutions that are on forefront when it comes to war against STDs believe that one of the major causes of these diseases is sex work. As WHO (2011) reports, sexual behavior is a determinant in transmitting HIV and sexually transmitted diseases (STDs), trans- genders and clients are often labeled as a "high risk group" in the context of HIV and STDs. It has been documented that female sex workers in particular have an increased prevalence of untreated STDs and have been hypothesized to affect the health and HIV incidence of the general population. People involved in sex work are a cause for concern from both public health and economic perspectives.

The general picture painted towards sex work in terms of attitude and perception is summarized as: Sex work is a necessary evil that constitutes a threat to the moral standards of the society; Sex work is illegal and is punishable by law; A greater percentage of women serving in jails are Sex Workers; due to the stigma attached to sex work, Sex Workers have very few non-deviant friends in whom to confide; Sex work results into severe outbreak of venereal diseases as well as in other female criminalities such as theft/stealing, armed robbery, drug trafficking, murder, child abandonment, abortion etc; and Sex Workers exploit customers especially if they know that the customer will not report the crime for fear of public exposure.

2.10 Sex Work and Economic Growth

Lisa (2000) argues that Asia places the blame on the growth of sex work on the effect of political economy and which is mostly affected by the fact that there is the presence of white men as investors and tourists in their land. The call for action as a result of unstable economy that drives women into compromising state where they end up doing what they do for survival purposes. This has therefore caused rapid growth in terms of prostitution in Southeast Asia and sex work therefore has totally risen to the scale of commercial sector where it has a contribution on economy of the region. The link between tourism and sex work cannot be ignored, for instance, Ditmore et al (2010) assert that in a town like Las Vegas in United States of America the sex work markets have been increasing as a result of the presence of tourists within the town. They further indicate that with the growth in tourism industry growth in sex work industry has increased though the former in legal and the later in illegal.

International bodies like United Nations (UN) has had a voice in terms of what is happening in regions like Bangkok, Thailand and emphasis has been placed on the incidences like trafficking, forced sex, mistreatments and health hazards. Much emphasis by feminists and human rights organizations has been put on the health part of sex workers but very little has been done on the part of accommodation and rehabilitation. The initiative being put in by the relevant bodies interested in sex workers therefore suggests that there is little being done on the side of reducing sex work occurrence on the markets. The growing scale of prostitution in Asia, combined with its increasing economic and international significance, have serious implications relating to public morality, social welfare, transmission of HIV/AIDS, criminality, violations of the basic human rights of commercial sex workers, and commercial sexual exploitation especially of the child victims of prostitution. Yet, there is no clear legal stance nor effective public policies or programmes to deal with prostitution in any of the countries. "The sex sector is not recognized as an economic sector in official statistics, development plans government budgets."

Ditmore et al (2010b) argues that there is a blurring line around sex work industry. Global changes in terms of culture and economics has created a ground where service based economy is increasingly growing and an industry like sex work which offers sex services has been on a rise and has been seen as a supplementing factor to the growth of economy of bigger towns like Las Vegas in America. There is a strong feeling out there that sale of personal service, leisure, spectacle and tourism places more and more components of human relationships. Consumer economy has totally transformed the so called nature of work where more people are feeling that joining services that would see direct interaction with people and providing them with short

lived services like sex for money would see them solve their financial problems. They further indicate that as this industry grows, psychological torture of sex workers goes down since they see each other as a comforting factor rather than competitor.

Much of the stigma associated with sex work is wrapped up in social class and ethno-racial inequalities, and this is unlikely to change with the kind of convergence we are seeing. The sex industry becomes more mainstream as it looks and feels more 'normal,' that is, more upper class and white. Upscaling happens because it appeals to a more moneyed customer. That street prostitution is the most stigmatized and most dangerous business precisely because it is the poor and minorities who conduct the work. High-class escorts have more social capital and more resources to get the highest-paying clients and work under the safest and most autonomous conditions. Classism and racism continue to encourage stigmatization of these workers while valorizing those with the most cultural and economic capital. While opportunities for making sex work businesses more mainstream increase, such changes are likely to leave workers without resources behind (Lisa, 2000).

2.11 Accommodation and Rehabilitation of Sex Workers

The debacle of who is supposed to help sex workers remains an issue of concern since the government and other institutions have been quiet on the issue and finger only pointing to one party, sex workers themselves. Weitzer (2005) opines that if appropriate measures are taken, sex work would reduce drastically. The fact that sex work is thriving according to him is because someone somewhere is not doing the work mandated him or her. In his view, programs that would help in accommodation and rehabilitation of sex workers can be put in place to help save the situation. He

opines that religious based programmes, vocational education, programmes involves guiding and counselling sessions, entrepreneurial training among other programmes.

Efforts to curb sex work according to Bindel *et al* (2012), should involve well planned approaches where programmes that can last should be initiated to avoiding collapsing at a stage before the sex workers in a given cycle finalize the process of rehabilitation and attain independence. They purport that the government should provide material that would support the various institutions that are engaged in the welfare of sex workers. In the same view, Ditimore (2010) expressed her concern on the laxity from the institutions that the society depends upon for support of vulnerable groups where they channel the budget to other things that benefit themselves rather than the victims in context.

Sanders (2007) criticizes the approach the government is using in order to curb sex work. It employs pressurizing approach to force sex workers exit from the streets, a fact that has caused the sex workers deduce ways to deal with the law enforcers resulting to rat and cat games. The result of this is therefore a shortcoming on the side of the government in curbing the phenomenon. Whether the government has ever evicted sex workers successfully using this approach remains unlikely. Mai (2009) proposes that friendly approach would help a great deal and has proved to work from those who have applied it. As Mai further opines, the problems of sex workers can only be solved when they find themselves in accommodative hands that they can trust and open up to for help and rehabilitation. What sex work needs are hands that can embrace them and understand them first the way they are first before ensuring that their status change for their good.

According to Ditimore (2010) evidence of rehabilitative programmes has been seen and even some sex workers report to have been given such services after being taken in by either the government or by well-wishers. However the problem has been seen in the area of exit strategies since most of the sex workers who have once been given such services appear again on the streets. The main reason is that they solve the problem using words instead of using appropriate actions that would prove workable. The measures included addressing their complex needs that they believe no one else can solve but just only the street soliciting venture. It is therefore important that the institutions involved put in consideration the aspect of financial well-being of the clients they help rather than just giving them a word of the mouth.

It is evident from the above scholars that sex workers have different opinions and views on the whole issues of exiting the industry because of the level of activities they engage in with drug addiction and criminal records in books. Some are willing if an alternative source of income is provided and some feel exiting is not an option for they enjoy freedom in whatever they do. The church as an institution cannot employ such measures as the governments uses but rather should employ; love, patience and spiritual approach in order to move them close, accommodate them in their midst and finally employ workable strategies of rehabilitating them.

2.12 Literature Review Summary

Sex work has often been called the world's oldest profession (Bullough & Bullough, 1996). Early scholars in the field like Saint Augustine and Thomas Aquinas expressed the issue of sex work as a necessary evil in the society which when avoided some sense of instability crops. Their arguments was anchored on the fact that sex workers are driven into sex work by serious circumstances like poverty and therefore they are professionally driven just like other professionals and the fact that

men need sex workers for sexual balance (Otis, 1985). However, Scholars like Clinard (1968), Weitzer (2005), Fayemi (2009) and Runzo & Martin (2001) among others bring out sex work as an issue of concern from major players all of them looking at it as a negative feature in the society. They too agree that some unavoidable circumstances cause the growth of sex industry globally. A fact that leads several criminal incidences causing the society especially believers cut association with them. Issues like age is major because not only young mature people involve themselves in sex work but also many female adolescents serve as Sex Workers as well. Women enter sex work at a variety of ages, ranging from 13 to 30 years.

Perceptions and attitudes towards it have varied over time and across nations and cultures. However the general image that sex workers portray according to scholars like Weitzer (1994) and Clinard (1965) is not positive since they associated with the aspects of criminality, spread of STIs, propelling infidelity among others. The literature reviewed in this study revealed that the perception of the church is just the same as that of the public.

2.13 Research Gaps

However, it is important to note that the reviewed literature from various scholars has gaps. For instance, most of the studies conducted in the area of commercial sex work focus more on the victimization of sex workers and the risk factors. The issues for trafficking women, violence against sex workers, rape cases, risk of being infected by STIs, negligence by the government agencies and even cases of death among sex workers have been given much priority leading to the debate of

decriminalization of sex workers (Spice, 2007; Zimmerman *et al*, 2006; Brown 2013 & Davis, 2004). Furthermore, scholars that have done studies in Kenya like Ndolo (2014) on the prevalence of sex work have only focused on the general picture of a region without questioning whether they are members of some structures like the church in the society that ought to regulate its existence. Finally, there is no study that has established whether the church is playing a role in the accommodation and rehabilitation of sex workers. This study therefore sought to fill the gaps by establishing the influence of the church on commercial sex workers in Kakemega town.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter dealt with research design, location of the study, target population, sample size, sampling procedures, research instruments, pilot study, instrument reliability, instrument validity, data collection procedures and data analysis techniques. A discussion of each aspect of the research methodology is given hereunder, beginning with research design.

3.1 Location of the Study

The study was carried out in Kakamega town, Kakamega County. Kakamega is a town in western Kenya lying about 30 km north of the Equator. It is the headquarters of Kakamega County. The town has approximated population of 99,987 (Gok, 2009) Kakamega is 52 km north of Kisumu, This being a cosmopolitan habitation clearly suits the context of this study. The cosmopolitan aspect of the study area implies variety of culture, beliefs and Christianity a fact that gives varied respondents in terms of their background (Gok, 2009).

3.2 Research Design

Research design refers to the flowing link between objectives, structure of independent variables, if any, in relation to dependent variables, the time required collecting data, and data analysis Orodho (2008) says that Research design is involved in structuring of variables in a manner that enable their relationship to be determined. Research designs are distinguished on the basis of purpose and intent. The three main types of educational research are; experimental research, quasi-

experimental research, and descriptive research. For the purpose of this study the researcher employed descriptive survey research design. The researcher preferred this research design because it is concerned with the interpretation of the social world where sex work falls considering that the church too is an institution built on social ground. Another reason for using this kind of research design is because it adopts flexible methods that are sensitive to the social context in which data is harnessed.

3.3 Study Population and Sample Size

The target population of the study consisted of the clergy, local church members and the sex workers. According to the report by Kakamega Pastors Association (July, 2017), Kakamega town was approximated 387 known churches with a total combined membership of over 74,000 both Catholics and protestants. Purposive sampling was deployed in sampling of the churches to ensure both catholic and protestant churches participate in the study where 4 Catholic churches and 20 protestant churches were sampled. After sampling of the churches, the respondents were sampled through purposive and stratified sampling were used to sample the clergy and church members where the clergy formed one stratum and members formed another stratum. Purposive sampling was done to ensure both the clergy and local church members participated in the study to give a clear picture on the questions in context thereby informing the need for stratified purposive sampling. Because sex workers are denominationally mixed, Sex workers were sampled purposively to ascertain the fact that those who participated were affiliated to Christianity. Critical factors in determining sample size included the population size, the desired level of precision, the level of confidence and the degree of variability of

attributes being measured. Since the population of the required characteristics was estimated at 50% (p=0.5), the sample size was determined as follows according to Saunders *et al.* (2009):

$$n = \frac{Z^2 pq}{d^2}$$

Where: n = estimated sample size if the target population is greater than 10,000.

Z= standard normal deviate at the required confidence level (value for selected alpha level (1.96)

(p)= The proportion of the target population estimated to have characteristics being measured.

Q=1-P

d= the level of statistical significance set (0.05).

Therefore $n = (1.96^2) (0.5)/0.05^2 = 384$

The sample size was distributed as follows:

Table 3.1: Sample Size

Type of respondent	Sample	Total	Percentage
Church Leaders (Catholic)	15	100	26%
Church Leaders (Protestant)	85		
Church Members (Catholic)	42	184	48%
Church Leaders (Protestant)	142		
Sex workers	100	100	26%
Total		384	100%

Source: Researcher 2018

3.4 Data Collection Instruments

The study aimed at collecting both primary and secondary data. The study employed the use of both primary and secondary data collection techniques. First hand data was collected using primary instruments namely; questionnaire and interview schedules while secondary data was collected from various journal articles, books, conference papers and various websites related to the study. The researcher saw it wise to employ both primary and secondary data collection instruments since the data obtained from the secondary sources supplemented the data collected from primary sources. The two primary data collection instruments used are further discussed below.

3.4.1 Questionnaires

Borg and Gall (1989) observed that a questionnaire gives the researcher comprehensive data on a wide range of factors. Self-administered questionnaires were used to collect quantitative data from the church members and clergy. This instrument is the cheapest and the quickest method of collecting data for a survey design. The questionnaire was designed using closed and open ended questions. Then researcher was able to deliver questionnaires to churches by the help of research assistants. In line with Bless and Higson-Smith (2002) suggestion, the researcher set a clear deadline that would favour the respondents so that the respondents could have ample time to complete the questionnaires that were later collected by the researcher. A satisfactory return rate of 83% was obtained as 100 from 120 questionnaires were correctly completed and collected.

3.4.2 Interview Schedule

Interviews schedules were used for the purpose of collecting qualitative data from the female sex workers. Interviews were conducted in English and sometimes translated to the language the respondents could understand to make the communication process easier. One advantage of the interview is that it enabled the researcher to collect the views, experience and more in-depth and detailed information on the aspects of study. The instrument was used to supplement data collected through questionnaires and was used to cross validate the information collected.

3.5 Pilot Study

According to De Vos (2000:178) a pilot study is a smaller-version of a larger study that is conducted on a trial basis to determine the potential of a larger and more in-depth survey of the same subject matter. Welman (2005:33) says a study that pre-done with a small sample before carrying out the main study is known as pilot study. Neil (2007:31) maintains that it is necessary to pre-test the questionnaire before it is used in the full scale survey in order to identify mistakes that need correcting. Piloting the instruments is essential and involves getting a few persons to assess the questionnaire with the researcher in order to identify misinterpretation of questions and instructions.

For the purposes of pilot study, two churches were purposively sampled (one catholic and one protestant) at Khayega. The questionnaires were administered to 4 clergy men and 8 church members (a total of 12 combined memberships) who were also sampled purposively. The 12 members were given the questionnaire in Appendix I. They were free to make comments about the questionnaires and to respond to the

questions. The researcher then made changes on the questionnaires accordingly as per the comments observed and errors realized.

3.5.1 Validity

Wiersma (1985) defines validity as the extent to which an instrument measures what it is supposed to measure. The Cronbach's Alpha was used to test the reliability of the responses from the respondents and on the basis of the table 3.2 shown below, the result of 0.9 was realized which is deemed excellent. A commonly accepted rule of measure for describing internal consistency using Cronbach's Alpha is shown in Table 3.2.

Table 3.2: Cronbach's Alpha Measures

Cronbach's alpha	Level of Internal Consistency
$\alpha \geq 0.9$	Excellent
$0.8 \leq \alpha < 0.9$	Good
$0.7 \leq \alpha < 0.8$	Acceptable
$0.6 \leq \alpha < 0.7$	Questionable
$0.5 \leq \alpha < 0.6$	Poor

Source: Wiersma 1985

3.5.2 Reliability

Orodho (2008) says that measurements of reliability deal with the extent to which a given gauging procedure outputs equivalent outcomes over a number of trials. The split-half method was used to determine the reliability of research instruments in the pilot study. The questionnaires were administered to 4 clergy men, 8 church members (a total of 12 combined memberships). The 12 members were given the questionnaire in Appendix I. The Pearson Product moment was used to establish the correlation between the two sets of responses. A correlation coefficient of 0.8 was realized indicating a high level of reliability. The participants in the pilot study did not participate in the actual data collection.

Piloting of interview schedule was conducted using 3 sex workers that were sampled using snowball technique.

3.6 Data Collection Procedure

The first step towards data collection was seeking permission at Masinde Muliro University of Science and Technology from the relevant department where a permission letter was given. The researcher also surveyed the sampled churches for familiarization of the environment. On the basis of this, the researcher familiarized herself with the respondents by explaining the essence of the study and booking appointments for data collection. The questionnaire was administered to the respondents by the help of research assistants. The questionnaires were completed individually by each of the respondents after being given direction by the research assistant. The researcher also identified central places within town where sex workers reside and carry out their activities for the purpose of familiarization. The interviews were conducted by the researcher herself.

3.7 Coding

Computer analysis typically requires that people's responses to questions where questionnaires are used or the researcher's own observations be converted into numbers through a process called coding. Coding comprises of four critical stages; assigning codes for Responses to each question (or variable); assigning computer columns to each question; generating a code book; and checking codes (Bryman & Duncan, 2001). In this study, the studied variables were first edited to reduce critical mistakes and then code book was created with all variables. Each variable label had its own name consisting of a specified maximum number of characters. For instance, the variable gender has two probable values, male or female. The values of male and

female were coded as 1 and 2, respectively. All the coded values were entered to prepare the tally sheet.

3.8 Data Analysis and Presentation

This involves working with data, consolidating data, dividing it into practicable units, synthesizing it and searching for patterns (Orodho, 2005). In this study, data collected was assembled and information organized systematically. Data collected was subjected to thematic analysis, which Creswell (2009) asserts is carried out by designing detailed descriptions of the case study and using coding to put themes into categories. Questionnaires were edited, coded and entered into the Statistical Package for Social Sciences (SPSS) computer package software programme for further data analysis. The analysed data was presented using tables, charts and graphs. Data from the interview schedules was analysed qualitatively.

3.9 Ethical Considerations

Data collection requires the researcher to be a person of integrity. This made the researcher to call for cooperation from the respondents. Kombo and Tromp (2006) say that ethical considerations are rules that govern data collection from human beings. In conducting this research a number of ethical considerations were embraced; the respondents were assured beyond doubt that the data that was collected was confidential and the identity of the respondents was concealed. The researcher also sought permission from the relevant authorities (MMUST, NACOSTI, Church leadership and sex worker's associations leaders) before interviewing the respondents. The respondents did not put any mark on the questionnaires and interview schedules. The questionnaires were not shared. The findings of this study were derived only from the data collected. Consent was sought

from the respondent before data collection for cooperation purposes. Coercion of respondents was avoided. Finally, the respondents were briefed on the importance of this study and how they were to fill the questionnaire.

3.10 Chapter Summary

This study adopted descriptive survey research design. It employed questionnaires as tools of data collection from the church and interview schedules for the sex workers with questions systematically arranged into thematic flow in line with the three objectives of the study. The study also incorporated library study in line with the major variables of the study.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.0 Introduction

The chapter presents the findings of the research on the influence of the church on commercial sex workers in Kakamega town. This study was guided by three objectives namely: To establish the prevalence of sex workers in relation to church membership in Kakamega town; to examine the Christian attitude and perception on sex work in Kakamega Town, Kenya; to establish the church's accommodation and rehabilitation mandate in relation to sex workers in Kakamega town. Guided by Structural functionalism theory, this chapter brings out the study findings done both qualitatively and quantitatively.

4.1 Response Rate

The study targeted 100 church leaders, 184 members and 100 sex workers which amounted to the total of 384 sample respondents. However, only 184 church leaders and members managed to fill and return the questionnaire which represents a percentage of 64. The researcher also managed to successfully interview 98% sex workers which represent 98 respondents. This means that the total number of respondents who successfully participated in the study were 282 out of the sample population of 384 representing a percentage of 73.4. According to Mugenda and Mugenda (1999) a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and over is excellent; therefore, this response rate was adequate for analysis and reporting.

4.2 Demographic Information

4.2.1 Gender of Respondents

The study sought to determine the gender of respondents as per those who returned the questionnaires and successfully participated in interviews; the results of their gender profile are as given in Table 4.1.

Table 4.1: Respondents Gender

	Gender	Frequency	Percentage
1	Male (Christians)	78	27.6
2	Female (Church)	106	37.5
	(Sex workers)	98	34.7
	Total	282	100

Source: Field Data

From the data in the table 4.1 above, 78 respondents were male and 204 were female with the percentage of 27.6 and 72.4 respectively. This frequency distribution of the gender of the participants in the research sample can be substantiated by the following:

- i. More female attend church services than male, a fact that led to more women receiving questionnaires as compared to males.
- ii. The study focused on female sex workers who made up 34.7% of the total respondents.

4.2.2 Age Distribution of Respondents

The age of respondents was sought, both the respondents representing the church and female sex workers had to indicate their age group. The results are summarized in the table below.

Table 4.2: Age Group of Respondents

	Age Group	Frequency	Percentage
Church	18-30	29	15.8
	31-40	30	16.3
	41 and above	125	67.9
	Total	184	100.0
Sex workers	18-30	44	45
	31-40	36	37
	41 and above	18	16
	Total	98	100

Source: Field Data

The findings in Table 4.2 above indicates that, of the respondents who represented the church, majority were those who were 41 years and above, this amounts to a percentage of 69.9 of the total respondents representing the church. This could be attributed to the fact that respondents in this category were mature enough to understand the theme of this study hence their willingness to participate in the study. Another possibility in this scenario could be that the seriousness to attend church. It is understood that most of the young people do not attend church services often unlike people who are above 40 years who do.

The case of the respondents in church category is vice versa with the respondents in the sex work category. From the finding above, it is evident that sex workers who are above 40 years make up only 16% of the total respondents interviewed. The age bracket that comprises of the highest percentage which is 45% is that of 18-30 years. The number of sex workers is high in this age bracket because most of the people who enter sex work enter at a considerably young age.

4.2.3 Religious Affiliation of the Respondents

The study also sought to find out religious affiliation. This was in terms of two denominations that dominate Christianity as a religion. The findings are summarised in table 4.3 below.

Table 4.3: Respondents Denomination

	Denomination	Frequency	Percentage
Church	Protestants	157	85
	Catholics	27	15
	Total	184	100
Sex workers	Protestants	70	71
	Catholics	15	16
	Others	13	13
	Total	98	100

Source: Field Data

The findings from table 4.3 above indicate that most of the respondents from both categories which are church and sex workers are Protestants. This is because there are more Protestants churches in Kakamega town as compared to catholic churches.

Among the sex workers interviewed, 71% declared themselves Protestants, 16 % were affiliated to catholic while the rest (13%) said that they do not have a particular religious affiliation and believe that churches are the same regardless of the names given to them because they have a common goal of operation. Individuals in this group of others indicated that they can attend a church service at any church if they will. This is an indication that most of the sex workers were raised on a Christian foundation despite the fact that they have resolved to work as sex workers a profession that most people perceive as unacceptable in the society.

4.2.4 Time that Respondents have Stayed in Kakamega

The study sought to understand the period respondents had stayed in Kakamega Town. Results are presented in table 4.4 below.

Table 4.4: Period one has Stayed in Kakamega

	Period	Frequency	Percentage
1	Below 10 years	21	11.4
2	Above 10 years	163	88.6
	Total	184	100

Source: Field Data

The results in the table 4.4 above indicate that most of the respondents had lived in Kakamega for a long period of time. Out of the total number of respondents representing the church, 163 respondents which represent a percentage of 88.6 have stayed in Kakamega over 10 years. This suggests that they are well equipped with knowledge concerning their respective churches in Kakamega and they also have clear information on prevalence of sex workers within Kakamega town.

The sex workers that were interviewed indicated different period in this industry at Kakamega Town. The researcher found out that each individual had different duration of involvement in this industry. Of all the respondents, 56% of these individuals confessed to have an experience of less than 10 years as a sex worker. This also was proportional with the age of the respondents who were in this group because most of them were ladies who were below 40 years of age. It is not strange to mention that most of those who have an experience of less than 10 years, started working as a sex worker in the same town that the researcher carried out the study from. This is attributed to the fact that this group of individuals are still gaining experience and therefore moving away from the town where they started would mean

that they lose a number of their trusted clients. Of those 44% that have worked for more than 10 years in this industry, at least 18 of them confirmed to be 50 years and above and confessed that they are now pondering retirement option. These group with more than 10 years in the industry indicated that they have at least worked as sex workers not only in Kakamega but also in other towns. The researcher was interested to know what makes them move from town to town and this is what one of them had to say:

Ours requires creativity of the highest order. People think that our work is just to dress in exposing clothes and men will then flow in but that's not the only order of the day. Apart from dressing and standing in places of exposure, you need also to be persuasive as a sex worker. Also being alert and noticing a client who wants to buy sex and wont approach you is another issue and such clients are those who pay well but they don't want anybody to notice the fact that they involve themselves in such activity. Such people are mostly people who command respect in the society for being a religious leader or even a born again Christian who wants to keep his image clean. As we continue growing in skills to handle clients, we are now tempted to begin engaging in some other activities that are besides selling sex. Such activities are stealing from a client who comes in with huge money and carelessly handles it in our presence, selling drugs and being involved in some criminal activities. We therefore move from town to town when we have done something wrong in our previous places and we are avoiding arrests. If it were not for such bad records it is not easy that we move because going to a new center means beginning to look for clients a fresh which is so much hard to

adapt to the market. But some people prefer changing working centers so that they can try new adventures.

From the above narration, it is evident that some sex workers prefer staying in the same town for a long time because they fear losing out on their loyal clients in case they relocate. However once one has gained enough experience in this area, she would prefer to move in order to try out new adventures.

Sanders (2007) states that Street sex work goes through various stages of development. Sex workers emerge, expand, stabilize, and disappear. Sometimes they emerge by accident when a few sex workers happen to occupy a new location. Sometimes they emerge because of changes in an area's traffic or commercial patterns (e.g., new roadways or new businesses such as adult entertainment establishments); and sometimes they emerge because police enforcement displaces them. It is important that an area be known for street sex work so that clients can know where to locate them. The knowledge about their location causes them to relate and built a rapport with their clients a fact that establishes them in a given area. The areas that are populated heavily by unattached males are more vulnerable to street sex work than those with a lot of women, families or elderly residents, because the likelihood of vocal community opposition is lower. For street sex work to thrive, the surrounding neighbourhood cannot be too crime-ridden or appear too threatening to potential clients. Consequently, it is often found in areas that are marginal or in transition, rather than in thoroughly blighted areas. As a result of some issues associated with their security and crime, sex workers would prefer to disappear from one point to another to begin new life yet again. The three stages are therefore summarized by Sanders as the life cycle of a sex worker.

4.2.5 Position Held in Church by Respondents

Table 4.5 below represents the position held in church by respondents.

Table 4.5: Position held in Church

	Position	Frequency	Percentage
1	Church leader	48	26
2	Church member	136	74
	Total	184	100

Source: Field Data

The results in table 4.5 above indicate that most of the respondents did not hold any leadership position in the church. Only 48 respondents 26% of the total respondents indicated that they hold a leadership position in the church. This percentage is low compared to the target population for the leaders. This low response may be attributed to the fact that leaders may have been busy in balancing between running their daily routine and that of the church hence little time for other activities.

4.3 Sex Workers Prevalence in Kakamega Town in Relation to Church Membership

The first objective of this study was to establish sex work prevalence in Kakamega town and more so within the church. Ndolo (2014) says that is a phenomenon that is highly condemned by leaders from all cycles including religious and political leaders. However, 17.5% of Kenyans have no idea whether sex work is legal or illegal and therefore they have contributed to its rise. The rate of commercial sex work in Kenya is noted to have increased especially in urban settings (83.7%) and also in rural settings (70.1%). More than 81.5% Kenyans have had an encounter with commercial sex workers while conducting their business.

4.3.1 Existence of Sex Workers in Kakamega Town

This study sought to establish whether the church in Kakamega town is aware that sex workers exist. This is one of the areas where the response was 100% yes. All the respondents acknowledged existence of sex workers in Kakamega Town. This is a likely indication that the church is well aware and informed that there are sex workers in Kakamega Town and that they are part of the society around.

4.3.2 Motivation for Buying and Selling Sex

The study investigated the reason behind buying of sex from sex workers in town. Reasons for buying sex were highlighted and the respondents were advised to rank the reason behind selling of sex. In this scenario, there were mixed responses towards this question with curiosity and excitement being the top. The other factors that the researcher was interested in were to find out whether men buy sex for romance purposes, sexual satisfaction or for companionship purposes. Respondents indicated that sexual satisfaction is what followed the excitement while companionship and

romance were the last on the list. Ditmore (2010) opines that there are two concrete reasons that cause men to buy sex. According to her opinion, the dressing code of sex workers causes curiosity and excitement to men and therefore men end up being trapped into sexual business. Further, she opines that men who tend to avoid areas where sex workers are found are rarely trapped in by sex workers.

Reasons for selling sex were highlighted with the respondents requested to rank from the highest to the lowest. Pertaining this question, 98% of the respondents indicated that monetary reasons are what underline selling of sex by sex workers. The reasons above for buying and selling of sex create the core of why sex work exists because one has a need that the other one can fulfil. It is also clear that there is no attachment since romance is ranked last on the list for buying and selling of sex. Spice (2007) also emphasises this, he asserts that Sex workers clients, typically referred to as "johns" or "tricks," are attracted to the illicit nature of the encounter, desire varieties of sex that regular partners do not provide, view sex as merely a commodity, and/or lack interest in or access to conventional relationships. Clients' decision to solicit for sex is influenced by the availability of sex workers, knowledge of where to find them, access to money, and ease of securing services.

May, Harocopos and Hough (2000) discuss the shame around men who buy sex. They state about 10 to 20 percent of men accept that they solicit for sex workers, but only about 1 per cent pay for sex often. Though this is still a big number of solicitors, it is considerably lower than some earlier approximations based from the reality. Clients are more easily deterred than sex workers. They are so much ashamed of their actions, and fear tainting their public picture or their status in their personal lives. Also, they fear being recognized openly more than being fined for their conduct. This sense of shame only implies that they cannot have an emotional

attachment with the sex workers and their main attraction is not love but just sexual oriented moment which ends after the act.

4.3.3 The Degree of Sex Work Prevalence in Kakamega Town

The study sought to establish the degree of sex work prevalence in Kakamega town. Respondents were requested to rate in terms of whether it was High, Moderate or Minimal. Table 4.6 below indicates the results.

Table 4.6: Degree of Sex work Prevalence in Kakamega Town

	Degree	Frequency	Percentage
1	High	0	0
2	Moderate	158	86
3	Minimal	26	14
	Total	184	100

Source: Field Data

The results from table 4.6 above indicates that the church in Kakamega believe that the degree of sex work prevalence is moderate. Out of the total number of respondents 86 % believe that sex work in Kakamega Town is moderate compared to other towns like Nairobi, Kisumu, Busia among others. This may be attributed to the fact that most economic activities in this town are done during the day time giving room for most men to be a sleep at night which in turn leads to low numbers of sex worker around as compared to other towns with economic activities that run for 24 hours a day.

4.3.4 Sex Workers as Part of the Congregations in the Church

This study sought to establish whether sex workers are part of the congregation. The findings are presented in table 4.7a below.

Table 4.7a: Sex Workers as Part of the Congregations in the Church

	Response	Frequency	Percentage
1	Yes	7	4
2	No	177	96
	Total	184	100

Source: Field Data

The results in table 4.7a above indicate absences of sex workers in most of the churches according to respondents' knowledge. Some of the churches indicated that they are aware of sex worker(s) in their midst. However, 177 respondents which represented 96% of the total respondents had no knowledge of sex worker as part of their congregation. There is a possibility that the reason why these respondents may not have had sex workers amongst themselves was because they may not have been aware of the job each one of them did meaning that they might not have known who was a sex worker and who was not. Another reason that could be behind this was that most of the respondents were women and since women did not buy sex from fellow women who were sex workers they may not have been aware of who was a sex worker in their midst. Lastly another underlying factor to this may have been fear of suspicion that they are subjected to when attending church in a locality that they were known to be sex workers, so they probably preferred stretching a little bit in order to find a church that was far away from the business locality.

Results from sex workers who were interviewed tended to agree with the interpretation above. This was proven when most of them acknowledged the fact that they attended church. Infact 24% mentioned the fact that they rarely missed the church service on Saturday's and Sundays while, 25 % said that they rarely attended church services. The rest of the sex workers interviewed indicated that they did not

attend the church service due to various personal reasons. One of them had this to say;

There is no difference between most of the churches out there and what we are doing, As sex workers we are here because we are looking for money, on the other side, most of the churches referred to as holy has changed into a business venture for the leaders and more so the so called pastors in charge. We have seen the so called men of God humiliated on television in the name of preaching the Gospel when in the true sense they are engaging in money raising activities. What is even more irritating is that they come to hire us (sex workers) to help them in proving that they are servants of God when they are just fake servants of God. I went to a church here in town (referring to Kakamega town) and found that some of my clients attend the same church including the pastor whom we meet almost weekly through phone call. So I discovered going to church would ruin my work because some of my clients would shy off now that we are church mates. Also the trauma of being referred to as the dirtiest person in the congregation as Christians discuss sex workers through their sermons would damage my inner peace. Another irritating issue in churches is the issue of unnecessary projects that needs a lot of money. Given the amount of money we earn, sometimes it would make no sense giving it away because it would seem like we are working for the church and yet we have our own needs which the church cant step in to help. I would have preferred to go and attend service in Catholic Church which preaches totally moderate gospel but most of my clients

would shy away given the reason that I have given early about sharing same church and yet they would like to hide when buying sex from us.

During this interview, the researcher realized the main issue that caused these sex workers to fail to attend church service is because the church seemed a burden to them in some way or another. The reasons cited for the failure or reluctance in attending church services were consistent as the ones discussed in the interview from the citation above. Nevertheless, those who attended church regularly insisted that they had to go against some odds in order for them to have spiritual peace. They too mentioned the fact that most churches were profit oriented and critical concerning their work but because they wanted to establish their relationship with God, they keep on attending church services. These respondents who attended church also brought to attention the fact that some of them were looked at suspiciously whenever they were in church. Table 4.7b below shows the cross tabulation results of Religious Affiliation against sex worker among Protestants and Catholic

Table 4.7b: Religious Affiliation * sex workers church membership Cross tabulation

Religious Affiliation	sex workers membership		Total
	Yes	No	
Protestant	2	155	157
Catholic	5	22	27
Total	7	177	184

Source: Field Data

The results in table 4.7b above indicate that only 2 out of 157 protestant respondents indicated that they have sex workers amongst their midst while 5 out of the 27 catholic respondents indicated that they have sex workers in their midst.

4.3.5 The Church on Containing the Growth of Sex Work in Town

The study sought to establish whether or not the church could contain the growth of sex work industry within Kakamega Town. The respondents were requested to give their answer in terms of Yes and No and the results are presented in table 4.8 below.

Table 4.8: Church on Containing Sex Workers

	Response	Frequency	Percentage
1	Yes	45	24.5
2	No	139	75.5
	Total	184	100

Source: Field Data

Results from table 4.8 above indicate that the church believes that containing growth of sex workers is a big issue on their side. Out of the total respondents that represented the church 139 respondents which represent 75.5% believe that they cannot help in controlling the growth of sex workers or sex work industry per se. The rest of the respondents where 24% believe that the church has a role to play in order to contain the growth of sex work in town. Respondents were requested to give explanation to their Yes or No answer. Those who believed that the church can play a role in containing sex work indicated that the church being a social entity can approach different organisations and well-wishers for financial and material aid which would end up being used on rehabilitation of sex workers hence helping reduce cases of sex workers increment. Those who believed that it is difficult for the church to help contain growth of sex work in town mentioned factors like reachability, trust and willingness of sex workers to abandon the work and do something else as the major hindrance for the church.

The sex workers who were interviewed agreed with the fact that the church as a social entity can help in containing sex work in town but insisted on some key aspect that is making it vice versa. Nearly 90% of the sex workers interviewed agreed with this fact that if the church would restructure itself and focus on one of its core reason for existence which is helping the needy in the society, then it would mean a lot to their transformation. However, 20% of the respondents interviewed mentioned the fact that the modern church has shunned its mandate from what it is meant to do therefore making no difference between it and sex work itself. This is the same reason that was given by the remaining 10% of respondents who believed that the church cannot help in containing sex workers because it lacks integrity in of matters of helping the less privileged in the society.

4.4 The Attitude and Perception of the Church on Commercial Sex Workers in Kakamega town

This study also sought to bring to understanding the attitude and perception of the church on commercial sex workers and the industry as a whole. It is worth noting that sex workers have a clear understanding how the public, especially the church looks at them in terms of morals and work ethics. According to Clinard (1968), the perception and treatment towards sex workers has made the sex industry be characterized by secrecy. This is due to its illegal existence, stigma from what the sex workers go through, and intense occupational involvement and difficulties in leaving the profession. There is also fear of the unknown future. Its ties to the criminal underworld leaves the sex workers open to harassment not only from police but also from other sex workers and other members of the criminal population.

According to an article on Post-Courier blog by Bailey (2017), there was need for the church to understand rather than criticize sex workers as a result of weird kind of

perception because hardship is what forces them into this industry. For instance, Universal Faith Ministry at Lae's 5 Mile area invited sex workers at downtown and top town area to their sharing and feeding program in Lae. This program was organized by women and when asked the reason behind it, the pastor to the ministry had this to say:

Difficult life pushes them to the trade of a sex work not passion as people may opine. So our feeding and sharing program organised by women in the church is to tell this people that despite varied reactions they faced in life, they are still God's image. Don't regard yourself according to whatever nametags people gave you as a set back , there is still hope in life for you and God has a plan and purpose that him alone will fulfill one day.

The narration above gives a glimpse of what forces sex workers into the industry and how the church can be of great help in curbing the phenomenon. Through the groups like the one mentioned above the church gets a true picture of what sex workers are, what they go through and how to establish ways to help them.

The position of women as portrayed in the society differs with that portrayed in the bible since the society treats women with discrimination. This therefore magnifies the mistakes that women commit compared to those that men commit leading to imbalance state of social scale. In this breath therefore, if a woman is found committing the sin of adultery, she is condemned and mistreating unlike a man who is found in the same state. There are some activities that are embraced in the society by Christians which are strongly condemned in the bible just like adultery is. Lending money with interest and other money related sins are prohibited

The bible is not also left behind in cases of prostitution. Tamar tempted his father in law to lie with her for the sake of children so that she is to be accepted in the society. Another case is that of Rahab, she was staying in Jericho and saved for hiding the spies who had come to spy the land. There is the story of the Samaritan woman whom Jesus met at the well of Jacob and revealed all the truth about her and the woman in John 8 who was caught in Adultery by people and brought her to Jesus for questioning and being stoned. The bible as a guiding book for Christianity is full of lessons where Jesus is encouraging believers to stop any sought of stigma and punishment on such groups of people, including Luke 7:36-50 and John 8:1-114. The perception of the church however is different from that of Jesus.

Most Christians in the church point fingers towards sex workers and feel like they cannot not try to do what sex workers are doing. The fact that they do so may be attributed to the issue that trouble has not befallen them yet to have an understanding of what may be pushing sex workers into the troubled industry. Most women especially those who are married are supported with the husband or some women are either employed or doing business.

The study also wanted to ascertain whether the church in Kakamega has the same perception on sex workers as that that has been there by the people during the Old and the New Testament periods.

4.4.1 The Perception of Sex Workers as Sinners

This study sought to establish whether or not the public looked at sex workers as sinners. The respondents were asked to give their opinion basing on likert scale answers. The results are presented in table 4.9.

Table 4.9: Sex Workers as Sinners

Response	Frequency	Percentage
Strongly Agree	174	94.6
Agree	10	5.4
Neutral	0	0
Disagree	0	0
Strongly Disagree	0	0
Total	184	100

Source: Field Data

The results from table 4.9 indicate that most respondents, 94.6% strongly agreed that sex workers are sinners while a remaining percentage which is 5.4% agreed that sex worker are sinners. This can be attributed to the fact that Christian foundation is built on principles that list sexual intercourse outside marriage as a sin. This can also be seen in the bible in the book of John chapter 8 when a crowd of people brought a woman who was caught engaged in adultery. Each one of them was accusing the woman to have been found in the sin of adultery as the Christians perceive sex workers.

Sex workers who were interviewed on whether they believed a sex worker is a sinner gave a similar answer concerning the issue. They all agreed to have knowledge that sex work was a sin. However, most of them mentioned the fact that the general biblical qualification of a sin is the same regardless of the type. Sex workers complained of being demonized by Christians who go on referring to them as people who committed the most abominable sin. Of the sex workers interviewed, 64%

mentioned the fact that the church is setting itself aside by looking at them as humans in form of demons because of the work they do forgetting that they exist because there is need for them to exist. For instance, one of the sex worker had this to say:

People have demonised us, especially those who call themselves Christians. I do not really understand what they feel when they see us especially on Sundays when they are coming from church and we are seated out there. One of them one day called me a demon. Another one once told me that I am of the world and I belong to the kingdom of darkness but he is from the kingdom of God which is kingdom of light. After a period of one month the same person who said he belongs to the kingdom of light came back to look for my service. I appreciated him for giving me a reason to continue being in the kingdom of darkness as he continues being in the kingdom of light ironically. We have seem most people with the similar character where they don't want to associate with us when they are carrying the bible but later they come looking for our services later. In short I would like to say that most of them who look at us as sinners, they are right but they should know that we exist because they give us a reason to exist.

The story above brings out the real issue of concern given that the people who express the negative perception towards sex workers later end up seeking their services. Such cases hinder the sex workers from seeking help because they cannot seek help from people who solicit for their services. The fact that men who are key leaders in the church seek services from sex workers with a negative attitude complicates their relationship greatly. This therefore implies that the “sinners” perception only points to the sex workers forgetting men who are the propagators.

4.4.2 Sex Work as a Choice

Moreover, the respondents were required to provide their view concerning sex work as a choice. The respondents who represented the church were to choose what they think on the basis of a likert scale responses ranging from 1-5 (Strongly agree – Strongly Disagree). The results are presented in table 4.10 below.

Table 4.10: Sex Work is by Choice

Response	Frequency	Percentage
Strongly Agree	13	16.8
Agree	17	9.2
Neutral	107	58.2
Disagree	7	3.8
Strongly Disagree	22	12
Total	184	100

Source: Field Data

The results in table 4.10 indicates that 16.8% of the respondents strongly perceive sex work entry as a choice, 9.2% Agree that sex work is by choice, 58.2% are neutral when it come to this issue then 3.8% Disagree with the idea that sex work is by choice whereas 12% Strongly disagree that sex work is by choice. Those who gave their response as neutral were more than a half of the total number of respondents. This implies that most of the people may not know or shy from finding out the force driving an individual in joining sex work industry.

To bring to understanding this issue of whether sex work is by choice or not, the researcher also interviewed sex workers concerning the entry factors into sex work. For instance, one of the sex workers narrated this story:

People think that we enter sex work willingly, but the truth is that we are forced by circumstances around us. Personally, I was born in a family with many problems where affording basic necessities was a major issue.

We used to stay in a rental house where my father used to pay around Kshs. 800 monthly because he had lost his mother at an early age without her making him know his family. My father used to work as a “Jua Kali” artisan and my mother used to go from house to house doing house hold chores like general cleaning where most of the time she would just come back empty handed. Being the first born in the family of seven children, I used to feel for them because sometimes we would go even for two days without food. When I was 14 years old and in class 7, my dad passed away after struggling for long with high blood pressure. One year later as a result stress and difficult life, my mother passed away too and buried in the cemetery as my dad. I was then left to take care of my siblings because I now had nobody to call a relative. I dropped out of class eight and the only thing I thought of was to walk in the footsteps on my mother. The work however proved very much difficult since I had no experience and people used to look at me as a child who did not need money most.

After these frustrations I quit doing this job and started working in a hotel where I could earn around Kshs. 70 every day. I could carry some remains of food to my siblings from that hotel. That had made life at least bearable because I could at least save some money out of what I earned to pay rent. However, it seemed like a dream back in 2008 when the owner of the hotel was kicked out of town as a result of post-election violence. I could stay now in the house stressed without knowing the next step I could take. Among the people who used to eat in the hotel I used to work in was a sex worker Milka (not the real name) who was my friend

by then. I met her one day and after narrating to her what I was going through, she sympathized with me and comforted me by narrating her story to me and how she joined sex work industry. When I went back to my house, I could feel two forces within me opposing each other on whether I should join sex work industry or not. Eventually, I made up my mind and joined the industry.

I have undergone some sort of challenges but I think I have managed to take care of my siblings without a problem. I have found the work better than some other jobs because it only needs one to be in a good health condition to work and for the period I have been doing it, I am now used to the challenges that are associated with it.

The information above sums up what the main factor leading females to sex work, which is poverty. The interview conducted indicates that 96% of all sex workers enter this industry because it is the only way to survive. The aspect of poverty may lead to issues of homelessness or temporary accommodation prompting a girl to join sex work. According to Bristol, Jeal and Salisbury (2004), in urban areas the people in need of sexual services are all over and given that employment opportunities are low, girls and women take advantage of this situation. The fact that they do not have any fear of relatives or reference group gives them freedom of otherwise joining the sex work industry. Another factor that leads to sex work is addition to drug abuse in circumstances that one lacks finances to sustain her behavior, this factor therefore cause an individual to enter sex work in order to sustain her drug demands. Family related problems like divorce and separation may cause an individual to give up in life and join sex work industry. Furthermore, lack of formal training may lead an individual to sex work since getting employment in such a state is not an easy task.

4.4.3 Sex Work as a Curse

Another key area of concern concerning the church perception on commercial sex workers was to determine whether the church views sex work as a curse or not. The results from a likert scale responses is shown below in table 4.11.

Table 4.11: Sex Work as a Curse

Response	Frequency	Percentage
Strongly Agree	5	2.7
Agree	5	2.7
Neutral	13	7.1
Disagree	8	4.3
Strongly Disagree	153	83.2
Total	184	100

Source: Field Data

Table 4.11 above indicate that most of the respondents that represents 83.2% out of total indicated that they Strongly Disagree with the fact that sex work is thought of as a curse. The rest of the responses scored a percentage of less than 10 with those respondents who were neutral about this fact representing 7% only.

The results from the sex workers interviewed also reflect the same as above. Respondents said that most of the Christians look at sex work as a punishment for some sort of disobedience from either family or God Himself. Concerning this issue, sex workers condemned the church for failing to stand in its position and help rather than pointing fingers and looking at them as individuals who cannot reform because of the curse. Out of the total respondents interviewed, 94% of the sex workers ruled out the fact that sex work was a sort of a curse and insisted on the fact that sex work exists because there is scarcity of jobs while 6% accepted that they are into sex industry because it is something associated with their family lineage. For instance, one of the sex workers said;

I found myself here because I have grown up seeing my grandmother change men and sometimes sleep outside more often, my mother also divorced my dad when I was around 7 years because of infidelity issues. When I was around 15 years old, I had known more about sex and my dad used to quarrel me and compare me to my grandmother and mother. He could shout at me and insult me that I have just aped the curse from my grandmother. I did agree with this later when I found out that my mum was also a sex worker in one of the towns in Kenya and when I asked her why we are finding ourselves in such scenario, she told me that we could not avoid it because it is a curse that her grandmother gave to her mother after a quarrel. On the other side my step sisters are totally okay, they are not affected like me.

The above case is a single case in the midst of several cases and therefore drawing a conclusion that sex workers are operating in this industry as a result of a curse is justified to a very minimal extend. However, the fact that at least one individual confessed that the case is real implies that there are several cases but they may not be familiar with the fact that sex work as a result of a generational curse. The fact that people also fear to accept issues to do with the curse may make some of the sex workers who may fall in this category refute the fact that they are in this industry as a result of a curse.

4.4.4 The Criminal Perception

This study sought to establish whether the church views sex workers as criminals or not. The results are presented in table 4.12 below.

Table 4.12: The Criminal Perception

Response	Frequency	Percentage
Strongly Agree	170	92.4
Agree	8	4.3
Neutral	6	3.3
Disagree	0	0
Strongly Disagree	0	0
Total	184	100

Source: Field Data

The results in table 4.12 indicates that 170 respondents which represents 92.4% strongly agreed that sex workers are criminals, 8% also agreed while only 6% of the respondents were neutrals whereas the no one disagreed or strongly disagreed. This indicates clearly that the church view sex workers as criminals. This may be attributed to the fact that the media has been on forefront in reporting criminal cases that are associated with sex workers. Cases of men being conned by sex workers in towns have been rampant which gives sex workers such a tainted image of a criminal. Furthermore, the fact that sex workers are associated with drug addiction was a clear indication that sex workers are associated with crimes. Another strong reason that makes the society to believe that sex workers are criminals was the fact that many criminal cases have been reported to have occurred in their strongholds.

Law enforcement agencies in the first place treat sex work as a crime, a fact that has raised debates on whether sex work should or should not be decriminalized. Various crimes have been linked to commercial sex work within towns. Infact, the fact that sex work has been criminalized in Kenya gives sex workers a perception that they are the advocates of themselves. Therefore, in case they face issues related to rape and violence, they tend to take act for themselves since they understand that they cannot sue the perpetrator on the basis that she is a sex worker. The crimes that sex workers are mostly involved are crimes like pick pocketing their clients, drugging

and manipulating clients who seem to have large amount of money, selling of drugs and misusing drugs, theft cases and violence with their clients and collaborating with criminal gangs that operate at odd hours that sex workers also work (Ndolo, 2014).

The sex workers were also interviewed and 90% confessed to have been involved in criminal activities like using and distributing drugs, theft related cases and violence while the 10% have never tried to involve themselves in such activities. Research in this area of sex work industry indicates that sex workers are generally painted a picture that represents a criminal. This criminal perception and treatment towards sex workers has made the sex industry to be characterized by secrecy. This is due to its illegal existence, stigma from what the sex workers go through, difficulty in business markets and lack of capital to start business. There is also fear of the unknown future. Its ties to the criminal underworld leaves the Sex Workers vulnerable to any sought of mistreatment from police and other criminals who take advantage of their situation now that they cannot get help from the police themselves who are meant to help them in such cases (Clinard 1968).

Ditmore et al (2010a) state that sex workers are seen as the elements that cause ripples in security matters and that they are seen to be the other side of robbery because they take clients' wallets, money, properties and even takes lives among other wrongful actions. In another study, Ditmore et al (2010b) state that the criminalised face behind sex workers is as a result of the different tests and preferences that they have in life. Some of them are seen to be criminals because they have engaged in drugs a fact that taints the whole face of sex work industry.

4.4.5 Sex Workers and STIs

The study wanted to find out the perception of the church concerning the spreading of STIs. The results are presented in table 4.13 below.

Table 4.13: Church Perception on the Spreading of STIs

Response	Frequency	Percentage
Strongly Agree	173	94
Agree	11	6
Neutral	0	0
Disagree	0	0
Strongly Disagree	0	0
Total	184	100

Source: Field Data

The results in table 4.13 above indicate that the church has a perception that sex workers spread STIs. Evidently, 174 respondents which represent 94% of the respondents strongly agreed that sex workers spread STIs while 11 respondents which represent only 12% agreed that sex workers do spread STIs. The rest of the responses had a frequency of zero percent which is a clear indication that the church has a general perception that the sex workers are victims of STIs.

The sex workers expressed their sorrow concerning the general picture they are deemed to portray mainly as the main people spreading HIV and other STIs. Of the sex workers interviewed, 90% (88) of the respondents mentioned this during the interview sessions. They said most of the Christians are afraid of associating with them because they fear that the sex workers may end up being a liability in their lives as a result of this deadly disease. However, concerning the issue of HIV and other STIs spreading, the respondents said that they are the ones in great danger because some of their clients refused to use condom and force them into unprotected sex hence creating dangers on both parties. Of the sex workers interviewed, 45 which represent 46% of the respondents interviewed confessed to be HIV positive, 29

respondents which represent 30% said they are not sure with their status while the remaining 24 respondents which represent 24% claimed they were HIV negative. These statistics prove that not all sex workers spread HIV/AIDs as it may be perceived.

Most of the studies have been carried out in this area concerning the sex work and spreading of HIV/AIDs. The Researcher tends to agree that there is a pronounced relationship between HIV/AIDs and sex work. For instance, in a research conducted by WHO (2011) indicated that African countries are losing a good number of sex workers as a result of deaths that are associated with HIV/AIDs. A leading region is Sub-Saharan Africa. The summary of the results is shown below.

Table 4.14: Sex workers and HIV/AIDs Deaths

Region	Proportion of HIV in the general female population (aged 15+) that is attributable to sex work in FSWs (%)		Number of deaths attributable to female sex work (2011)
	PAF [%]	upper/lower bounds from sensitivity analysis [%]	Deaths [n]
Sub-Saharan Africa	17.8	13.6–22.1	98,100
Latin America	7.0	3.9–9.9	1,100
North America	0.6	0.4–0.8	<100
Asia, East	3.5	2.2–5.4	500
Asia, South and Southeast	7.4	5.7–9.2	5,900
Caribbean	9.0	7.6–11.0	400
Europe East and Asia, Central	0.8	0.7–1.0	200
Europe West and Central	1.6	1.4–2.2	<100
North Africa, Middle East	3.1	2.3–3.8	200
Oceania	0.1	0.1–0.1	<100
Global	15.0	11.5–18.6	106,400

Source: WHO (2011)

Table 4.14 indicate that deaths that have occurred as a result HIV/AIDs as related to sex work are alarming. For instance, in 98,000 cases were reported to have taken place. South and South East Asia experienced about 5, 900 cases of deaths. The trend is almost similar in other regions and the fact that the deaths are rising is an issue that

the concerned bodies should wake up to its challenge. The current trend in HIV infection indicates that 15% of the infection in women come about as a result of prostitution. This is an indication that sex workers sometimes play sex with their clients without considering the use protection at all. World health organization indicated that the cases are meant to rise since employment opportunities are not matching the demands out here (WHO, 2011).

Lisa (2000) asserts that there is a missing link between sex work and HIV/AIDs. The missing link here is not the knowledge about the danger but the extent at which this issue is handled by the relevant bodies especially the government. She further says that there is total negligence and failure in provision of necessary health care that would help curb the situation. Furthermore, the injustice done to sex workers by the government makes it tough for the sex workers to run for government help in this area.

4.4.6 The Perception that Sex Workers are Academic Failures

This is another area that the study focused on. The researcher wanted to find out the perception of the church concerning the relationship between academic failure and sex workers. The results are presented in table 4.15 below.

Table 4.15: Perception on academics

Response	Frequency	Percentage
Strongly Agree	133	72.3
Agree	11	6
Neutral	21	11.4
Disagree	7	3.8
Strongly Disagree	12	6.5
Total	184	100

Source: Field Data

The results in table 4.15 above indicate that 133 of the respondents which represent 72.3% of the total respondents strongly agreed that sex workers are academic failures while only 11 of the respondents which represent 6% agreed. Only 21 of the respondents which represent 11.4% gave a neutral response while 7 of the respondents which represent 3.8% and 12 of the respondents which represent 6.5% of the respondents disagreed and strongly disagreed respectively. This therefore means that 144 of the respondents which represent 78.3% of the respondents generally agreed that sex workers are academic failures as compared to 19 of the respondents which represent 10.3% who generally disagree that sex workers are not academic failures. This high level of correspondence that sex workers are academic failures may be linked to the fact that most of the people who have academic excellence would prefer being employed or starting a business rather than venturing into sex work industry.

This was one of the critical areas in this research where the researcher wanted to know the level of education of the sex workers. It was astonishing to find out that some of these street sex workers are well educated, some have even worked in formal sectors and some sought for employment but they could not get a job at all.

The data in this area established that 41 of the respondents which represent 42% of the respondents interviewed were primary school dropouts, 37 of the respondents which represent 38% had finished form 4 or joined the secondary school whereas the remaining 20 of the respondents which represent 20% of the interviewed population had gone to college where they completed or dropped out due to some complications

they underwent. For instance, one of the sex workers (whom I will refer to as Joyce) said:

People mistake us with academic rebellious people but some of us are totally learned. I remember working hard at school to an extent that I always appeared in top three in class. When I joined university, I graduated with a second class honours upper division. I thought this education was going to help me but after a series of job application incidences, I could not find any. When I got married, life became so tough that we quarreled daily with my husband. He finally left me with 3 kids to take care of, rent to pay among others. I decided that I could join this industry because life had now taken me to a point I wanted to commit suicide.

The researcher established that during this process of data collection, two sex workers co-operated so much, as a matter of fact these two helped the researcher and the assistants to reach the rest of 96 sex workers who were interviewed. Both of them were leaders of the two associations that most of the sex workers belonged. After having a lengthy discussion with the two, the researcher found out that one of them was a degree holder from the Egerton University and the other was a holder of Diploma. The two explained that the burden in daily life is what caused them to join sex work industry but they said they are still hopeful that one of the days they will get jobs. Most of the respondents who had dropped out of school stated that it was because they lacked material and financial help and therefore education had become another burden in their lives that they could not bear.

Sahni (2008) states that the perception concerning the academic state of sex workers is totally negative. He says that India being a country where population is high and economic status of some people is below the living standards, some girls do not go to school since their parents cannot at times find money to take them at school. He further reiterates the fact that even if this could have been possible, the fact that lack of employment could mean that the only option for girls who complete school and fail to secure a job is to join the sex industry which is legal in India but when only done in private places.

4.4.7 The Perception that Sex Workers Promote Infidelity and Erodes Morals

The research sought to establish the perception of the church concerning the issue of infidelity. The results are as presented in table 4.16 below.

Table 4.16: The Infidelity Perception

Response	Frequency	Percentage
Strongly Agree	177	96
Agree	7	4
Neutral	0	0
Disagree	0	0
Strongly Disagree	0	0
Total	184	100

Source: Field Data

It is evident from the results as presented in table 4.16 above that the church believed that existence of sex workers promoted the issue of infidelity in marriages and erodes family morals. This can be supported from the fact that 177 of the respondents which represent 96% strongly agreed that sex workers promoted infidelity cases while 4 of the respondents which represent 4% agreed that that is the case. No respondent gave a neutral, agree or a strongly agree response. This perception is true because sex

workers are not married which means some of their clients are married men who buy sex from them hence cheating on their wives back at home.

The sex workers accepted that they have caused infidelity to thrive but also argued that women have failed to take their responsibility fully in terms of matrimonial affairs hence men resolved to end their quest somewhere else a fact that 129 of the respondents which represent 70% of the respondents subscribed to. Similarly, 83 of the respondents which represent 85% of the interviewed sex workers mentioned the issue where the church perceived them as people who had rebelled against biblical laid family customs and traditions where infidelity was not acceptable at all. They mentioned that they are aware of the fact that the bible insists on a man marrying one wife only. However, among these respondents, 39 of the respondents which represent 40% criticized Christianity saying that it came and barred people from practicing polygamy which was an alternative to infidelity issues and also solved marriage problems.

Arguing on the same fact, the sex workers insisted that most of their family members were not aware about the kind of work they did. They mentioned that they left their families every day with a lie that they were doing some kind of work that was acceptable in the family like working in a hotel and selling in a shop. However 15% (14) of the sex workers interviewed agreed that their families were fully aware that they were involved in the sex work and they had been abandoned by the family because of the shame behind the sex work. Another issue discussed during the interview in relation to family code of morals was failure in marriages. Atleast 60% (59) of the sex workers said that the church looked at them as people who had failed to settle in their marriages; a fact that had led them to loiter on the streets looking for money in exchange of sex. In accordance to this issue the respondents totally blamed

the society concerning this view because most of them claimed they came out of marriages because of torture by their husbands.

Another area of concern was the perception in terms of the family morals. Family is the first element social structure. Parents, siblings and grandparents, and other members of the larger family, all teach a child what morals they needed to adopt. Out of the total number of FSW interviewed, 90% of the respondents stated that the Church looked at sex workers as people who had totally eroded the family moral code. Most of them pointed to the fact that the church had women as the majority of the congregation and that these women seemed to have developed negative attitude about them because they felt that their marriages were threatened by the Female Sex Workers.

4.4.8 The Perception that Sex Workers Break Marriage

The study also sought to bring to understanding whether sex workers are elements of marriage breakage or not. Since the preceding variable indicated that sex workers are victims that propel infidelity in the society and cause moral degradation sexually, it is also important to understand if the church thinks that sex workers constitute elements of marriage breakage. The results are presented in table 4.17 below:

Table 4.17: The Perception that Sex Workers Break Marriage

Response	Frequency	Percentage
Strongly Agree	18	9.8
Agree	18	9.8
Neutral	118	64.1
Disagree	16	8.7

Strongly Disagree	14	7.6
Total	184	100

Source: Field Data

Table 4.17 results clearly indicates that collectively only 36% of the respondents consider sex workers as elements of marriage breaking while 64% of the respondents gave a neutral response. Those who disagreed and strongly disagreed collectively were only 20% of the total number of the respondents. This is an indication that the church has a mixed reaction on the perception of sex workers as marriage breakers. This may be attributed to the fact that most of the respondents may not have gone through the said experience of marriage breakages due to sex workers.

For instance, Ditmore *et al* (2010) brought out the fact that sex work proved more lucrative for women than other lines of work. They indicate that a publication named ‘A theory of prostitution by Edlund and Korn (2002) stated that the reason behind this is in order to make up for lost position in marriage. According to the publication, one reason as per why women enter sex work is because they lack marriage options and women can only be wives or sex workers

4.5 The Role of the Church in Accommodation and Rehabilitation of Sex Workers in Kakamega Town

The third objective of the study was to establish how the church accommodates and rehabilitates sex workers in Kakamega Town. One of the main reasons that make the church to exist is to for the welfare of the poor and less privileged people in the society including sex workers.

Sex workers feel left out in most of the social services vicinity a fact that can be termed as isolation. Isolation has a great psychological effect on an individual life. The kind of isolation that sex workers go through is diverse. Just but to mention few, it includes extreme social isolation from friends and family, neighbours, other sex workers, service providers, and certain and moreso institutions that are meant accommodate them and help them rediscover themselves (Urban Justice Centre, 2005). Matters isolation should be handled in a revised by the institutions of concern like the church in order to help in rehabilitation of the sex works. As the Holy book, the Bible puts in Romans 10:14, “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” The scripture in context is emphasizing on the need of the church to come out of isolation and look for ways in which it can reach out to the sex workers for accommodation and rehabilitation.

The study therefore sought to find out the position of the church in various aspects that pertains accommodation and rehabilitation of sex workers. . It is worth noting that accommodation and rehabilitation of sex workers would work together through a series of activities that are dependent on each other that are discussed in the following sub-sections.

4.5.1 Organizing Seminars

The study sought to establish whether the church in Kakamega town does organize seminars for marginalised groups like sex workers. The results are presented in table 4.18 below.

Table 4.18: Organization of Seminars

Response	Frequency	Percentage
Never	166	90.2
Rarely	18	9.8
Sometimes	0	0
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The findings in table 4.18 above indicate that the church does not organize any seminars for sex workers within Kakamega town. This is evident since the responses always, often and sometimes has 0% respondents. Out of respondents who returned the questionnaire, 166 respondents which represents 90% indicated that the church in Kakamega never organises seminars for sex worker while 18 respondents which represents 9.8% maintained that the Church rarely organises seminars for sex workers within their churches. This may be attributed to the fact that the relationship between the church and sex workers is not good as is already evident. The church it would appear, sees no need for organising such seminars in view of their negative attitude towards sex workers. Also as one of the sex workers interviewed had indicated in our early discussion, it is notable that the sex workers would be reluctant to attend the seminars since they were required to give some money at the end of the session as an offertory. Another key reason is that sex workers would likely fail to attend the seminars since the sex workers in all likelihood may end up meeting their clients in the same meetings hence end up losing their clients and their work would eventually be affected negatively.

4.5.2 Guiding and Counseling Sessions

This was another key area of the study. The researcher wanted to establish whether the church had a guiding and counselling programme for marginalised groups such as the sex workers within Kakemaga town. The findings are given in table 4.19 below.

Table 4.19: Guiding and Counselling

Response	Frequency	Percentage
Never	167	90.8
Rarely	17	9.2
Sometimes	0	0
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The findings in table 4.19 above indicate that the church doesn't have guiding and counselling programmes for sex workers within Kakamega town. This is evident since the responses always, often and sometimes has 0% respondents. Out of respondents who returned the questionnaire, 167 respondents which represented 90.8% indicated that the church in Kakemega never organised guiding and counselling programmes for marginalised groups like sex worker while 17 respondents representing 9.2% maintained that the Church rarely organised guiding and counselling programmes for the sex workers. This may be attributed to the fact that the relationship between the church and sex workers was wanting, causing the reaching of the sex workers problematic. This is a clear indication that the church is ineffective in this area of guiding and counselling towards the rehabilitation of sex workers in Kakamega town.

Sex workers who were interviewed denied involvement in guiding and counselling by professionals from the church. They said that the approach used by the evangelists

in order to give some counselling to them was always that of criticism and negative attitude a fact that caused sex worker to shy away. As a result the approach causes a greater rift between the sex workers and the church.

4.5.4 Organizing of Open Air Meetings in Sex Workers Strongholds

This study also wanted to find out whether the church organised open air meetings in the sex workers strong holds. The results are presented in table 4.20 below:

Table 4.20: Open Air Meetings

Response	Frequency	Percentage
Never	167	90.8
Rarely	17	9.2
Sometimes	0	0
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The findings in table 4.20 above indicated that the church did not organise open air meetings for sex workers within Kakamega town. This is evident since the responses on the categories of always, often and sometimes had 0% respondents. Out of respondents who returned the questionnaire, 167 respondents which represented 90.8% indicated that the church in Kakemega town never organises open air meeting within the sex workers strong holds, while 17 respondents which represented 9.2% maintained that the Church rarely organised open air meeting within the sex workers strong holds. This indicated that the church lacked proper plans to implement such programmes since few churches would do so and more so in open areas rather than enclosed areas where sex workers are found. Also open air meetings would bring out all manner of people and targeting sex workers only as was the aim would not work.

Looking at the teachings and the commission of Jesus to His disciples in Matthew 20:16-17, He says “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” This great commission is to be practiced even upto the latter days implying that the church should go out and reach sex workers instead of the sex workers reaching the church. Jesus demonstrated in John chapter 4 when He reached the Samaritan Woman who was a prostitute at the Well of Jacob and helped her realize her sins thereby repenting and causing others to come to Christ Jesus.

4.5.5 Collaborating with Government and NGOs

The study also sought to establish how the church related with the government and NGOs to realise the accommodation and rehabilitation of sex workers. The results are presented in table 4.21 below.

Table 4.21: Collaborating with Government and NGOs

Response	Frequency	Percentage
Never	16	8.7
Rarely	168	91.3
Sometimes	0	0
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The findings in table 4.21 above indicate that the collaboration between the church, government and NGOs to ensure accommodation and rehabilitation of sex workers was poor. The responses to this variable indicated that 168 of the respondents which represent 91.3% of the respondents maintained that the church rarely collaborated

with the government and NGOs while only 16 of the respondents which represent 8.7% indicated that there was never any collaboration. There was no response on the category of sometimes, often and always responses. This implies the church is at no extent soliciting for help form the government and NGOs for sex workers accommodation and rehabilitation purposes.

4.5.6 The Church has got Empowerment Programmes

This study also sought to establish whether or not churches in Kakamega town had empowerment programmes for such groups of people like sex workers. The results are presented in table 4.22 below.

Table 4.22: Empowerment Programmes

Response	Frequency	Percentage
Never	16	8.7
Rarely	163	86.6
Sometimes	5	2.7
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The results in table 4.22 above indicates that there is minimal empowerment programmes to groups such as sex worker in churches within Kakamega town since 163 of the respondents which represent 86.6% indicated that the church rarely comes up with such programmes, while 16 of the respondents which represent 8.7% indicated that the church never comes up with these programmes. This may be attributed to the fact that the church has a lot of indoor programmes which limits participation in external ones, as well as the negative perception towards sex workers.

The general feeling of helplessness, hopelessness and the limited economic opportunities available to most women is a societal problem that needs to be addressed. As indicated early, the leading factor that has causes sex workers join the industry is poverty and moreso financial instability. Similarly, financial instability is a deterring factor to sex work exit. Sex workers prefer to continue with the readily available market where they get ready money rather than risking by themselves to endeavor some other business ventures that may end up failing (Hughes, 2004).

Indoor income generating activities like handicrafts can be of great benefit to the sex workers since they can use the skills in gained from the activities not only to earn money but to expand their ideas through interactions. Examples of handicrafts activities include Pottery, Basket weaving, Weaving, Tatting, Macramé or Macramé, Crocheting, Tapestry, Mosaic, Collage and Calligraphy. Another income generating activity that can serve as economic empowerment is food production for supply like baking of different foods. Sex workers would converge at a point where they can do baking of cakes and other related foods that can be supplied in the entire town to generate income at the end of the day. Availability of a production unit would also serve well in matters poultry production where egg and chicken production can be practiced by sex workers hence generating income for their sustainability. In the case of such and other more activities that can be introduced in the process, sex workers would be kept busy and gain skills and income that would change their livelihoods completely (Bailey, 2017).

4.5.7 Provision of Shelter

This study also sought to establish whether or not the church provided shelter for such groups of people like sex worker who need their help. The results are presented in the table 4.23 below.

Table 4.23: Provision of Shelter

Response	Frequency	Percentage
Never	15	8.2
Rarely	161	87.5
Sometimes	8	4.3
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The results above indicate that the church rarely provides shelter for such groups of people like sex workers: an effort that would go a long way in their rehabilitation. This was evident since 161 of the respondents which represent 87.5% indicated that the church rarely did so with 15 of the respondents which represent 8.4% indicating that the church never provides shelter. This issue may be attributed to the fact that most of the churches in town have not fully developed with structures that can ensure sex workers are accommodated in order to undergo a full process of rehabilitation.

The results obtained from sex workers who were interviewed in this study indicated that they did not know whether the church had facilities that would enable it to provide alternative shelter for the sex workers willing to quit the job. Of all the respondents who were interviewed, 93 which represent 94% said that the churches they knew around Kakamega town did not have ready shelter facilities to accommodate them.

4.5.8 Provision of Education to Sex Workers Children

The study sought to find out whether or not the church had a financial kitty from which to facilitate education for the children who belong to the marginalized groups like the sex workers. Results are presented in table below.

Table 4.24: Provision of Education to the Sex Workers' Children

Response	Frequency	Percentage
Never	0	0
Rarely	38	20.7
Sometimes	146	79.3
Often	0	0
Always	0	0
Total	184	100

Source: Field Data

The results in the table above indicate that the church sometimes takes care of the educational needs for the children of the sex workers. Of all the respondents 146 which represent 79.3% indicated that the church sometimes provided education for sex workers' children with only 38 of the respondents which represent 20.7% of the respondents indicating that the church rarely does so. This may be possible since churches may have well-wishers who are ready to sponsor education of needy children including those who are born by sex workers.

Interviewed sex workers indicated that there is no help they receive in terms of educating their children. Among the interviewed sex workers, 89 respondents which represent 90% of the respondents said that it is partly because of children's education that they line up on the street soliciting for sex buyers since good education nowadays is expensive. Yet, there are very many private schools which run under the umbrella of the churches, but, instead of helping them, they end up charging very expensively in terms of fee. About 76% of the sex workers interviewed mentioned the fact that even if this was the case that churches were taking their children to

school, they would not benefit here in Kakamega since they do not stay with their children around their work places.

4.5.9 Role of Family Traditions in regulating sex workers.

This study also sought to establish whether there was a relationship between African cultural practices like wife inheritance and polygamy on the one hand and the growth of sex work industry on the other. Sex workers indicated that the traditions helped a lot in regulating sex work. Among the sex workers interviewed 61 respondents indicated that they believed in polygamy since it helped reduce cases of women without men since this was one of the factors that led them to the street to solicit for money from sex buyers. Also 79 of interviewees which represent 80% of the sex workers encouraged inheritance of widows mentioning reasons like protection, provision and company as major factors that encouraged sex work.

4.6 Conclusion

The main purpose of this study was to establish the role the church in Kakamega Town of Kenya was playing towards accommodation and rehabilitation of sex worker within the streets of Kakamega town. To accomplish this aim, the following objectives guided the study: To establish the prevalence of sex workers in Kakamega town in relation to church membership; to examine the Christian attitude and perception on sex work in Kakamega town; and to establish the church's accommodation and rehabilitation mandate in relation to sex workers in Kakamega town.

The study established that the phenomenon of sex work in Kakamega town is growing and more sex workers are coming in. The occurrence of sex work in

Kakamega town is done even in the areas where the churches are in the vicinity, a fact that raises a lot of questions. In the same line the study established that sex workers are part of the church in Kakamega town and that some churches are aware that they have sex workers in their midst. However efforts to contain the occurrence of sex work in the town was not clearly realized as explained further in objective three.

The study also established that the main cause for growth of sex work industry in Kakamega town was poverty caused by failures in terms of the main structures in the society besides the church. These included family lives that had failed in the provisions of education and guidance, failure to protect the wealth of deceased family members hence living the orphaned children with nothing to depend on for a living, discouraging polygamy which left many women vulnerable without husbands, discouraging inheritance of widows which would have seen the men provide fully for the widow and the orphaned children as was a cultural expectation. The government too was a culprit. This was through creating policies that made sex work industry operate in secrecy, failing to coordinate with other players in initiating programmes that would see sex workers go through rehabilitation programmes successfully, using excessive force and extorting money from sex workers through corruption had all impacted negatively on sex work.

Concerning the attitude and perception of the church on sex workers, this study found out that the perception and attitude of the church concerning sex workers has been negative like that formed by the public in general. Sex workers are some of the most isolated and mistreated people in society because of such negative perception.

For instance, sex work has prevailed in every town of the world not because of willingness in terms of engagement by the victims but because structures like religion, family, government, education among others in the society have failed to fulfil both latent and manifest functions.

This also study found out that the church was not playing any role in accommodation and rehabilitation of sex workers. In fact, according the findings of this study, it was evident that the church in Kakamega town had done very little if not nothing in accommodating and rehabilitating sex workers. The church had no programmes that would see sex workers go through successful rehabilitation because it had not welcomed sex workers in its midst but rather treated them just like the public does. This situation had made it difficult for the church to realize why sex workers are on the streets. The main thing that the church did was to pray for and condemn these individuals rather than address the root cause and incorporate appropriate measures that would see sex work industry decline.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

5.1 Introduction

The chapter summarizes study findings, provides conclusions in line with the study objectives and also brings forth relevant recommendations based on the main findings of the study. Suggestions for further studies are also provided.

5.1.1 The Prevalence of Sex Workers in Kakamega Town

The first objective of the study was to establish the prevalence of sex workers in relation to the church membership in Kakamega town. The findings in chapter four of this study clearly indicate that there are sex workers in Kakamega town and only a smaller percentage attends church. All the interviewed sex workers were Christians because the study aim was to establish their relationship with the church. According to the table 4.3 results, Protestants in Kakamega town are more with 85% (157) as compared to Catholics who are only 15% (27) as derived from the returned questionnaires. Also, from the interview carried out on the sex workers, 71% (70) were Protestants while only 16% (15) were Catholics. This, in the normal setting should mean the percentage of the sex workers in churches in Kakamega town should be high since Protestants are evangelical and protestant churches are numerous around the town.

Evidence from this study also indicates that 51% (50) of the sex workers indicated that they never attend church services, while 25% (24) said they rarely attend church services. This meant that it was not easy to find a sex worker in church: a fact that they attributed to the issue of radical messages that were full of criticism from the

pastors and the negative perception and attitude they received from the church congregation considering that attending church services within town would interfere with customer flow as some of their clients were serious church goers who did not want to reveal their identity as clients in this industry.

The prevalence of sex workers raises questions on the ability of the church in terms of accommodating and rehabilitating sex workers. Evidence showed that the church had divided attention in terms of whether it could help in curbing the growth of sex work in Kakamega town or not as 75.5% (139) of the respondents indicated that the church could not help with only 24.5% (45) accepting that the church could help with the situation of growth of sex work. Sex workers denied the intervention of the church as a solution to their industry saying that the church lacked integrity when it came to the matters of helping the less fortunate. Instead, the church flourished in selfish projects that benefited only few people and not necessarily the sex workers.

It was evident that finding sex workers in church was a problem because the church appeared not yet ready to embrace sex workers and own their problems in order to forge ways in which sex workers would be accommodated and rehabilitated. The church also appeared not ready to change its way of preaching that would include accommodative messages that would see sex workers feel at home in the church.

5.1.2 Perception and attitude of the Church on Sex workers

The second objective of the study was to establish the perception of the church towards the sex workers in Kakamega town. From the themes of this objective, it was perceived that a many Christians had an attitude that was negative towards commercial sex workers. The church looked at sex workers as sinners, academic failures, agents of STIs, family rebellious individuals, failers in marriage, and agents

of infidelity, drug addicts and more so criminals. From the data collected, for instance in table 4.12, 92% (170) of the respondents in this study strongly believed that sex workers are channels of criminal activities and no one disagreed with this statement that sex workers are criminals. Table 4.16 indicated that 96% (177) of the respondents in this study believed that sex workers propagated infidelity.

The perception that sex workers spread STIs was true but also true of any other person who is not a sex worker. From the data provided in table 4.14, it was clear that there is a direct relationship between HIV spreading and Commercial Sex work. The Female commercial sex workers are at higher risk of sexually transmitted infections (STI) and probably also played a major role in the transmission of infections because of their multiple sexual partners. Sexual health was definitely not their top priority and STI services were also not user-friendly to them. An outreach approach was therefore appropriate for this group.

It was important for the church to recognize that many sex workers are very much disturbed in terms of seeking any sought of help because they fear they cannot be taken seriously. Most of them claim they have suffered before as a result of seeking help. The church therefore needs to help through collaborating with service providers to overcome these obstacles through providing an environment that can thrive on trust and confidentiality, failure of judgment and blame. Service delivery in the strongholds should not be done with some sought of discrimination but rather as done in normal areas, a fact that the church can intervene to provide direction to those who offer services in this area.

5.1.3 The Role of the Church in accommodation and Rehabilitation of sex workers.

Objective three of this study constituted the main gist of the study and was to find out the role played by the church in accommodation and rehabilitation of sex workers in Kakamega town. Findings indicated that the church did not collaborate with the government and other players like NGOs. This was brought out clearly in table 4.21 where 91.3% (168) of the respondents indicated that they did not have these initiatives in their churches. It was also evident from the study that the church rarely came up with empowerment programmes that would see rehabilitated sex workers get economic empowerment. About 86% (163) of the respondents indicated that their churches rarely came up with such programmes despite the fact that one of the main functions of a church was to deal with the welfare of the people within a given society. Another key area in this study was about provision of shelter to those who did not have as a mean of accommodating them to help them out of the streets completely. About 86% (163) of the respondents indicated that their churches did not have these plans.

Sex workers on their part indicated that the church had played no role in coming up with proper guiding and counselling programmes that would see them accept change but rather people who church people who approached them used harsh language that ended up scaring them instead of moving them closer to the church. Sex workers also denied ever seeing any programme that can empower them economically come from the church. They also denied availability of plans for the provision of shelter by the church; making it difficult for them to vacate sex work and the streets of Kakamega town.

5.2 Conclusion

The problem of this study was to establish the church's mandate on accommodation and rehabilitation of sex workers in Kakamega Town. From the findings presented in this study with the help of the facts that were accumulated from the studies conducted previously in relation to the area of study in context, it is evident that the church should be exerting positive influence on sex workers. This study submits in this regard that the church's mandate when viewed from a structural functionalism perspective had been of great concern as the church did not alongside other systems to fulfil its obligation of caring for the vulnerable in society. Instead, the church had concentrated on the latent functions which had resulted in creating an impact that is negative in terms of its influence on sex workers. Noting that the church did not use force like the other organs of state did, it was an ideal expectation that the church moderates such deviant cases like sex work in the society through reaching out to this group and showing them the love and support they need in order to undergo rehabilitation.

The few churches that have focused on preaching the Gospel have failed to realize ways to reach sex workers in town. The church has therefore divided the people and contributed to their marginalisation in terms of the poor and rich, righteous and wicked, right worshippers and pretenders. There are no programmes by the church to help sex workers both spiritually and materially indicating lack accommodation and rehabilitation initiatives. Sex workers therefore lacked a place in the church as a result of negative perception from the people who are meant to be welcoming them

and helping them out of the problems they undergo, a fact that would accelerate their exit from the industry.

5.3 Recommendations

The study aimed at establishing the influence of the church on commercial sex workers in Kakamega town. It was the researcher's interest that the study should provide feedback to the church, the NGOs interested in the welfare of commercial sex workers and the government that would be useful in various endeavors. In view of the study findings, the following recommendations were thus made:

1. Addressing buyers of sex would work well since sex worker is thriving as a result of availability of buyers. In this regard therefore, men should be addressed and sensitized on family values and their role in helping sex workers out of the streets. Fighting sex workers directly cannot create a solution, the church members should join efforts in fighting these two things: stigma and isolation. They should help sex workers fight the stigma they undergo through ceasing to judge them as Jesus advised. In the same way, the church should also fight isolation by moving closer to sex workers which will indicate compassion and love leading them to love the church more as they undergo gradual change process.
2. Fight the economic related issues that they are facing in a ways like: leaders encouraging their congregation to make a stand with them economically; providing skill-building classes to train in various activities and recommending them to various institutions which may be interested in helping such groups of people with basic training; Encourage their congregants to hire individuals from rehabilitated sex workers seeking

opportunities and teaching financial management and entrepreneurial classes in order for them to gain business related knowledge after which they can be encouraged to form groups and take loans to begin small business.

3. The church should include sex workers' organizations in programmes making and execution: programmes interventions will be more successful when sex worker-led organizations are included in dialogue as partners in the process. Through the church leadership, programmes that explicitly acknowledge the diversity of those engaged in sex work can be created to harness their potentials in different areas. In the same vein, the church should employ collaborative approach in that it should work collaboratively all the institutions concerned other well-wishers setting up sustainable programmes that would help sex workers realize stability and hope for a future.

5.4 Suggestions for Further Studies

This study focused mainly on the aspect of the church and female sex workers because Kakamega has not experienced existence of male sex workers. In the same line, the sex work industry in Kakamega town is widely dependent where sex workers are agents of themselves. They are not directly influenced by the pimps and brothel owners like it may be the case in other towns. It will therefore be of great importance if another study was carried out where male sex worker, pimps and brothel owners are involved to bring out varied responses.

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APPENDICES

APPENDIX 1: LETTER OF INTRODUCTION

Dear respondents;

I am carrying out a study on the influence of the church on commercial sex workers in Kakamega Town.

I kindly ask you to answer the questions as you can.

All responses will be handled confidentially and purely for the purpose of this study.

Please do not write your name anywhere on the questionnaire.

Thank you.

Yours faithfully,

CAROLYNE A. SHABAYA

DEPARTMENT OF SOCIAL SCIENCE EDUCATION: RELIGION.

APPENDIX II: QUESTIONNAIRE FOR THE CHURCH

Section A

1. What is your gender?
Male ()
Female ()
2. What is your age?
18-30 ()
31-40 ()
41-50 ()
50 and above ()
3. What is your religious affiliation?
Protestant ()
Catholic ()
4. For how long have you stayed in Kakamega?
Less than 10 years ()
More than 10 years ()
5. What is your position in the church?
Member ()
Church leader ()

SECTION B: SEX WORK PREVALANCE

1. Are you aware of existence of sex workers in Kakamega Town?
2. What do you think is the primary motivation for purchasing sexual services in Kakamega town? Rank from the highest (1) to lowest (6)

Sexual satisfaction ()

Companionship ()

Romance ()

Excitement ()

Curiosity ()

Other ()

3. What do you think is the primary motivation for selling sexual services in Kakamega town? Rank from the highest (1) to lowest (7)

Sexual satisfaction

Monetary ()

Companionship ()

Romance ()

Excitement ()

Curiosity ()

Other ()

4. Rate the degree of sex work in Kakamega town according to your understanding

High ()

Moderate ()

Minimal ()

5. Are sex workers among members of your Church? Yes () No ()

6. Do you think the church in Kakamega can contain the growth of sex work within the town? Yes () No ()

Explain your answer

SECTION C: CHURCH PERCEPTION

Rate the statements below on perception and attitude in your own opinion, the statements are measured in a Likert scale of 1 to 5 where:

1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree

Statement	1	2	3	4	5
Sex workers are sinners					
Sex work is by choice					
Sex work is a curse and therefore Sex Workers cannot reform					
Sex workers should be punished by law a					
I can't befriend a Sex Worker because she will tarnish my name if people see us together					
Sex Workers are criminals who deal with drugs and all manners of crime in the society					
Sex workers highly spread HIV and other STIs most					
Most Sex Workers are failures in academics					
Sex workers increase infidelity cases					
Sex workers break marriages					

Give suggestions on how a church can change its perception on sex workers that it can help in mitigate sex work within Kakamega Town

SECTION D: ACCOMMODATION AND REHABILITATION

Rate how often the statements below on accommodation and rehabilitation strategies as applied in your church, the statements are measured in a Likert scale of 1 to 5 where:

1= never 2= Rarely 3= Sometimes 4= Often 5= Always

Statement	1	2	3	4	5
We organize seminars for groups like sex workers					
We organize open air meetings in the sex workers strongholds					
We have special Guiding and Counseling session that attends to special groups like sex workers in town					
We have a special outreach team comprising of reformed sex workers for special groups like sex workers in town					
As a church we conduct prayer and fasting for special groups like sex workers					
We have special Christian materials that we give to such groups like sex workers for reading					
We work with the government and NGOs to preach transformation					
We have empowerment programmes for empowering former Sex Workers for economic growth as an alternative to their work					
We take to school children of former sex workers and take care of their needs and fees					
We provide shelter and material help to former sex workers					

List some other means of rehabilitation strategies that you engage in order to bring reformation to female sex workers if any.

.....

APPENDIX III: INTERVIEW SCHEDULE

Interview schedules for sex workers

1. What is your age?
2. What is your tribe?
3. Are you married?
4. Do you have children?
5. What your highest level of education?
6. How did you enter sex industry?
7. What caused you join sex industry?
8. For how long have you been in sex industry?
9. Is your family aware that you are in sex industry?
10. How many clients do you serve daily?
11. What can you say about sex work and STIs spreading?
12. What is the relationship between sex work, drug abuse and crime?
13. Among the married and unmarried clients, whom do you serve most?
14. Do you think that you break people's marriages through your work?
15. Which denomination are you affiliated to?
16. Do you attend church services?
17. Do people in your church know that you are a sex worker?
18. How do fellow church members handle you and why?
19. Do you know of any bible teachings about sex work?
20. What encourages or discourages you from attending church services?
21. Have you ever been approached by a Christian for guiding and counselling?
22. Have your received any financial or material help from the church?

23. What is your opinion concerning the church opposing polygamy and widow inheritance and its relationship to sex work?
24. Would you prefer to continue with sex work or you can consider doing some other thing when given a chance?
25. Do you have any other economic activity apart from sex work?
26. Do you think the church has failed in its mandate to help reduce cases of sex work within Kakamega Town?
27. What do you wish the church would have done in order to help reduce increase of sex workers in Kakamega Town?

APPENDIX IV: Letter from the Department

Tel: 056-31375
Fax: 056-30153
E-mail: sse@mmust.ac.ke
Website <http://www.mmust.ac.ke>



P.O Box 190
KAKAMEGA - 50100
KENYA

MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY

Faculty of Education and Social Science

Department of Social Science Education

Our ref: MMU/COR: 522010

10th January, 2017

TO WHOM TI MAY CONCERN

Dear Sir/ Madam

**SUBJECT: CAROLYNE ATAMBA SHABAYA
REG. REL/G/02/15**

The above named is a bonafide student of Masinde Muliro University of Science and Technology in the Department of Social Science Education undertaking a Master of Arts course in Religion Reg. No. Rel/G/02/15. She has completed her course work and currently at the stage of data collection.

The student is interested in carrying out her research in Kakamega Municipality (Town). on the *Title: The Influence of The Church on Sex Work in Kakamega Town, Kakamega County.*

There are no known risks in participating in this project. Responses will remain confidential and anonymous. Data from this research will only be used by the researcher for intended purpose of academics and the final results shared with your office.

Kindly accord her the necessary assistance.



Dr. Ochieng L. Ahaya

CoD, DEPARTMENT OF SOCIAL SCIENCE EDUCATION

APPENDIX V: Letter From Directorate of Postgraduate Studies



MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870
Fax: 056-30153
E-mail: sgs@mmust.ac.ke
Website: www.mmust.ac.ke

P.O Box 190
Kakamega – 50100
Kenya

Directorate of Postgraduate Studies

Ref: MMU/COR: 509079

Date: 28th September, 2017

Atamba Carolyne
REL/G/02/15
P.O. Box 190-50100
KAKAMEGA

Dear Ms. Atamba

RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your Masters proposal entitled: *'The Influence of the Church and Sex Work in Kakamega Town, Kakamega County'* and appointed the following as supervisors:

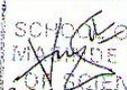
1. Dr. Ochieng Ahaya Lukes - Department of Social Sciences- MMUST
2. Dr. Savala Angeline Hicks - Department of Social Sciences- MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Education Graduate Studies Committee and Chairman, Department of Social Sciences. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of two years from the date of registration to complete your Masters thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours Sincerely,


DEAN
SCHOOL OF GRADUATE STUDIES
MASINDE MULIRO UNIVERSITY
OF SCIENCE & TECHNOLOGY

Prof. John Obiri

AG. DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES

APPENDIX VI: NACOSTI Research Authorization Letter



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,
0713 788787,0735404245
Fax: +254-20-318245,318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/74877/19647**

Date: **30th October, 2017**

Caroline Atamba Shabaya
Masinde Muliro University of Science
And Technology
P.O. Box 190-50100
KAKAMEGA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“The influence of the church on sex work in Kakamega Town, Kakamega County”* I am pleased to inform you that you have been authorized to undertake research in **Kakamega County** for the period ending **30th October, 2018**.

You are advised to report to **the County Commissioner and the County Director of Education, Kakamega County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kakamega County.

The County Director of Education
Kakamega County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

APPENDIX VII : NACOSTI Research Permit

THIS IS TO CERTIFY THAT: **Permit No. : NACOSTI/P/17/74877/19647**
MS. CAROLINE ATAMBA SHABAYA **Date Of Issue : 30th October,2017**
of MASINDE MULIRO UNIVERSITY OF **Fee Received :Ksh 1000**
SCIENCE AND TECHNOLOGY, 2987-50100
Kakamega,has been permitted to
conduct research in Kakamega County
on the topic: THE INFLUENCE OF THE
CHURCH ON SEX WORK IN KAKAMEGA
TOWN, KAKAMEGA COUNTY
for the period ending:
30th October,2018


.....
Applicant's Signature


.....
Director General
National Commission for Science, Technology & Innovation