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Homosexual Behavior as a Moral Issue in Tanzania: Qualitative Findings from Homosexuals in Njombe District, Tanzania

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Abstract

Although homosexuality is legally prohibited in Tanzania, there are numerous cases related to homosexual practices in the country. However, there is limited information on factors that influence individuals to adopt homosexual behavior. This knowledge of homosexual behavior is important because it helps to provide insights on factors that influence individuals to accept homosexuality. This knowledge of homosexual behavior is also vital when addressing moral issues including homosexuality in the country. The study was conducted in Njombe Town and Makambako Town, Njombe District, Njombe Region between July 2023 and January 2024. It adopted a cross-sectional research design with qualitative techniques. Exponential non-discriminatory snow ball sampling was used to obtain respondents, particularly homosexuals in the study area. A semi-structured interview was used to collect the intended data whereby the researcher had an opportunity to explore information related to interviewees' views on the factors that lead to homosexual matters. The study involved sixteen homosexuals, whereas nine were gay and seven respondents were lesbians. Data were subjected to content analysis. The study attempts to uncover the factors that influenced individuals to adopt homosexual behavior in the study area. Results have shown prevalence of homosexuality practices in the study area. Such behavior was influenced by peer group relationship, poverty among youth, bad upbringing and sexual dissatisfaction among heterosexual couples. Thorough initiatives of addressing homosexuality behavior in the study area are needed.

Keywords: *Homosexual, Homosexual behavior, qualitative study, Social Learning Theory, Tanzania.*

1. Introduction

Ads in social media have been influencing people in decision-making which also leads to product consumption (Ibrahim & Yakup, 2022). Through social media ads globally, homosexual behavior remains a moral controversial phenomenon among various countries. Many countries in the world have legalized and acknowledged homosexual practices as a part of human rights (Hooghe and Meeusen, 2013; Kenny and Patel, 2017) and not a human deviation of nature (Vito, 2020). However, other countries regard homosexuality as an illegal practice because it destroys some well accepted morals in given societies (Boshe, 2008; Babar, 2019). Most countries that have legalized homosexuality are found in America and Europe. Those countries include: Holland, Belgium, Canada, Netherlands and Spain, just to mention a few of them (UNDP, 2023). However, other countries, particularly from African and Asian contexts, assert that homosexuality is absolutely an impermissible behavior in their localities because it is against their

cultural values (Shaw, 2018; Babar, 2019). According to the UNDP (2023), about 129 countries (66.5%) out of 194 United Nations member states have legalized homosexual issues while only 65 countries (33.5%) of the United Nations states are legally prohibiting homosexual practices in their countries. This datum implies that homosexuality is greatly allowed and acknowledged in the world. Surprisingly, nearly half (32 countries) of the countries in the world that prohibited homosexual behavior were found in Africa. These statistics show that homosexuality is increasingly becoming legally acceptable in Europe and America while it is legally unacceptable phenomenon in most African societies. Again, this datum connotes that African culture, particularly on sexual orientation, prepares individuals to remain strongly inflexible to accept homosexual practices and behavior.

Literature including Ibrahim (2015) shows that homosexuality is hardly accepted in the African cultural context because it is considered a western culture and non-conforming sexual orientation

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to the African values. However, until the year of 2020, forty percent (40%) including Angola, Botswana, South Africa, Benin, Ghana and Mozambique out of 55 countries in Africa had already legalized homosexuality driven by a claim of human rights (Agyeman, 2021; UNDP, 2022), and possibly by an unknown hidden agenda from the west. Therefore, one can curiously ask whether it is possible for the African cultural values to remain boldly against the upcoming foreign experiences related with sexual orientation in the continent if the phenomenon is driven by the concept of human rights with unknown hidden agenda from the west pressurizing the African continent to adopt homosexuality.

But what really is homosexuality? Literature defines the concept of homosexuality as a sexual relationship between people of the same sex (Wekker, 1999; Cardoso and Werner, 2003). Other scholars define it as a tendency of people to seek bodily pleasure of sexual intercourse with people of the same sex rather than people of the opposite sex (Bailey *et al.*, 2016; Cooper, 2023). Homosexuals are identified in three different forms: lesbians, gays, and bisexuals (LGB). A lesbian is a woman who engages on sexual relationship with her fellow women while gays are men who are attracted to men for sexual practices. Apparently, one is said to be bisexual if is attracted to both men and women for sexual relationship regardless whether at the same time, in the same way or to the same degree (Barbara, 2002; Cochran and Mays, 2006; Tate, 2012).

In Tanzania, same-sex sexual acts between men are criminalized under the Penal Code, Sections 154 and 157, and are punishable by up to 30 years in prison. Evidently, the government of Tanzania is strict against homosexual practices; in some occasions, it has been arresting alleged homosexuals, closing some health centers suspected to encourage homosexuality and ban books that had homosexual contents in public and private schools in the country (Amnesty International, 2023; Gerald and Jarosy, 2023). Such strictness led the United Nations, European Parliament and African Commission on Human and People's Right to declare Tanzania as one of the countries violating homosexuals' rights (European Parliament, 2018; Amnesty International, 2019; United States Department of State, 2022). Such circumstances connote that in Tanzania homosexuality is legally unacceptable, protectable, promotable and intolerable social behavior.

Although the government of Tanzania established the law against homosexual behavior, yet various cases related to homosexual phenomenon have been reported in different places in the country. One of the exciting discussions on the prevalence of homosexuality in Tanzania was raised by the former Minister of Constitution and Legal Affairs during the clerics meeting held in March 2023 in Dar es Salaam. The meeting was captioned by the theme "Tanzania without Homosexuality is Possible". During the meeting that aimed at opposing homosexual behavior in the country, it was reported that, in Tanzania there was about 29 Non-Government Organizations from Dar es Salaam, Arusha, Shinyanga, Mbeya, Iringa, Tabora, Dodoma, Kilimanjaro, Njombe, Lindi, and Morogoro regions, which promote homosexual practices in different ways contrary to the country morals and laws. With that, despite having laws against homosexuality, the country hosts thousands of homosexuals who are organized and networked from the grassroots to the national level (Mkonde, 2023). This suggests that Tanzania like elsewhere in the world is not a free zone from homosexuality. Previous studies in relation to homosexual issues have been conducted focusing on public health issues like Human Immunodeficiency Virus and Acquired Immunodeficiency Syndrome (HIV/AIDS) to homosexuals (Magesa and Leshabari, 2017; Mgopa *et al.*, 2017; Ishungisa *et al.*, 2023) and public perception and attitude on homosexuals particularly on lesbians (Kamazima, 2023). However, there is limited literature explaining factors that influence individuals to engage in homosexuality regardless the fact that

homosexuality is unlawful in the county. This study attempts to uncover the factors that influence individuals to engage on homosexuality behavior in the study area despite being an illegal practice. The findings will contribute knowledge to social scientists and policy makers when addressing homosexual issues in the country. Based on the findings, the study argues that homosexual behavior definitely prevails in the study area being exacerbated by the physical and social environments in which individuals live.

2. Theoretical Perspectives

This study was guided by the Social Learning Theory developed by Albert Bandura in 1970s. The theory asserts that individuals can learn through observing and imitating the observable behavior of others. According to Social Learning Theory people are social creatures by nature hence they prefer to interact with others, share ideas, and observe from their fellow human beings (Bandura, 1971). The theory is useful to investigate behaviors that are greatly influenced by both the physical and social environment in which the individual lives (Kau, 2019). Bandura argued that most of an individual's behavior whether is good or bad, normal or abnormal is learned by imitating the behavior of other people (Nabavi and Bijandi, 2012). Therefore, people who deviate or comply from cultural norms might be learned from others' behaviors. The difference is that deviant individuals have chosen to follow the undesirable behavior in a particular society while in another hand the compliant people have chosen to observe the acceptable and desired behavior in a given society. Social Learning Theory recognizes the influence of social environment to change an individual's behavior (Kau, 2019). The concept of social environment refers to physical surroundings, social relations and cultural settings whereby individuals function and interact (Barnett and Casper, 2001). This study also assumes that individuals can adopt homosexual behavior because of social environment. This theory was applicable in this research because the study investigated factors that influenced homosexual behaviors in the study area. The study puts that homosexual behaviors are not developed by themselves to individuals but there must be some factors that necessitate the individuals to adopt homosexuality. Literature including Kau (2019) reported that homosexual behaviors are influenced by family, surrounding environment, individual drive and biology. This suggests that someone can adopt new behavior not because of external factors (family and surrounding environments) but also internal factors (individual drive and biology). The theory guided the analysis of data by systemically identifying factories that are likely influencing individuals to adopt homosexuality.

3. Material and Methods

3.1 Description of the Study Area

The study was conducted in Njombe Town, Njombe District, Njombe Region between July 2023 and January 2024. The region is among of regions in Tanzania that have been noticed with prevalence of homosexual practices (Kadoke, 2023). According to the 2022 Population and Housing Census, the district had a population of 437919 whereby Njombe Town Council had 182127, Njombe District Council had 109 311 and Makambako Town Council had 146481 people (Tanzania National Bureau of Statistics, 2022). Summing up the population of Njombe Town Council and Makambako Town Council over the entire district population, it shows that about 75% of the whole district population lives in urban areas administratively. This situation diverts from the population distribution national wise whereby 65.1% of the entire Tanzanian population lives in rural areas (URT, 2023).

Geographically, Njombe district is allocated in the Southern Highlands zone of the country. The headquarters is situated in Njombe town along the Njombe-Songea road and its location lies between latitudes 8° 8' and 9° 8' south of the Equator and between longitudes 33° 5' and 35° 8' east of Greenwich (URT, 2016). The district is endowed with arable land for agriculture activities. The main occupation of people in Njombe district is farming particularly growing of maize, Irish potatoes, sweet potatoes, tea, timber trees, beans and avocado (URT, 2016). This suggests that the district is a potential area for economic development in the country. However, the district encounters with various challenges including high rate of HIV/AIDS and malnutrition prevalence (Mwendah, 2020; Hassan and Muhimbula, 2023).

3.2 Research Design, Sampling Procedures and Sample Size

The study adopted a cross-sectional research design with qualitative techniques. This research design was adopted because is the best method when the researcher collects data for validation studies (Bailey, 1994). The design was appropriate for exploring information about the prevalence of homosexuality and factors influencing homosexuality in the study area. Moreover, exponential non-discriminatory snow ball sampling was used to obtain respondents particularly homosexuals in the study area. Snowball sampling is a non-probability sampling method useful to conduct a research about persons with specific traits who might otherwise be difficult to identify (Kothari, 2006). The sampling technique is preferred for medical, social and discord research topics (Bhardwaj, 2019). In exponential non-discriminatory snowball sampling, the first participant is recruited and then he/she provides many referrals. Each new referral then provides with more data for referral and so on until there is enough number of participants for the sample (Jalali, 2013). Purposive sampling procedure was used to select council since the council had higher population in the district whereby it could allow obtaining the intended study participants. Purposive sampling technique is recommended in social sciences because it focuses directly on the intended and appropriate area for study (Kothari, 2006). Therefore, this sampling technique was appropriate since the study concentrated directly to homosexuals in the study area.

3.3 Data Collection Methods and Tools

A semi-structured interview was used to collect the intended data whereby the researcher had an opportunity to explore information related to interviewees' experience on the prevalence of homosexual matters. The researcher had open-ended questions that prompted discussion with interviewees on the topic at hand. The study involved sixteen homosexuals, whereas nine of them were gays and seven respondents were lesbians. Moreover, three key informants from the study area were involved. Key informants were involved since they were responsible to understand and enforce national laws upon all immoral issues in the community. The interview guide was used to guide interview to both homosexuals and the local government authority officers. Therefore, data collection methods and tools helped a researcher to obtain data with quality and accuracy.

3.4 Data Analysis

The collected data were subjected to content analysis whereby the researcher scientifically identified and analyzed the ideas that were gathered in the recorded communication. Content analysis is useful to systematize meaning from the collected data so as to draw reasonable conclusions (Mayring, 2014). All the major elements for performing content analysis, that is words, characters, themes, paragraphs, concepts, items, and semantics were considered

(Mayring, 2014). Hence, datum related with prevalence of homosexuality and factors that influenced homosexual behavior were analyzed cordially.

3.5 Ethical Considerations

The researcher found a research clearance for the study protocol in the study area. The Njombe Town Executive Director granted permission to collect data needed from the respondents in the respective areas. The researcher therefore, organized data collection process with two research facilitators who had a thorough experience and relationship with homosexuals in the study to provide appropriate support during data collection process. The researcher and two research facilitators attained mutual trust with the respondents that led them to provide their experience on homosexual life style willingly. The process of interacting with study participants had no significant challenges since the researcher and facilitators made rapport with respondents. Knowing that homosexual behaviors are illegal in Tanzania, study participants were requested to provide oral consent. The names, contacts and addresses of the interviewees were not collected since to enhance anonymity for the participants. A researcher strictly did not disclose information gathered from the research participants. To avoid plagiarism a researcher paraphrased and quoted from sources of ideas. A researcher also balanced and summarized data representatively in order to avoid bias in reporting findings. Furthermore, a researcher had conversation with the interviewees to obtain consent to provide data related to homosexual behavior in the study area.

4. Results and discussion

This section presents the results and a discussion on the prevalence of homosexual practices, relationship typology among the SSWs couple and factors influencing homosexual behavior in the study area.

4.1 Prevalence of Homosexual Behavior in the Study Area

During an in-depth interview (IDI) the participants were asked the following question: "Based on your experience, can you explain on the prevalence of homosexuality practices in this area?" All participants agreed and explained the prevalence of homosexuality practices in the study area. One of the participants aged 29, with O-level secondary school education explained: "*We are many (SSW) in this district although it might be too difficult for you to identify us because these issues are practiced systematically and secretly. We are networked, self-supportive, knowing ourselves and having our own means of communicating these issues. We are doing these practices secretly because we know that homosexuality behavior is strictly prohibited in our country*" (IDI_F, 29 years, personal Communication, 28 November, 2023). Also, the study revealed that homosexuals had established some meeting points whereby they normally meet to accomplish their mission without being suspected by people in their surrounding communities. This was explained by one of the gays who practiced homosexuality for more than ten years. He said that: "*You know, some of us we are living singly but the majorities are living as syndicates in different places at Ramadhani, Mjimwema, National Housing, Ngalanga, Hagafilo and Idundilanga in Njombe Town. These houses are not known by the residents or local government officials unless otherwise they are part of our network*". The researcher was excited to capture the responses from key informants on whether they knew the prevalence of homosexual practices in their locality. All key informants hesitated to agree or denounce directly on the prevalence of homosexual behavior in their places. They explained that issues of

homosexual behavior are complex to address because they lack concrete evidences from the alleged ones.

One of the key informants reported: “How can I start to suspect someone while I have no clear evidence for such immoral behaviors?” (KII_B, 46 years, Personal Communication, 28 November, 2024). Such responses signify that dealing with homosexuality is challenging to the government because homosexuals are like the game players who are wearing jerseys with a faint or hidden color in secreted grounds thus it makes difficult for other people to understand what goes in the ground. In fact, one can describe homosexuality behavior as unseen immoral phenomenon that exists in the seeing community. In addition, it indicates that the homosexuals in the study area knew that homosexuality is legally and socially prohibited in Tanzania. Thus, they established logistics and facilitated their connections carefully without revealing themselves in the community. The study also show that homosexuals tend to help each other by fundraising for funerals, a sick member, medical help and renting for a member who was truly trapped in their network. A previous study conducted by Shio and Moyer (2021) in Dar es Salaam showed that homosexuals are not of public but they are very smart in creating online interactions to escape political system and homophobia in general. Also, they reported that homosexuals tend to help each other by fundraising for funerals, a sick member, medical help and renting for a member truly trapped in their network. Therefore, in addressing homosexual behavior it calls for a thorough community understanding on where and how homosexuals are relating and connected in their network.

4.2 Relationship typology among the Same Sex Worker (SSWs) Couple

During the IDIs it was explained that SSWs are classified into three groups based on their sexual roles in a particular sexual companionship. These groups are identified by codes known as “Top”, “Verse” and “Bottom”. Top are men who serve others by inserting them sexually only without being inserted. Bottoms are those who are sexually inserted by “top” while the verses are those individuals who can play role of being either top or bottom to satisfy their sexual desire. Moen (2014) showed that “verses” are able to take both a “top” and a “bottom” position in penile –anal intercourse.

The results of this study also revealed that some of the homosexuals were married in heterosexual marriages and thus they had family responsibilities at their core marriages. They lived in such kind of double conjugal relationship because of facing some sexual inconveniences at their heterosexual marriages. Taking a quotation from a female “top” of 26 years old, she explained: “Yes, for more than seven years I stay with my own husband [heterosexual marriage] and relating sexually with my partner [of the same sex] simultaneously. I do this because my husband is inactive sexually; thus he fails to satisfy me during sexual intercourse. Fortunately, I met with my fellow woman who loves and satisfies me sexually” (IDI_J, 28 years, personal communication, 23, July, 2023). This statement amplifies that, there are invisible marriages within the visible marriages in societies. Based on the participants’ point of view, the invisible and legal marriages are regarded by the respective partners to be worthy than the visible marriages because they provide them sexual satisfaction. So long as invisible marriages are socially prohibited in the country, homosexuals can physically remain in their visible marriages while genuinely are living in the world of the invisible marriages. Shio and Moyer (2021) reported similarly experience of some homosexuals who stayed at the same time in heterosexual and homosexual marriages. The same study show that some homosexuals decided to stay in heterosexual marriages as a trick means of avoiding people to suspect them in relation with homosexual behavior in the community. Apparently,

the statuses of heterosexual marriages are questionable hence to influence immoral behavior to individuals.

4.3 Social Factors Influencing Homosexual Practices

4.3.1 Peer group

The results of this study show that, some SSWs adopted homosexual behavior after being influenced by their age mates at the age between nine to thirteen years old when levels were at primary and secondary school. One of the respondents explained: “I started to practice such issues since I was standard five at primary school when my friend asked me to allow him inserts his sexual organ through my back. In fact, at the first day it was very difficult experience to me; but later on, it was just a normal thing till today” (IDI_K, 21 years, personal communication, 17 January 2024). Other two respondents showed that, they started to practice such behavior when were form two at secondary schools. One of them reported: “At our school we had some students who came from different regions out of Njombe. Unexpectedly, I happened to establish a strong relationship with my classmate who was already living in this lifestyle. He started to share his experience on these issues, so I willingly decided to accept it. I am comfortable, free and I cannot regret on this decision” (IDI_Q, 25 years, personal communication, 29 August 2023). This situation implies that homosexual behavior is simply shared among age mates whereby individuals lack self-moral guidance on sexual matters. Scholars underpin that peers have a direct influence in behavior change (Rubin *et al.*, 2011; Tomé *et al.*, 2012) because their ability of self-discipline is still weak. Again, Kira and Komba (2015) asserted the importance of imparting moral and ethical values to children. They necessitated to the entire society and parents to serve significantly as a role model to ensure that their children are morally and ethically groomed. Certainly, children who possess moral and ethical values can withstand living with the preferred and acceptable social behavior in a community.

4.3.2 Poverty

During the analysis, the results showed that some respondents adopted homosexuality life style because of unemployment. They argued that an economic hardship led them to accept it as a means of earning income for their survivor. Surprisingly, some of them had tertiary and university education levels which could help them find various legally economic opportunities around them. One of the respondents was quoted: “I come from a poor family whereby I went through various difficulties since I was at primary school to university level where I graduated Bachelor of Arts with Education in 2014 at one of the very famous universities in Tanzania. I had high expectations that I could be employed soon after completion of my studies. Unfortunately, the situation went quite different because I stayed almost 7 years without being employed and continued to experience unbearable economic hardships in my life. In December 2022 I got a well-off friend who lives a homosexual life experience. He asked me to establish a homosexual relationship with him in line with a promise of providing me a great economic support. I agreed because of being too tired with the everlasting economic challenges in my life” (IDI_L, 32 years, personal communication, 29 August 2023). Other two participants declared that, homosexual practices made them stay boldly in town. They explained that homosexuality led them to enjoying life because of being certain to acquire all basic needs in their lives. They amplified that they had been living as “Bottoms” whereby their “Tops” rent for their living rooms and provide them between 20,000/= to 30,000/= every day. During an interview, one of them said: “In the previous time, my partner was giving me 20,000/= everyday; but nowadays, he gives me 140,000/= per week every Monday. Thus, you can calculate how much am I getting per month” (IDI_L, 22 years, personal communication, 12

December 2023). The second respondent added: “*My partner has bought “bajaj” bike for me and I have hired someone to use it for transportation activities in Makambako Town. Therefore, you can find that through this life style I have a certain source of income in my life*” (IDI_M, 24 years, personal communication, 5 January 2024). Based on this aforementioned experiences, one can depict that some graduates in Tanzania lack abilities of deploying their knowledge for accessing and utilizing various acceptable economic opportunities to sustain their lives in acceptable manners. However, one can curiously ask whether the education system in Tanzania provides knowledge and skills comprehensive to develop personal capabilities for grabbing economic opportunities ethically. Previous researchers including Samra and Katabaro (2014) found that the quality of education in Tanzania was in crisis requiring immediate interventions that will help improve its quality. By doing so, it could help students and graduates to develop capabilities, aptitudes and skills to thrive their lives. In addition, Mbirigenda (2020) (2020) argues that the knowledge and skills gap in the Tanzanian education system particularly the Higher Learning Institutions includes ethics and critical thinking that can prepare graduates to understand what they can do for themselves and for the nation in general. Hence, the initiatives of addressing homosexual behavior in the country should go parallel with concrete enterprises that can help to tackle poverty issues in community.

4.3.3 Bad Upbringing

Based on the interviews with the respondents, it was synthesized that some respondents were influenced by bad upbringing of their relatives to engage in homosexual behavior. To that effect respondents were seduced by the same sex relatives to practice homosexuality secretly during their childhood. Such experiences were explained by both female and male same sex workers. For instance, the information captured from three male respondents showed that they were first seduced by their partners during the night when they were sleeping together. One of the respondents reported that: “*One day we were visited by our relative (Boy of 21 years old) from Arusha. My parents told me to sleep with that brother whereby we shared the same bed and blanket. At the night of the third day, that guest started to seduce me on this agenda and I greed willingly to try this practice with him. From that time to date I am very comfortable with this lifestyle. I have other partners who live in this practice*” (IDI_P, male of 22 years, personal communication, 23 September 2023). In the African context, sleeping together, particularly for males or females, is acceptable phenomenon since it is regarded as an opportunity for individuals to strengthen their brotherhood spirit as it gives them enough time and conducive environment to share ideas and recalling their past experiences. Unfortunately, this tradition is recently associated with the adoption of homosexual behavior. Alves *et al.* (2016) assert that homosexual behavior is easily adopted in childhood with adolescence when homosexual sexual orientation is established by individuals who stay in homosexual experience. In addition, homosexual behavior is related with incorrect behavior learning process from family, educational, work environment and bad personal experiences (Addulloh *et al.*, 2023). Therefore, more attention is needed on African traditional practices to determine whether they are still worth or jeopardizing African traditional values.

4.3.4 The Effect of Mass media

During interviews our study revealed that some respondents were influenced by media to accept homosexuality behavior. It showed that watching pornographies excited them to adopt homosexuality. One of the interviewees stated: “*I cannot explain exactly what happened that day; but I remember when my friend [girl] and I were watching romantic moves through computer in our bed room. On that move there were two girls in deep love of each other. We also*

found falling in love to each other unexpectedly” (IDI_A, 20 years, personal communication, 12, September, 2023). These explanations amplifies that, the behavior of watching pornographies including those with homosexual practices can trap individuals into moral and ethical deviation including accepting homosexual issues. Literature fortifies that frequent exposure to internet particularly watching pornography tends to influence sexual emotions to individuals (Winkler, 2021; Aloyce *et al.*, 2024) and distorting significantly the attitudes and perceptions about the nature of sexual intercourse (Fagan, 2009). Hence, it should be noted that internet is both a constructive and destructive means of influencing individuals’ behavior change. The internet users are needed to be enough selective to ensure that technology does not deviate them from their social values.

4.3.5 Sexual Dissatisfaction

Some respondents particularly females reported sexual dissatisfactions as a factor that led them to adopting homosexual lifestyle. This factor was reported by three respondents whereby one of them was living in a heterosexual marriage and the two were separated from their husbands. All of them explained that they were trapped into homosexuality because heterosexuality did not satisfy them sexually. The respondent who lives in a heterosexual marriage explained “*We contracted our marriage in church since 2014 and are blessed of having two children; but, unfortunately, my husband is incapable of satisfying me sexually and always feel pain during sexual intercourse. In sharing this story with my friend, she familiarized me to same –sex practices. Boldly, I declare that I enjoy practicing this lifestyle with my partner because she satisfies me sexually. My husband does not know that I am living in both heterosexuality and homosexuality simultaneously*” (IDI_K, 33 years, personal communication, 6, July 2023). The other two participants reported that they were in heterosexual marriages but later on decided to leave their spouses because were not satisfied sexually by their husbands. A mother of one child lamented on men by stating that she had three men in deferent times but all of them were not capable of satisfying her sexually; and that was why she happened to hate men and decided to live as a lesbian. She narrated: “*...all men that I used to live with them were extremely selfish in relation to sexual intercourse. They were always looking for their satisfactions without considering what happened to me. I happened to regret for having sexual relationship with men. But now I enjoy life because of having my fellow woman whom we satisfy ourselves*” (IDI_H, 24 years, personal communication, 6, July 2023). This correspondence suggests that the qualities of some heterosexual marriages in terms of sexual satisfaction are questionable among couples; thus, this situation can secretly intimidate legal marriages and promote homosexual behavior. With that, sexual dissatisfaction in heterosexual marriages can lead some individuals to establish unrecognized homosexual marriages within the recognized heterosexual marriages for their sexual pleasures. Literature assert that homosexuality is easier adopted by individuals when heterosexual outlets are few or not attractive (Cardoso and Werner, 2003; Mbishi *et al.*, 2021). Therefore, heterosexual marriage issues have to be addressed considerably so as to maintain the value and purpose of marriage in the community.

5. Conclusion and Recommendation

The central argument of this study was that although homosexual practices are legally prohibited in Tanzania, the results of this study have shown prevalence of homosexual practices in the study area. Those practices prevail secretly in the community being influenced by peer group relationship, poverty among the youth, bad upbringing and sexual dissatisfaction among heterosexual couples. So long as homosexuality behavior is an impermissible behavior in the country,

the study recommends the following: the local government authorities in collaboration with all social institutions including family, education, economic and media institutions should come up with thorough collective interventions in addressing homosexuality issues in the study area. In addressing homosexuality issues it calls for a systematically attention on factors that accelerate homosexuals to adopt homosexuality life style. This attention requires each social institution to engage fully in enhancing moral issues in locality. For instance, the government should genuinely continue in reviewing education system that will provide individuals' capacities for self-employment. Family, should play significant role of up bringing their children cordially while religious institutions should take seriously the role of strengthening sexual relationship of their members by providing sufficient conjugal relationship skills including on how maximizing their sexual ability that will afford sexual satisfaction of each other. Probably, Sexual satisfaction will inspire each other to remain faithfully in their legal marriages. In addition, media such as radios, television and newspapers should explain eagerly the prevalence, factors and impact of homosexual behavior in the study area. Unless an intentional intervention is done against the proactive of homosexuality, its prevalence will continue in the study area despite being illegal.

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