

Male Prostitution in Morocco

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Abstract

The purpose of this project was to determine what Moroccan people think of male prostitution. Since it is hidden, the team wanted to provide some information in order to show that it is a very alarming phenomenon. The literature review confirmed that male prostitution exists in Morocco, and demonstrates that it is a big taboo that it is worth being fought. Surveys were distributed randomly in order to collect people's perceptions and opinions about the issue. The surveyed population was divided into two sub-samples, thirty AUI students and thirty outsiders. The difference between these two sub-samples helped the team to compare the perceptions of highly educated people with ones of ordinary Moroccans who are statistically less educated than AUI students. The interviews were conducted to provide the team with the physical and psychological and social effects of male prostitution on male sex workers. The results illustrate people's perceptions and demonstrate that they are quite inaccurate.

Introduction

Male prostitution is a serious social phenomenon that is increasing in Morocco nowadays (Beamish and Tazi, 2003). It is the collision of a specific need on one hand, and an existent offer on the other hand, which are both enhanced by a new international context, where Morocco has become a major destination for sexual tourism. Prostitution is more noticeable in the large cities frequented by tourists. However, an important form of prostitution among Moroccans themselves exists regardless of that for tourists. Therefore, it would be wrong to associate male prostitution to tourism (Ramsay, 2000). Two main reasons pushing males to sell their bodies can be pointed out. Masculine prostitution, as other social diseases, is caused in a large scale by poverty and lack of education. In Morocco, male prostitution has different faces, as it is addressed to various types of clients who are heterosexuals, homosexuals, and paedophiles.

The paper focused on male prostitutes dealing with male customers, since they are the most numerous. Masculine sex work is not always hidden, but the phenomenon is a taboo subject. It may be related to the Moroccan context which is strongly masculine, an aspect which puts a veil on male prostitution. In addition, the society is Muslim and highly attached to its religious values and principles, which hinder free speech about homosexuality. Data is scarce concerning this phenomenon because it is kept concealed by those who benefit from it.

The research attempted to provide more information and records about this issue. The team believed that the results were also helpful to find out what people think about this concern. Therefore, it was easier to make people more aware of the seriousness of male prostitution in this country. The major source of motivation for the team was that the phenomenon primarily affects the young generation and spoils Morocco's reputation.

It is assumed that masculine prostitution can be very dangerous for male prostitutes in view of the fact their sexual activities can harm them either physically, psychologically, or

socially. Therefore, it is important to fight this phenomenon or at least to anticipate it. However, with wrong ideas it is believed people have, it is not easy to solve the problem. Determining what society thinks of male prostitutes is essential. To reach this goal, the team proceeded by surveying people of Ifrane and interviewing experts such as sociologists and doctors. The research attempted to answer the following question: How do Moroccans perceive male prostitution?

Literature Review

The existence of male prostitution in Morocco was confirmed by a study done by Wadoux for the *Association de Lutte Contre le Sida* (Fight against AIDS Association) in 2003 in Casablanca and Marrakech. In the past, male prostitution was informal, but currently homosexual prostitution is in a more professional and formal form in which sex workers recognize their profession. The work engages typically young men whose customers are adult and most of the time foreigners. Wadoux (2003) explains that in Morocco, as in the Arab Muslim world, male prostitution is concealed and severely punished by law. Therefore, public health interventions cannot reach male prostitutes since their profession is spread and undercover.

In Morocco, high levels of formal and informal prostitution can be caused by many factors. For instance, joblessness, poverty, migration, urbanization, the tourism industry, and need for financial support. Another reason why young males get into the prostitution workplace is that traditionally, young men inaugurate their sexual doings through a sex worker's service. Nowadays, sex workers in Morocco are young and prostitution is both heterosexual and homosexual. The country is becoming a central location for those looking for sex workers. It has been revealed by a study that prostitutes paid at first sexual contact are at the average age of fifteen. (Beamish and Tazi, 2003)

Behind the Mask organisation's 2006 study revealed that:

Morocco has long been known for its liberal attitudes and was a holiday haven for European gays in the early 20th Century. However as a principally Muslim country and with fundamentalism on the rise this is no longer the case. In January 1997 the Washington Blade reported that a 28-year-old Moroccan man was granted asylum by the United States, having fled violent beatings at the hands of his own father and the threat of imprisonment by the Moroccan government because he was gay. (p.1)

Ethnically, the kingdom of Morocco is a Muslim country where male homosexuality is considered a punishable offence by both the *Chariâ* and the section 489 of the civil penal code [of 26 November 1962] which provides a penalty of between six months and three years of imprisonment and additional fines from one hundred and twenty to one thousand dirhams for "lewd or unnatural acts with an individual of the same sex" (Bolden, D., 2006). Social denial can push gays into a secret practice area. They create confined clandestine places where they can meet each other" (The International Encyclopaedia of Sexuality, 2000). Sex workers are particularly vulnerable. This vulnerability comes from discrimination against them and social rejection, as well as socio-economic weaknesses such as a low education level and poverty (Wadoux, 2005).

Contrarily to what most people perceive, prostitution can harm male prostitutes just as strongly as females. They may endure traumatic exploitation and abuse. Because homosexuality is rejected by the society, male prostitutes in Morocco are forced to live their homosexuality in a concealed way. Cameron (2002) expresses the guilt prostitutes feel as a function: Guilt = religiosity + faith + social upbringing. Socially, only heterosexual intercourse is considered normal. Although homosexuality has always existed in the Arab-

Muslim world, as illustrated by the study of “Homoerotics of Orientalism” done by Boone (1995), it is regarded as deviant. In Islam, homosexuality is a sin.

Whereas the Koran does not make any allusion to lesbianism, it compares male homosexuals to the people of Loth, a people described as ignorant, pervert and responsible for its own degeneration. Being a homosexual in Morocco is thus particularly difficult to assume; homosexuality is generally lived in guilt and shame. It is not valued as a fully-fledged identity as may happen in other countries such as the USA or in Western Europe. (Wadou, 2005)

Berrissoule reports in *L'Economiste* in 2004 (cited on Afrik.com) that the fee received by young prostitutes aged between nine and fifteen isn't higher than fifty dirhams, and that these children can have the role of breadwinners for their whole family. This aspect of prostitution, whether it is male or female, falls under the category of child exploitation and will not be confused with the prostitution of young men aged more than 18, a limit that is arbitrarily assumed as the one of sexual autonomy, even though their acts are illegal regardless of the age. They are also considered immoral by the “Ulamas” since they occur at a young stage (Dialmy, 1998). Child prostitution will still be approached in this report, since young male prostitutes almost always start very young (Beamish and Tazi, 2003).

Rogan (2002) demonstrates that the prohibition of prostitution in another Arab culture –20th century Egypt- is not based on morals, or at least not completely. In fact, the law was only enforced in big, densely populated cities, and around military camps. It thus appears that the prohibition was a way to contain sexually transmittable diseases and preserve military discipline.

Marlowe (1997) claims that male prostitution is not considered a problem in the gay male world. It can even be a source of pride, along with other sexual deviances. According to

the author, male prostitutes are not considered as victims at all. Although there is no clear indication of the country he makes these observations in, it is easy to infer it is from North-America, as the claim is published on the Sex Workers Alliance of Vancouver.

It is obvious that many researches have been conducted on male prostitution in Morocco, but data about it is not sufficient and still does not respond to some questions. Therefore, the team will base its research on collecting people's perceptions about the issue and gathering information that answer people's doubts and wonders.

Design

The purpose of this research is to investigate people's perceptions of male prostitution in Morocco. To reach this goal, a survey and two interviews will be used. The survey will provide quantitative data that will be projected to the whole Moroccan population. The interviews will offer expert knowledge about our study subject, the Moroccan society.

In order to obtain people's opinions about male prostitution in Morocco, the team decided to formulate a survey. It will be printed in English and French, and will be completed orally in Colloquial Arabic, English or French anytime a respondent prefers so. The surveying task will be shared between team members. Each member will survey ten people inside the university and ten people on the streets of Ifrane, and write down any comments or remarks that seem helpful to the research. Thus, thirty AUI students and thirty randomly chosen outsiders is the total sample size. The surveys have been done at different hours of the afternoon, ranging from two to five o'clock. The surveyors are trained in facing problems that could occur during written and, more importantly, oral surveying. These problems include the refusal to answer, the misunderstanding of a question, and the lack of clearness of the respondent. Moreover, the surveyors are trained to formulate their questions in the exact same way, in order to make the responses they get comparable.

The surveyed population is divided into two sub-samples, thirty AUI students and thirty outsiders. These thirty students and thirty random people will let the team compare the perceptions of highly educated people with the ones of random Moroccans, who are statistically less educated than AUI students. This comparison may also help distinguish the effect of wealth on one's perceptions. Random surveys bear the risk of getting a wrong proportion of each sub-group of the population, especially when used with relatively small samples such as the one used in this research. However, arbitrariness suits our time and budget, and gives good enough data.

The survey is made of eleven questions. Three of them serve the purpose of dividing the population according to the age, sex, and hometown criteria. The team believes the age and sex criteria will be particularly useful to the study, as it has often been demonstrated that world-views can be considerably different for people of distinct sex or generation. The other eight questions are an attempt at breaking down the individual opinion in order to make it collectable. Existence, causes, effects, importance of the phenomenon, and gender differences are the topics the survey approaches. The responses to these detailed aspects will tell the team if the population knows the phenomenon well, and what is its general appreciation of it. In other words, the combination of these eight questions constitutes the portrait of an opinion about male prostitution.

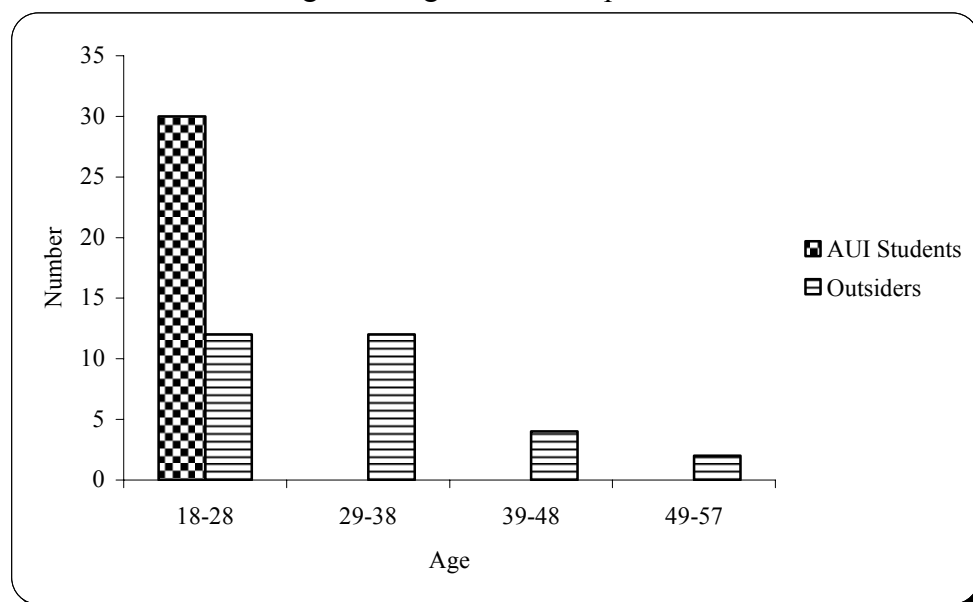
In addition to the survey, the team will interview a psychologist and a sociologist. For both interviews, the team will arrange a meeting before the interview to give the interviewee the chance to choose the appropriate time fitting their schedule. The team will first interview a university counsellor. The doctor will provide information on the factors and effects of male prostitution and feelings resulting from it. A sociology professor will be interviewed next. The questions the team will ask the professor will focus on sociologic aspects of the phenomenon.

Results

The sample was divided into two sub-samples. The first was constituted of thirty Al Akhawayn University in Ifrane students, while the second was constituted of outsiders surveyed in Ifrane and Meknes. First, the demography of the sample will be described, and then the opinion will be portrayed by following the order of the survey answers.

Before displaying the collected data, it is important to state that many people refused to answer the survey after they had heard the topic. Unfortunately, no data was collected on the rate of people who accepted, but the perception of the surveyors is that about half of the approached people refused to answer after hearing the topic.

Figure 1: Ages of the Respondents

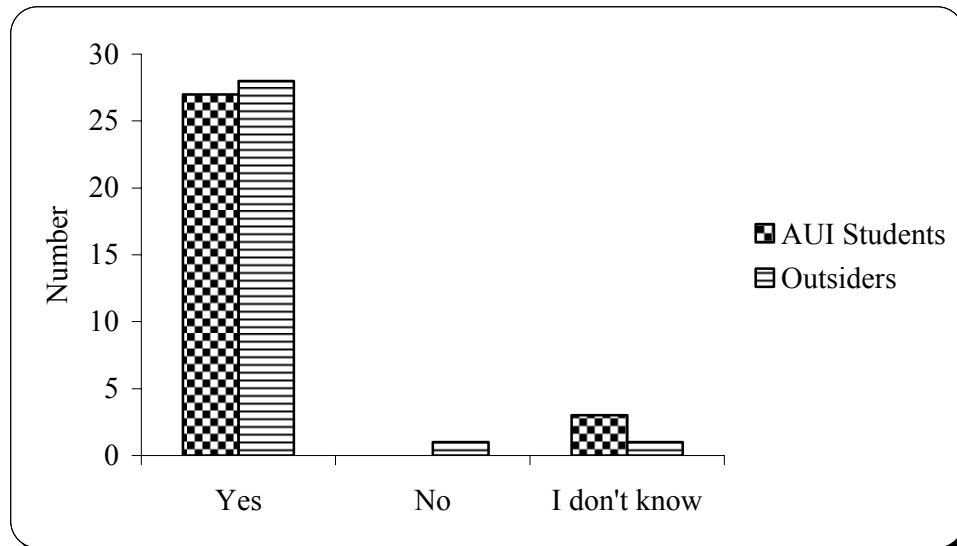


N = 60

Unsurprisingly, all the surveyed students belong to the younger part of the population. The large majority of the people surveyed outside of the campus were young or middle-aged. This represents well the Moroccan population, which is young. Due to time constraints, no people under 18 or over 48 were surveyed. The elderly tended to refuse to respond more than others.

Inside the university, choosing the respondents at random provided a good enough balance between males and females. In the outsider sample, the male-female ratio is slightly unbalanced, but not enough to prevent the results to be possible to project to the whole population.

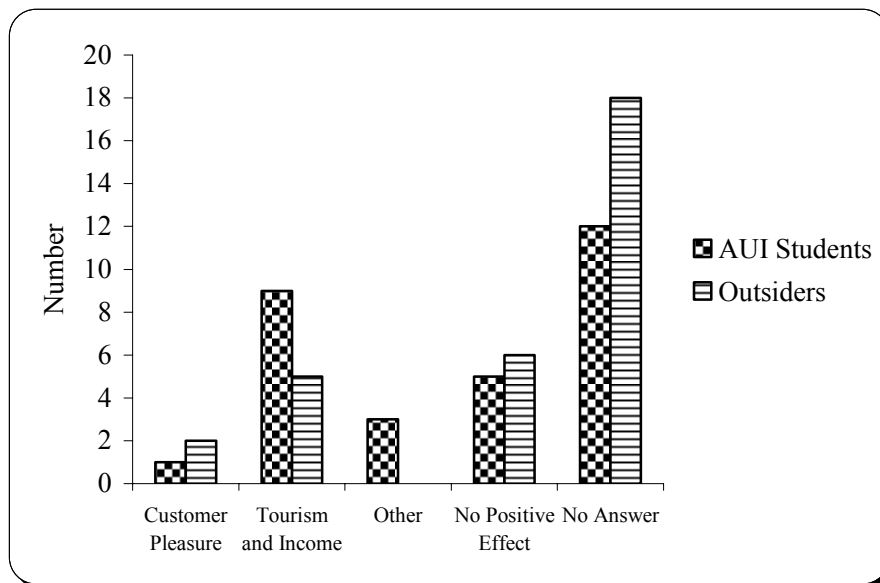
Figure 2: Perceived Existence of Male Prostitution with Males in Morocco



N = 60

An enormous majority of AUI students know about the existence of the phenomenon, and none of the students affirms male prostitution in Morocco does not exist. Outside of the campus too, an extreme majority of respondents know that male prostitution exists in Morocco, but, this time, a small minority affirms the phenomenon does not exist.

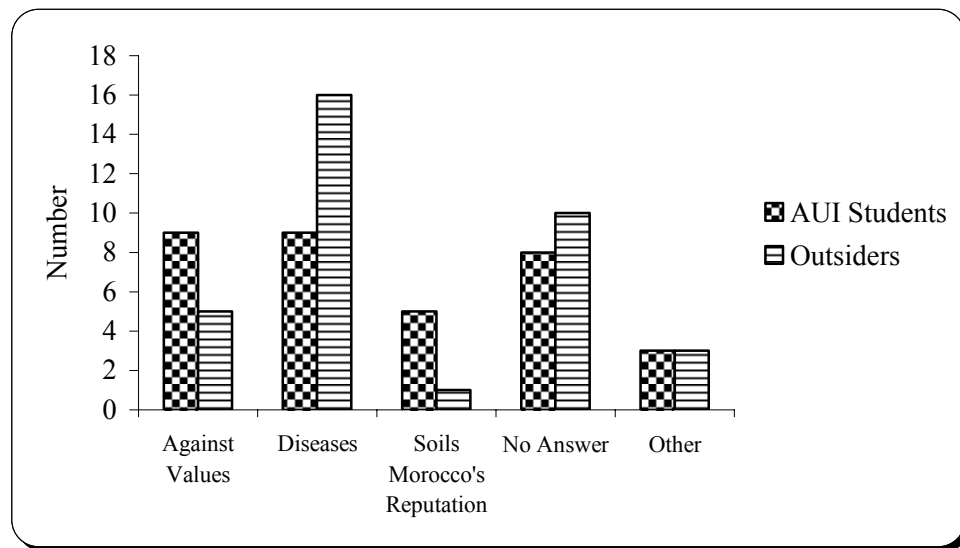
Figure 3: Positive Effects of the Phenomenon



N = 60

Since the question was formulated as an open question, some respondents more than one answer. Moreover, this classification was obtained after interpretation of some answers. For example, “pleasure singles” was included in the “customer pleasure” category. As can be seen, tourism and money is the most given answer on campus, while the absence of positive effects is the most popular outside of the campus. Most of the people of both samples did not answer this question. A distinction has been made between the people who answer that there is no positive effect and those who leave the field blank. This is because the former clearly means they believe there is no such effect, while the latter could mean the respondent does not have the time to think about the question.

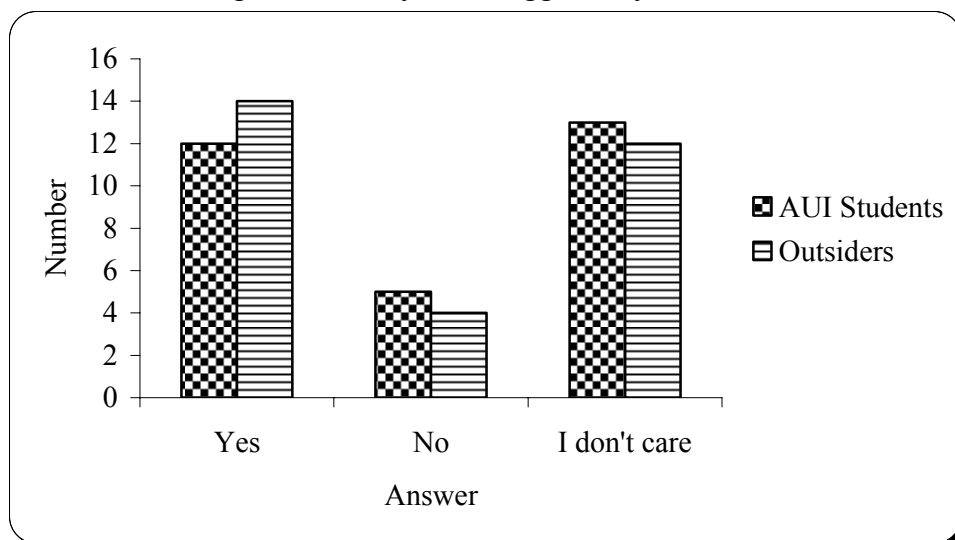
Figure 4: Negative Effects of the Phenomenon



N = 60

Since the question was formulated as an open question, some respondents gave more than one answer and the classification was also obtained after interpretation of some answers. The offense to values and the diseases are the main negative effects of male prostitution according to students. Approximately half of the outsiders state diseases as a negative effect of male prostitution.

Figure 5: Annoyance Triggered by the Issue

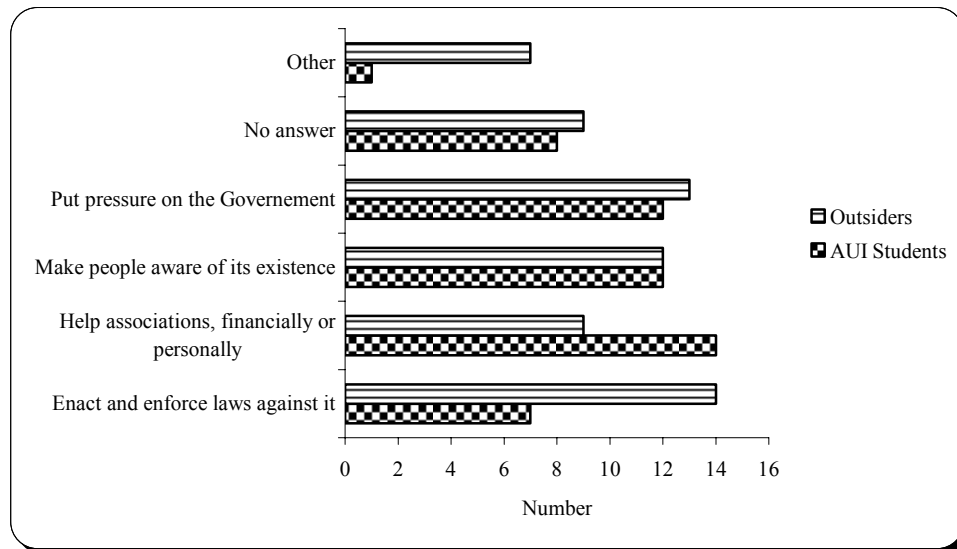


N = 60

A large number of students are bothered by the phenomenon, a slightly larger number do not care, and a minority does not feel bothered by it. The outsiders results are comparable

with the student sample, but less people declare they do not feel bothered by male prostitution.

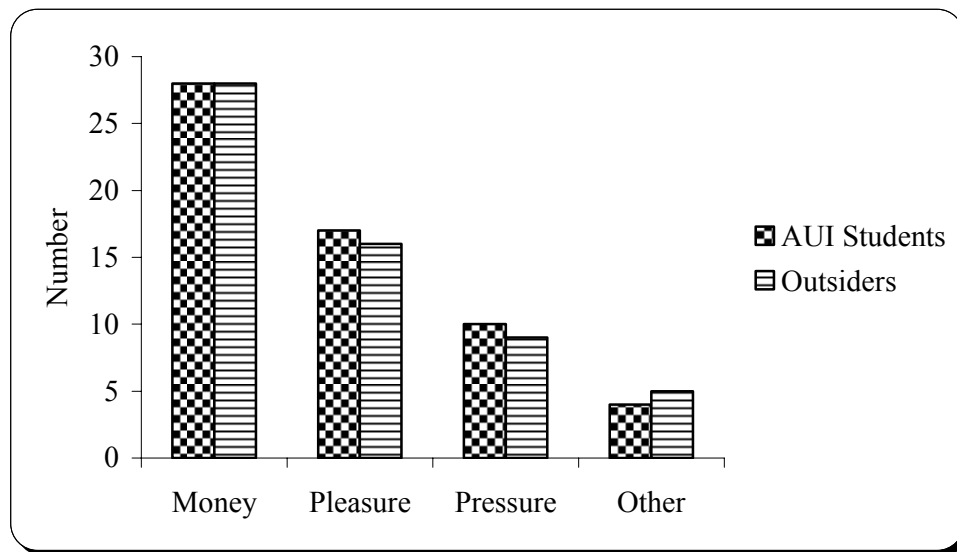
Figure 6: Potential Solutions



N = 60

This question was a multiple choice question, which explains why they are more answers than respondents. Inside the campus, the most chosen solution is the help to associations, followed closely by making people more aware and putting pressure on the government. Enacting and enforcing laws is the less chosen solution. Only one alternative solution is proposed, and it is providing psychiatric help for the prostitutes. Outside of the campus, the preferred solution is the enactment and enforcement of laws, followed by making people more aware and putting pressure on the government. Helping associations is the less chosen solution. A significant number of alternative solutions are proposed. Among them are applying the same law enforcement for foreigners and Moroccans, encouraging man-woman marriage, and providing sexual education at secondary schools.

Figure 7: Reasons that Drive some Men to Prostitute

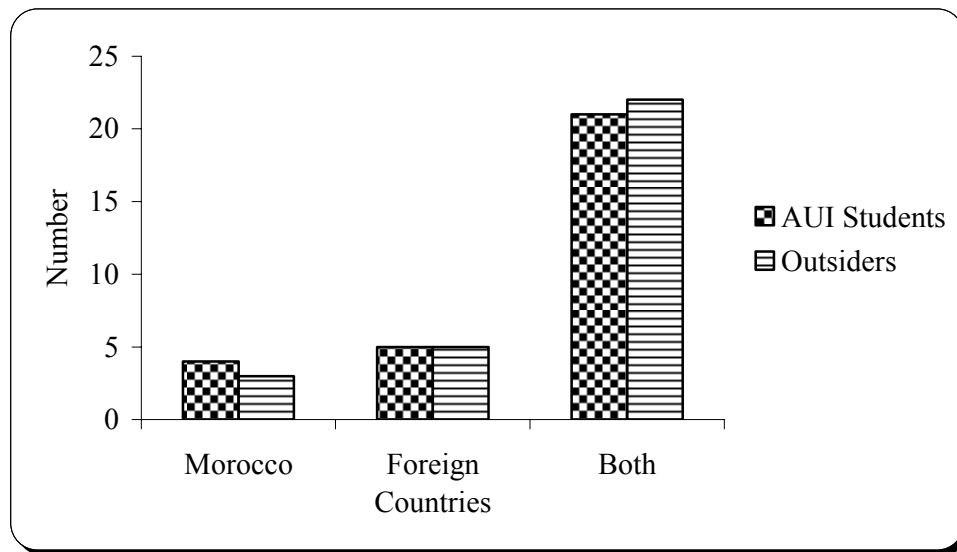


N = 60

This was a multiple choice question, which is why there are more answers than respondents. For AUI students, money is the number one reason, followed by pleasure and pressure. A small but significant number of other reasons are mentioned, such as the desire to express a taboo sexual identity, and boredom. Similarly, for outsiders, the need for money is the first reason that drives some men to prostitute. Pleasure is the second, pressure is the third. Again, a small number of alternative responses are provided. Among them are the fear of women, the birth of a new sexual fashion, boredom, and a lack of religion.

Most students cite Europe and particular European countries as the most common origin of customers. Arab countries come second, and Morocco is known to be a source of customers. Marrakech is the only city stated as an origin. Outside of the campus, the results are quite similar, but Marrakech is not mentioned.

Figure 8: Sources of Male Sexual Tourism



N = 60

For almost three fourths of AUI students, Morocco and foreign countries share the responsibility. In the remaining fourth, foreign countries are held responsible slightly more often. Outside of the campus, the perception is extremely similar.

Interview with the Counselor

The literature review revealed that most male prostitutes selling sex to men are homosexual. The team wanted to know first how people become or know that they are homosexual. Therefore, the interview was constructed from questions related to this issue. The counselor responded to all the questions and provided very interesting and helpful information. The psychologist said that homosexuality is innate. “People are born with it not made”, she said.

Concerning the psychological reasons pushing males to prostitution, many answers were suggested. Sickness or inability to work can be one of the causes. For example, a person with a sick parent would do anything to help them, and so prostitution is sometimes the only solution. Impulse is another reason behind this phenomenon; some people do things without thinking of what they are doing and of the consequences. There can also be an oppositional

behavior. In case of rebellion, some persons would feel independent doing what they are not allowed to do. In addition, there is drug addiction, for an addicted man could definitely do anything to get the money needed to pay for drugs. Relational problems, which are a pattern of interaction one gets used to, may be an important source of prostitution; if looking at sexual abuse, it is observed that the mistreated person gets used to this sexual exploitation. Therefore, he does not mind selling his body. The phenomenon can also be caused by vulnerability and low self esteem. Because the person feels weak and helpless, a man would look for continuous attention, excessive admiration and taking advantage from others, which he finds in prostitution.

Some of the suggested psychological effects of prostitution on male sex workers were that they feel bad because they consider it is a combination of two low activities: homosexuality and prostitution. They are in a powerless position, and they are outcast and feel ashamed of what they are doing, especially toward the family which is very important for them. Humans usually look for what they are used to. Therefore, an abused person would choose unconsciously to abuse the others or to be abused.

Sometimes, males are forced to prostitute either by family or people taking control over them. There are two ways to look at this problem. First, male prostitutes are looking forward to receiving a reward from the person forcing them or just avoiding to be punished, so they get into selling sex. Second, they see the one driving them to prostitution as a powerful person that they have to respect and obey.

Because they are afraid of being rejected since they know there is a big shame in selling their body, male prostitutes keep their activities hidden. Most people refused to answer the survey questions because they think that if they do so they will acknowledge that there is a problem. Thus, they would feel guilty if they do not move to solve it. In addition, everybody knows that prostitution is illegal and against their religion. Another thing is that they do not

want to believe it exists, they avoid it as much as possible and as said, “out of sight, out of mind”.

Interview with the Medical Doctor

An interview was made with the health doctor of the university about the health effects on men involved in prostitution with males. Firstly, he defined prostitution as an industry that enrich and give pleasure to a small group, and leave the other large group to pay for the damage.

He told the team that most studies done on prostitution show that most prostitutes, either males or females, suffer from AIDS, HIV and other STDs, including chlamydia, gonorrhea, herpes, human papilloma virus, and syphilis. Furthermore, male prostitutes face strangers everyday that use them in a weird, painful and disgusting way. They confront violence, aggression, cruelty and fighting with the clients and with the police. Also, they suffer from alcohol and drug problems that lead them to become psychotic or commit suicide. He said that there are other health problems, but, because male prostitution is hidden, doctors do not know exactly the effects of prostitution on males.

He concluded by saying that these young people were attracted by the fame and fortune in a legitimate business but what they find after is just a lower level of sex industry, a disorder in their lives, depression, serious medical illnesses and psychiatric disability.

Interview with the sociologist

Social reasons for male prostitution were that prostitution is clinched as the "oldest profession in the world". The term usually implies "women prostitution" because it is common for men to use their services for way too many reasons to mention here (such as infidelity, sex without emotional attachment, etc.). For male prostitution, it has always been viewed as a taboo in most cultures, therefore male prostitution is much more covert. For example, one does not

see nearly as many male prostitutes on the streets in North America, and the popular brothels in Morocco are usually heterosexual.

As with any covert activity in a society, it can have many damaging effects. Individually, it can be very difficult concealing ones' feelings, even leading to depression. For a society, not recognizing an obvious function is denial, therefore also unhealthy for either social progression or in dealing with realities and injustices within a community.

Most people have very deep-seeded reasons for keeping this issue concealed. Some are religious (against God's laws of nature), some are social (being taught that it's wrong) and some just knee-jerk reactions of disgust (for heterosexuals). The overwhelming majority of most cultures treat homosexuals in the realm of "wrong/evil/unnatural": a taboo. If male prostitutes were more open and vocal, then they could become the target of hate crimes. They are, for the most part, kept in silence.

People of all ages are afraid, disgusted, think it's immoral, whatever. Thus, they refuse to answer. "I am a heterosexual who believes in equal rights for all. I am also very confident in my sexuality and can be friends with all people, from all cultures", he said. Maybe the answer is simply "fear". Many people are afraid to speak out, and many are afraid to acknowledge the existence of the homosexual community.

The sociologist said; "Well, I don't think the media "revealed" the phenomenon, only made it more popular for discussion." Hopefully, some deep prejudices can be overcome. The next step (after being revealed) is to educate. We can educate heterosexuals that it is wrong to be racist towards these people, we can teach homosexuals about safe-sex (and sexually transmitted diseases), and we can also teach them that it's okay to talk about their orientation so that they no longer have to conceal all that confusing emotion deep-inside. When anything controversial becomes a social issue like this, there is always an initial uproar because it takes time for a culture to change. Cultural changes in society are slow, so educating the

generations is the only way to open up healthy discussion. The first reaction may be negative, but if it remains an issue then many people's opinions and perceptions will eventually change.

Discussion

The research paper deals with exploring and evaluating the Moroccan perception of male prostitution with males. It particularly focuses on differences of perceptions among the population. To reach this goal, the samples were selected both from the streets and from the campus, and randomness was used to grab opinions from different sub-groups of the population. The research question can be divided into two sub-questions:

First, does the Moroccan population know the real reasons, effects, and overall aspects of the phenomenon? Knowing the phenomenon is the first necessary step to fight it. This is the aim of the team that assumed and, to some extent, demonstrated that male prostitution had more negative effects than positive ones.

Second, is there a difference of perception between the average Moroccan population and rich, educated, young people, who are usually considered the most progressive part of the population?

The survey provided interesting answers to the previous questions. The results revealed that AUI students and outsiders hold different positions and disagree on some points. The answers were particularly efficient at enlightening perceptions that could be considered as "flaws". In other words, they made it easier to recognize points about which Moroccans have wrong ideas.

Before approaching these two major points, a few remarks deserve to be made. The origin of the respondents is the first interesting aspect. In terms of hometown, AUI students were more representative of the Moroccan population than outsiders, since there were students from different cities, while outsiders were mostly from the city they were

interviewed in, namely Ifrane and Meknes. However, the distinction between hometowns proved to be of low interest and importance. The only perceptible difference is that people from Agadir and Marrakech were slightly more inspired and motivated to answer open questions extensively, and with details. When asked why, some answered that, since male prostitution is publicly visible in their cities, they feel very affected by the phenomenon.

After comparing the ages of the respondents (see figure 1), the team noted that as assumed the young generation was the most willing to answer and the most concerned about the issue. Gender however does not demonstrate great differences in answers, and so the results cannot be divided into males and females. When the team asked about the phenomenon, almost everybody believed it exists even if it is concealed (see figure 2). This confirms the initial assumption the team made about the existence and growth of the phenomenon.

As the team was looking for positive and negative effects of male prostitution (see figures 3 and 4), it has been revealed that people do not see as many positive effects as negative ones. Many suggested diseases, such as STDs as a negative consequence of this phenomenon; a thing that was clearly explained by the doctor during the interview. They often do not see any positive aspect of it. These results meet with what the team supposed about the danger of prostitution on male sex workers. Considering that the phenomenon can harm them either physically, psychologically, or socially, the interviews made with the doctor, the counsellor and the sociologist verify the previous assumption.

To understand figure 5, the distinction between the answers “No” and “I don’t care” must be explained. By providing a choice between these two, the team wanted to allow respondents to better state their opinion. In fact, if a respondent wanted to answer that he did not consider male prostitution as a problem, he would have felt uncomfortable by stating it straightforwardly. The “no” choice suits this opinion, and makes it easier to claim. In other

words, the “no” choice can be translated as “I think male prostitutes should be left alone”. The “I don’t care” choice suits people who do not have a clear stance on the issue. This distinction is based on the assumption that this strategy worked as planned, and a certain margin of error must be accounted for.

Figure 5 reveals the overall level of concern people feel towards the phenomenon. It is, as we assumed, quite low, compared to the importance of the latter. This can be considered an important issue, since people that are not concerned by the phenomenon do not feel the need to fight it. One of the team’s assumptions was that it is hard to solve the problem when people have wrong ideas about it. Nevertheless, the group found out that most Moroccans know pretty much about the issue and its effects. The problem still exists in the fact that many surveyed people do not care about the phenomenon. However, they could suggest very interesting solutions to stop its growth (see figure 6). After having a discussion about it, the team members believed that people pretend not to care in order to avoid acknowledging the gravity of the problem. As declared the counselor, they possibly think that if they admit its seriousness, they would have to do something against it to not feel guilty.

The team then moved to define the main reasons behind male prostitution and the majority answered that money was the first cause of this phenomenon. This is probably due to the fact that the issue is a taboo subject as states the sociologist and that people prefer to believe that prostitutes are pushed to sell sex because of poverty rather than admit that it could be generated from other factors. It is true that Morocco plays a part in the spread of this phenomenon, but it is not the only country. The statistics showed that both Morocco and foreign countries share this responsibility.

Conclusion

All in all, the research provided interesting results which partly fit the team’s assumptions. However, the team members consider their data collection too limited to be projected on the

whole population. Therefore, it is hard to propose tangible and feasible solutions to this social phenomenon.

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Appendix 1
SSK 1202 survey for AUI students



The following survey serves an academic purpose and its results will remain strictly anonymous.

In all the questions, “male prostitution” refers to men selling sex to men.

1. How old are you?

....

2. What is your gender?

Female Male

3. What is your hometown?

4. Do you think male prostitution exists in Morocco?

Yes No I don't know

5. What are the positive and negative sides of male prostitution?

Positive:

.....

Negative:

.....

6. Do you think prostitution has the same effects on male and female prostitutes?

Yes No I don't know

7. Do you feel bothered by this issue?

Yes No I don't care

In the following questions, check all proper answers.

8. If you feel bothered by this phenomenon, what do you think can be done to fight it?

- Enact and enforce laws against it
- Help associations, financially or personally
- Make people aware of its existence
- Put pressure on the Government (for education, employment, financial help)
- Other:

.....

9. What are the reasons that drive some men to prostitute?

Money Pleasure Pressure Other:

.....

10. Where do you think the most common customers come from?

.....
.....

11. Who is responsible for male sexual tourism (males seeking males)?

- Morocco Foreign Countries Both

Thank you for your time and your cooperation.

Appendix 2
SSK 1202 survey for outsiders



Veillez noter que le sondage suivant sera utilisé dans un rapport académique et vos réponses seront strictement anonymes.

Dans toutes les questions, “la prostitution masculine” renvoie aux hommes qui vendent du sexe aux hommes.

1. Quelle âge avez-vous?
 vous?

....

.....

2. Quel est votre sexe?

Féminin Masculin

3. De quelle ville venez-

4. Pensez-vous que la prostitution masculine existe au Maroc?

Oui Non Je ne sais pas

5. Quels sont les effets positifs et négatifs de la prostitution masculine?

Positifs:

.....

.....

Négatifs:

.....

.....

6. Pensez-vous que la prostitution a les mêmes effets sur les femmes prostituées et les hommes prostitués?

Oui Non Je ne sais pas

7. Vous sentez-vous affecté par ce phénomène ?

Oui Non Ça m'est égal

Dans les questions suivantes, cochez toutes les réponses appropriées.

8. Si vous vous sentez affecté par ce phénomène, quelle serait la solution pour lutter contre?

- Passer et appliquer des lois contre la prostitution masculine
- Aider les associations, financièrement ou personnellement
- Sensibiliser les gens
- Mettre la pression sur le Gouvernement (pour l'éducation, l'emploi, l'aide financière)
- Autre:

.....

.....

9. Quelles sont les raisons qui poussent certains hommes à se prostituer?

- Argent Plaisir Pression Autre:

.....

10. D'où pensez-vous que viennent les clients les plus fréquents?

.....
.....

11. Qui est responsable du tourisme sexuel (hommes cherchant des hommes)?

- Le Maroc L'étranger, précisez:
- Les deux

*Merci pour votre temps et votre
coopération.*

Appendix 3

Interview with the sociologist:

- 1) What are the social reasons for male prostitution?
- 2) What are the Social effects of male prostitution?
- 3) Why is it concealed?
- 4) Why didn't some people answer?
- 5) What are the perceptible reactions, now that the media has revealed the existence of the phenomenon?

Appendix 4

Interview with the counselor:

- 1) Is homosexuality innate or acquired?
- 2) What are the psychological reasons that push males to prostitute with males?
- 3) What are psychological effects can male prostitution have on males?
- 4) Sometimes, males are forced to prostitution either by family or people taking control over them, how do they feel?
- 5) Why most male sex workers keep their practices concealed?

Appendix 5

Interview with the health doctor:

What are the health effects of male prostitution on male prostitutes?