

# **A Qualitative Work on Homosexuality in Charsadda**



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Thesis submitted to the Department of Anthropology, Quaid-I-Azam University  
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**Department of Anthropology**

**Quaid-I-Azam University**

**Islamabad**

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## **Formal Declaration**

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**Islamabad, 8<sup>th</sup> August 2019**

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**Muhammad Ishaq**

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## **Abstract**

Homosexual behavior develops due to the emotional feeling toward the same sex. Homosexuality is thought of as an issue in different cultures of the world but on the other side, some countries have laws about homosexuality for the protection of the human right. Homosexuality is unlawful in many countries due to religious, psychological and social reasons. All over the world sexual orientation is a contentious topic and internationally homosexuality and other forms of expression of same-sex orientation are denounced.

Pakistan is the land of diverse cultures and ethnicities. There are many social factors such as do not have access to the opposite gender, affordability to follow a legal way to fulfill the sexual need, strictly segregated environment, easy access within same-sex and economic factors. These social and economic factors influence individuals to adopt homosexuality. This study has explored the nature and extent of homosexuality in the Tangi village at the district of Charsadda. This study finds out the patterns of domestic counseling and sex education toward homosexuality. This study has also explored the deep structures of homosexuality.

This is a qualitative research and for this purpose, qualitative research tools including key informants, rapport building, participant observation, snowball sampling, and semi-structured interviews were applied to collect more reliable data from the grass root level. Field findings reveal that peer group effect, inclination toward drugs, forced relations among same-sex gender, homosexuality through seduction for taking the revenge, lack of parents and child communication, marital relations, and desire of money are the major reason of homosexuality.

**Key Words:** Homosexuality, culture, psychological, social, economic, sex education.

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# Chapter 1

## 1. Introduction

Homosexuality is a predominantly emotional or erotic preference for members of one's own sex. According to some researchers like Kinsey, homosexuality is a normal manifestation of human sexuality (Braverman, 1973). Homosexuality is considered an issue in different cultures of the world but on the other side, some countries have made laws about the protection of homosexual. European Union and the Council of Europe has developed many laws for the protection of homosexual i.e. in 1997 the Treaty of Amsterdam added “human rights” and authorized the European Council to act against the discrimination on the basis of sexual orientation (Ilga World, 2017). In this global world, homosexuality has become a source of strong cultural contestation. These contestations are developed on the base of Western and Non-Western (Dalacoura, 2014). Homosexuality is unlawful in many countries due to religious, psychological and social reasons. The Middle East strongly denounced the Homosexual culture and affirm the cultural integrity and authenticity of the region (Dalacoura, 2014).

All over the world sexual orientation is a contentious topic and internationally homosexuality and other forms of expression of same-sex orientation are denounced. WHO had published ICD-6<sup>1</sup> in 1948, that was the first ICD version, in which homosexuality include in Mental disorder. In ICD-6 homosexuality classified as a sexual deviation that was presumed to reflect an underlying personality disorder. Recent surveys demonstrate that homosexual behavior is a widely prevalent aspect of human sexuality (World Health Organization, 2019). In last half century, several classification systems, including the ICD, have gradually removed diagnoses that once defined homosexuality per se as a mental disorder because there are not enough empirical pieces of evidence which support the variation in pathologization and medicalization in sexual orientation expression. In ICD-10, it is clearly defined that sexual orientation by itself is not to be considered a disorder (World Health Organization, 2019). Homosexuality is a romantic attraction, sexual attraction or sexual behavior between members of the same sex or gender. As a sexual orientation,

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<sup>1</sup> ICD stands for International Statistical Classification of Diseases. Please visit, <https://www.who.int/bulletin/volumes/92/9/14-135541/en/>

homosexuality is an enduring pattern of emotional, romantic, and/or sexual attractions to people of the same sex. Along with bisexuality and heterosexuality, homosexuality is one of the three main categories of sexual orientation within the heterosexual-homosexual continuum. Many of the scientists do not know the exact cause of sexual orientation, but they believe that it is caused by a complex interplay of genetic, hormonal, and environmental influences. Environmental influences are the social factors such as do not having access to opposite gender, affordability to follow a legal way to fulfill the sexual need, strictly segregated environment of the society, forced by the powerful, and easy access within the same sex and it could be survival issues which influence ones to involve in homosexual activities.

Irving Bieber tries to define the sexual orientation as “individuals who are habitually aroused by the same sex and who also regularly engage in sexual activity with members of their own gender are designated as homosexuals. If they also participate in the heterosexual activity, they are referred to as bisexuals. Some bisexuals are predominantly homosexual.” It is their sexual behavior which differentiates them from heterosexuals (Bieber, 1969).

When homosexuality has marked a problem then the certain group who have same-sex orientation alienated by the other members of society. John J. Markey (1994) said that homosexuality is a problem for most Western cultures, particularly those influenced by Christianity that's why gays remain the victim of alienation in those countries. In Christianity, homosexual behavior is considered an act of Sodomy and those who found involved in sodomy are subject to punishment. It is not only the problem in Christianity but also prohibited in Muslim society. Lawfull sexual relations are natural, pleasurable, necessary and recognized in Islam. Lawfull sexual relation means intercourse between men and women. This is a legal mechanism to control the illicit sexual relation among heterosexuals or homosexuals. Sodomy between same-sex and Zina between men and women both are prohibited in Islam. In the Quran, with reference to the biblical story of Lot and his people sodomy is condemned that's why Islam encouraged the marriage (Dunne, 1990). Dunne (1990) writes down that ethnographic and travel literature is full of the examples of practices of sodomy in the middle east.

Keeping in view of the above statements by Dunne (1990), Pakistan's majority religion is Islam and according to the constitution of 1973 Pakistanis are legally bound to follow the Islamic way of life. But Sodomy is also in practice in our society and homosexual lifestyle considered normal. People involved in homosexuality or heterosexuality are fathers, brothers, sisters, mothers, and

cousins of someone. Homosexual behavior is becoming normal due to the strict observance of the Islamic values.

Being an Islamic state, Pakistani land has different cultures, various ethnicities, and different geographical conditions. That's why this country has diversified social and economic factors which influence the individuals to adopt same sex. This study has explored the nature and the extent of homosexuality in Pakistan. This study tries to understand the patterns of sex education and domestic counseling toward homosexuality. In this study, cultural factors are also explored that how these factors working as survival agents of homosexuality. This research has revealed the deep structures of homosexuality in the village of Tangi in Charsadda.

### **1.1. Statement of The Problem**

Homosexuality is a significant problem in the world not due to a sinful act but it hampers the natural way of reproduction (Levin, 1984) and hinders the evolution of the institution of the family. The culture of homosexuality is identified as the problem of the West (Markey, 1994). The situation is reversed; the culture of homosexuality has also prevailed in other parts of the world other than West and this homosexual culture also exists in Pakistan.

In Pakistan the homosexual behavior is unaccepted and a taboo at the communal level but this act of taboo is openly in practice. This open practice of homosexuality and condemnation to this behavior are contrasted behaviors which compel me to explore the reason. How same sex orientation developed among the youth? what are the nature of their relations? How the problem of homosexuality is being tackled at government and domestic level through counseling and sex education? In the current scenario, this study explores the social, cultural and economic factors. Either there are cultural factors or economic factors which influence the youth to adopt such behavior.

### **1.2. Objectives:**

1. To understand the nature and extent of homosexual practices at societal level.
2. To investigate the culture of domestic counseling and sex education regarding homosexuality.
3. To describe the cultural and economic factors contributing in the survival of the homosexuality.

### **1.3. Significance of The Study**

Many studies conducted in the domain of medical and genetic issues about homosexuality in the world but in the context of Pakistan, we lack such kind of studies which openly explore the tabooed phenomena of homosexuality. This study will add new information in the field of Anthropology. This research work will help us to understand the problem of homosexuality and it will provide guidance to tackle issues regarding homosexuality. Parents and Guardian will understand social issues through this study and it will be easy for them to give sex education by benefitting from this study. Different organizations will understand this problem and factors behind homosexuality and it will help them to develop strategies to solve this problem. Government of Pakistan can devise policies and laws regarding homosexual behaviors and homosexual's health by consulting this research work.

### **1.4. Out Line of Chapters**

This thesis starts with the introduction of the topic. This chapter discusses the statement of the problem and objectives of the study including significance of the study. The second chapter include the relevant literature review about homosexuality. Third chapter is comprised on the research methods and detailed account of the research locale. Chapter four to five contained the research findings. Chapter four explore factors behind the homosexual practices. This chapter also discusses the parental control on the children. Chapter five describes the transition in the homosexuality trend. This chapter also shed light on clashes among the *Chockrabaz* and the role of social media. Sixth and last chapters comprised on summary and conclusion of this research work.

## Chapter 2

### 2. Review of the Literature

The literature review is referred to as the technique for collecting data from different resources. It helps in understanding the researched problem and it gives information regarding the explored concepts. It gives information about the selected topic for research and it helps in clarifying the issues. Pre-existing literature is always helpful in crosschecking the research findings.

#### 2.1. Homosexuality

Sexual attraction and certain behavior toward same-sex gender are known as homosexuality. Gay is used as a synonym for homosexuality. The first time, this term was used by Victorian scientists. Those scientists considered it a moral deficiency among individuals (Tracy, 2018).

In Pakistani society, homosexuality is considered as a sinful act because Levin (1984) said that homosexuality hampers the reproduction of human race and the misuse of the bodily parts disturbs the natural way of doing sex. It has created many social problems such as homosexuality disturbs the family institution and the normal/natural way of life. In the case of homosexuality, men have denied the sense of fatherhood. Fatherhood means single man has the responsibility of the whole family. Sense of fatherhood works as a guard for the family institution. That's why homosexuality is considered as abnormal. In particular, proto-human males who enjoyed inserting their penises into each other's anuses have left no descendants. This is why homosexuality is abnormal, and why its abnormality counts prudentially against it. Homosexuality is likely to cause unhappiness because it leaves unfulfilled an innate and innately rewarding desire (Levin, 1984).

Levine (1984) also said that sexual preference is the nobody's business but one's own and on the other side there is intuition that something is unnatural about homosexuality. He quoted the Gadpille that homosexuality is a biological maladaptation.

While some researchers see homosexuality as a problem through the lens of religion. It is a problem for most Western cultures, particularly those influenced by Christianity. Whether they are accepted or rejected, most gays experience the deep alienation of being a problem. It also raises the question of their sexuality and humanity. Their specific orientation to same-sex makes them a

minority in a given culture. There being, human dignity, and commonality with the rest of the community is negated by the people on the basis of sexual orientation (Markey, 1994).

In Islam Homosexuality is prohibited because it is an unnatural way to do sex with same-gender. Lunsing (2003) stated that in May 2001, El Moumni speaks against homosexuality. It was an attack on the Dutch values by the Muslim clergy. In a television interview, he said that homosexuality is a contagious disease and it has threatened the Dutch society by preventing procreation. El Moumni's views on homosexuality are similar to orthodox Christians (Lunsing, 2003). Early anthropologists of Muslim societies wrote about male-male love and sex. Richard Burton provided wide-ranging ethnology of homosexuality in an appendix to his translation of the Arabian Nights. His military career having been harmed by knowing too much about Karachi boy brothels, his writings about his own observations of Islamic societies are notable for avoiding mention of same-sex sexuality (Murray, 1997).

In the Muslim world, there are following views that are roaming around in the minds of the general public at large.

“Pakistan is an Islamic republic, where culture, society, and law integrate religion in all codes and values that determine everyday life. Sex outside marriage, including homosexual sex, is taboo in Pakistan; under the tenets of Islam, sex of any kind, other than that between husband and wife is haram (strictly forbidden). Because it is legally and socially censured, overt homosexual behavior in this country can lead to social stigmatization, class discrimination, ostracization from family and friends, and, in extreme circumstances, prosecution by law.”

(Khan & warraich, 2008, p.6)

In Pakistan, there exists a strong Islamic law that seems to have prevailed for a long time. There has been a turn of events in the views of the people regarding their attitudes towards the homosexual lot. But, even now, there are still people who oppose this type of relationship as they do not find any such example in Islam about it. In other words, there is a strong reaction with respect to people who are moving towards such type of relationships.

In the same article, it is stated that;

“Although Islamic structures and traditional social pressures discourage sexual license to an extent, poor standards of public health and education in Pakistan still make the population vulnerable to HIV. Large sections of Pakistani society are still unaware or have misconceptions about HIV/AIDS. The situation is bleaker for high-risk groups such as men who have sex with men, who have been marginalized from mainstream society and have very little knowledge about the disease.”

(Khan & warraich, 2008, p.7)

Despite the Islamic rules and regulations or the social pressures, there is still a wide range of poor standards of public health care and awareness that makes the populace vulnerable to HIV/AIDS. People do know the health issues regarding homosexuality that's why they involve in homosexual activities. In this research work, I am not concerned with health problems to arise by homosexuality. This situation raises the question that homosexuality is prohibited in Islam and Christianity then why people are tilted toward homosexuality? How cultures are promoting homosexuality?

Traditionally the problem of homosexuality has been considered the research problem of psychology and it more specifically related to the psychology of Western Urban Man. Psychologists explore the origin or cause, its ongoing operation, its treatment, and ultimate cure. Anthropologists initially feared to study homosexuality or same-sex sexualities. Although some anthropologists in 1930 study homosexuality as deviant behavior and they studied it is remaining in the master discourse of “Gender.” Anthropologists have been notably silent on male-male sexuality throughout mainland Southeast Asia. The only substantial work to date on homosexuality in Thailand is by a historian and Buddhologist, although several U.S. anthropologies graduate students are currently in the field researching various aspects of male-male and female-female sexuality in Thailand (Murray, 1997).

But Anthropologists see it a cultural and social problem rather than the psychological problem of the individuals. That's why anthropologists adopted the case study methods and collect the individual's life experiences and presented them as data (Sonenschein, 1966). Through this method, anthropologist tries to study that tendencies toward homosexuality contribute to the creation of a distinct culture or subculture. The anthropological approach assumes that homosexual groups and individuals share, transmit, learn, create and change the content of various forms such



as speech, dress, and behavior. Through this, they contribute to developing a distinct “culture.” This kind of culture always marked out in societies (Sonenschein, 1966). If linguistic anthropologists work about homosexual phenomena, then they will study the verbal behavior of the homosexual. They also will do the ethnolinguistic analysis of their special language (Sonenschein, 1966). Culture of homosexuality develops an identity in society. So Cultural identity is more than a condition of shared history, language, traditions, and networks, or even minority status. This type of identification develops a form of self-conceptualization. People are not monolithic in their thought but consistent pieces of evidence support the role of individual identity (Lukes & Land, 1990). Being an anthropologist, the current study explores the nature of homosexuality in Pakistani society and its linguistic formation. Because the representation of the culture of marriage, family, educational and religious institutions cannot easily accept the minority culture of homosexual in Pakistani society. Pakistani society confronts homosexuality as a problem for family, marriage and religious institutions. But homosexuality is in practice despite strong opposition from religious clergy and other social groups. This is a contrasting situation about homosexuality which prevails in Pakistani society.

Homosexuality also considered as deviant behavior that’s why it has attracted the attention in the literature as a social problem. Simon and Gagnon (1967) work on the role theory that how an individual being a homosexual perform his role in family, office, religious activities? They consider some social structural determinants in developing homosexual behavior because most of the theories about homosexual behavior are reducible to two major categories: the biological and the psychological. Biological theories tend to explain homosexuality in terms of either genetic factors or hormone imbalance (Simon & Gagnon, 1967). Simon LeVay, a neuroscientist at the Salk Institute in San Diego, has found that in homosexual men part of the anterior hypo-thalamus- a brain region that governs sexual behavior has the anatomical form usually found in women rather than the form typical of heterosexual men. LeVay's is the second report of a difference between the brains of homosexuals and heterosexuals, though it is the first to find such a difference in the hypothalamus, which is known to be a source of sexual urges. That connection raises the possibility that this difference may not only correlate with homosexuality but also play a role in causing it (Barinaga, 1991).

Psychological in terms of family relationship experienced by the child. But socialization towards new roles is a process that continues throughout the lifespan of an individual. It is closely related to the structured social situation through which the individual passes (Simon & Gagnon, 1967). Ward and Kassenbaum (1966), in their analysis of homosexuality in a women's prison, show very effectively how homosexual relationships function to ameliorate deprivations experienced by women prisoners: they establish affectional relationships involving love, interpersonal support, security, and social status. In this instance, then, institutionalized homosexuality functioned to maintain psychic equilibrium. Similarly, the deprivations experienced by males where females are scarce including the diminished possibility of enjoying the whole range of satisfactions which derive from playing the heterosexual role.

Ashworth and walker (1972) emphasis that if, in any society, or group within that society the access of members of sex of the opposite sex for erotic, companionship or marriage purposes is persistently obstructed by features of the social structure, then there will be a tendency in the collectivities concerned towards both a relatively high incidence of homosexual behavior and a relatively tolerant attitude towards such behavior. In short, institutionalized homosexuality will emerge: a behavioral pattern and supporting culture, or subculture, will develop and be maintained for at least as long as the obstruction continues (Ashworth & Walker, 1972).

Pakistani society has a strict segregated social structure. People do not have easy access to the opposite gender. Strict observance of Islamic values gives way to homosexual behavior. Islamic values are not an only major factor because of Islam emphasis on the legal sex and it makes easy for individuals. If both are agreeing, then they can marry each other. But other social factors such as unemployment, socialization of the individuals toward homosexuality, emotional attachment with same-gender, lower socio-economic status relatively leads to undesirable marriages, geographical mobility of the individuals caused the homosexuality among males and females. Socially structured asymmetries of the positions of the male and female develop homosexual behavior and its acceptance in society (Ashworth & Walker, 1972).

At another place, Ashworth and Walker (1972) write down that there is a connection between homosexuality and social stratification. They believe that it presents in Moslem societies because they quoted an example from the “Book of the Thousand Nights and One Night.” It is well documented in the literature; and accords with one of the author's observations of Islamic society

in Aden, where homosexual relationships between males were a standardized mode of behavior eliciting few or any negative sanctions. These societies are typically highly stratified.

Islamic law has given permission of four wives. Those who are wealthy, they can easily afford expenses on marriages and those who are poor they do not. Some have more access and some have less, and this situation creates an unequal competition among the members of the society. Lower socio-economic status produces the social stratification that's why homosexuality is acceptable in those societies (Ashworth & Walker, 1972). Pakistani society is much more socially stratified and individuals have an unequal competition among themselves. This is the reason people develop homosexual behavior to satisfy their sexual needs.

Anthropological studies focus on two types of homosexuality in which one accomplice experiences a representative sex change, for example, one of the men turns into a lady and even encounters misleading pregnancy or one of the females satisfies male sexual orientation jobs, for example, chasing hunting. There have been a slight number of differences in the attitudes towards the masculinity and femininity type of same-sex relationships. As it is stated;

It is within the logic of activity and passivity, masculinity and femininity, domination and submission that we can also understand why non-Muslim men who penetrate Muslim men will always, and regardless of any mitigating circumstances, be subjected to the death penalty. A non-Muslim man cannot be allowed to dominate a Muslim man under any circumstances. In fact, Islamic jurisprudence has several examples of rules prohibiting Muslims putting themselves in positions of subordination to non-Muslims. And here resides a clue to the political underpinnings of the penal code in both its old and, especially, new formulations: perhaps underneath the obsession with natural masculinity and its expressions are anxieties about National-Islamic strength. Seen from the point of view of the global and regional geopolitics the existence of men who act like women and allow themselves to be penetrated (even desire it!) hampers the creation of a homogenous national identity centered around strong, undiluted masculinity.”

(Karimi & Bayatrizi, 2018, p.34)

Islam prohibits such acts because it does not like to see the Muslims performing such acts just like the non-believers do. The virginity is something which should only be taken care of at the time of

marriage. Otherwise, it is something which is taken as a regret if it is lost before marriage. Most of the people who have awareness of both the Islam and the medical world are of the straight view that its consequences are nothing but regret if one has to start a new family, whether it is a male or a female. The males who act as the homosexuals are destroying the image of the masculinity. It is little or no concept of respect for the homosexuals as the society provide little heed to them.

One of the other outcomes of this profession that has been observed was the open declaration of one's identity as a homosexual, or otherwise, a heterosexual. As it is mentioned;

“Homosexuals are commonly expected to comply with a set script of “coming out of the closet” or openly declaring their homosexuality. This script, strongly marked by a generational gaze, includes certain key moments such as self-negation, self-discovery, self-acceptance, the revelation to friends, family, and so on, until the definitive declaration of their homosexuality, which may even involve joining political movements in defense of homosexual rights. However, this type of possible narrative should not be allowed to obscure other processes of constructing homosexuality, equally shaped by generational contexts. “Coming out” can be interpreted not as a political project, but as a question of privacy and choice.”

(Alves, 2005, p.3)

The young ones involved in this homosexuality business have to go through a strenuous phase of their lives in which they have to openly declare their identity to the public and also to those people who are homosexuals but belong to the tribe other than his own. This phase may also help him raise his voice in favor of the community that he belongs to. This may help him take part in political activities on behalf of his work but sadly, there has been not much support in this sector to such people. The government has not brought about any reform for such people and in Pakistan, there has been no such case of these groups so it can be said that they are active but not in the eyes of the general public.

There has been a circulation of the view that the homosexuals have been associated with the level of infections of STD and they are held responsible for the spread of the diseases. Thus, it is stated;

“The social consensus against homosexuals extends to the health sector. The larger society's linkage of gay life with HIV infection has often been internalized by health care

workers. It has been documented that some health workers refuse to treat homosexuals for fear of contamination as they associate gay men with HIV infection.”

(Charles, 2011, p.11)

Furthermore, it is mentioned about the abnormal sexual relations that;

“Recently there have been controversial “rehabilitative therapies” popularized in the media, which promise a “cure” for homosexuality. The promoters argue that “abnormal” sexual orientation is a consequence of early childhood traumas and propose a reparative therapy based on psychoanalysis, group therapy, and spiritual help. These claims received a vast echo in society despite scientific associations (American Medical Association, American Psychiatric Association, etc.) having censured such rehabilitative “therapies” as non-evidence based and possibly harmful for clients. It is therefore important that such bio-social issues be investigated in with a sound scientific perspective.”

(Jannini, Blanchard, Ciani, & Bancroft, 2010, p.21)

People having an abnormal sexual orientation should not be kept as a secret. They should be treated with due care and attention as the other medical problems of a child. The parents should be vigilant of such issues when they arise in an individual’s life. The parents are not only the caretakers of the individuals but should also act as the counselors who are responsible for the health care and upbringing of their child. However, it has been rarely seen that homosexuality occurs in the family of the religious or families with conservative values.

The responsibilities of the parents play a due role in the behavior of their child where they are likely to face such children who engage in such activities. As it is stated;

“The rights and responsibilities of parents for their children represent a fundamental conception of liberty under current law. Parents exercise a largely unhindered ability to determine most aspects of their children’s education, socialization, and lifestyle. The courts generally respect the rights of parents to make determinations in the name of a child. Parental perspectives (religious, political, moral, and ethical) become the basis for the decisions affecting children’s lives.”

(Allen & Burrell, 1996, p.43)

The parents are held responsible for their child's actions, no matter how good their upbringing was. The local authorities and the supreme court recognized the rights of the parents. Thus, the ethical perspectives of the child become the basis for the decision making of that child. This may include the secular and non-secular aspects in the decision making of a parent and also of their grandparents.

## **2.2. Research Gap:**

A lot of work has been done on many aspects of homosexuality, psychological, physical abuses of children, and distorted value and image of the society. There is a lot of literature existed on the causes of different epidemic diseases and serious consequences for the adults involved. This study is focusing on that homosexuality is not an inborn habitual addiction in our society. Above mentioned literature is helping in determining the social and economic factors that's why this study going to be the focus on social factors and as well as economic factors in perspective of Tangi Village at Charsadda. In Pakistan's perspective, there are many studies which explore the issue of homosexuality and its legal issues (Info, 2013; Charania, 2016; Brewer, 2014) but without understanding the cultural factors government of Pakistan cannot be able to solve this problem. This study is also exploring the cultural dimensions of homosexuality in Pakistani society.

## **Chapter 3**

### **3. Research Methodology**

Research Methodology is a way to systematically solve the problems that seem to arise from the research. In this chapter researcher write down the qualitative research methods because it is essential for the researcher to use the most relevant methods for the collection of data. This research contains multiple research methods and tools like participant observation, Key informants, in-depth interviews, daily diary, and snowball sampling. These methods made the study convenient.

#### **3.1. Sampling**

Sampling plays an important role in the collection of relevant data. This is because it helps the researcher to collect the right data from the right person. The essence of sampling is, it presents the small chunk of the population for the relevant data and this small chunk of sampling represent the whole population. This all is done through the non-probability procedure. It had helped the researcher to collect the experiences of the individuals being an active or passive partner in same-sex sex. Further, the researcher had used snowball sampling.

##### **3.1.1. Snowball Sampling**

Researcher used the snow ball sampling because this sampling method helps in collection of data. Snow ball sampling helps me in establishing the relation with relevant respondents because confidentiality is important during the research. Due to the confidentiality of the respondents, researcher had chosen this method. The predetermined sample size was 35 but during field work researcher had met with 23 respondents. Other people had not gave the interviews because they do not want to expose themselves. Through snowball sampling researcher had interviewed the twelve active partners and eleven passive partners.

#### **3.2. Data Collection Methods**

Data collection simply means the methods of getting information from the respondents. Respondents play a vital role in the collection of the data. Current study consists of the following methodologies and their applications for the task of data collection.

### **3.2.1. Participant Observation**

Participant observation is important in anthropological enquiry. In this method, the researcher has to become a part of the populace. A researcher can get the information being participate in daily chores of researched community. Researcher had use this method for getting the emic perspective of the community. Here emic perspective means, how community thinks about themselves and how they understand themselves?

By using this method, the researcher came to know the living style of the locals. He also got to know the domestic structures of the researched community. Not only had this, but the level of education of the people also came to his knowledge. Through observation he had depicted the attitude of the people towards homosexuality. He had also engaged in the sports and other daily activities of the locals.

### **3.2.2. Key Informants**

Key informants always play a vital role in getting information from the society. Key informants known as the bridge who erase the gap between the researcher and the respondents. Key informants know the deep structures of the society, its culture, demographic profile and they hold a lot of information about the community. They are always respectable and trustworthy individuals that helps the researcher in getting the right information from the right person. In this research work, two key informants help the researcher in building rapport among researched community. One of them was a Maru and the other was a passive gay. Both of them introduces the researcher with the community of the homosexuals. One cannot get access to the homosexual without the help of any active or passive gays because homosexuality is considered a disgusting act in Pakistani society.

### **3.2.3. In-depth Interviews**

In-depth interviews are essential for anthropological enquiry. This is a major unstructured interview technique that helps in the collection of data. All the analysis depended on these interviews. Most of the interviews were conducted in informal settings. Informal sittings with respondents help the researcher to dig out the personal information. The researcher had conducted 23 in-depth interviews using a semi-structured interview guide. 12 interviews were conducted with active partners and 11 interviews done with passive gays. During interviews, the researcher came to know that some passive gays spend money on active gays because they want to do love with them on and off.



#### **3.2.4. Daily Diary and Field Notes**

The daily diary had helped the researcher in gathering the sensitive and indirect issues that were present at hand. This also helped the researcher in analyzing the facts at the time of summary and conclusion. The daily diary helps as a piece of Memorandum in revising the day today events of the whole research period.

The Field notes helped the researcher in getting the true information that was needed at the time of interviews with the subjects. The ethnographers interact in participant observation to be able to benefit from the cultural activities. To facilitate this procedure, ethnographers must learn how to take beneficial and dependable notes concerning the details of lifestyles in the study contexts.

#### **3.2.5. Case Studies:**

The case study is a beneficial qualitative research method and major advantages of case study lay in the richness of its descriptive examples that results from intense study of one or few units (Bernard, 2006). The researcher had used this method to understand the homosexual phenomenon in the community of Charsadda. He had conducted three case studies and case studies help him to understand, how the homosexual community works? And how they indulge in such activities?

## **Chapter 4**

### **4. Research Locale**

This research has been conducted in the three villages of “*Shamali Hashtnagar*”. These villages are located in the Tehsil of *Tangi* in the district of Charsadda, Khyber Pakhtunkhwa (KPK). The researcher had collect the information from the village and he also had contact with the union council of Charsadda for this purpose as well.

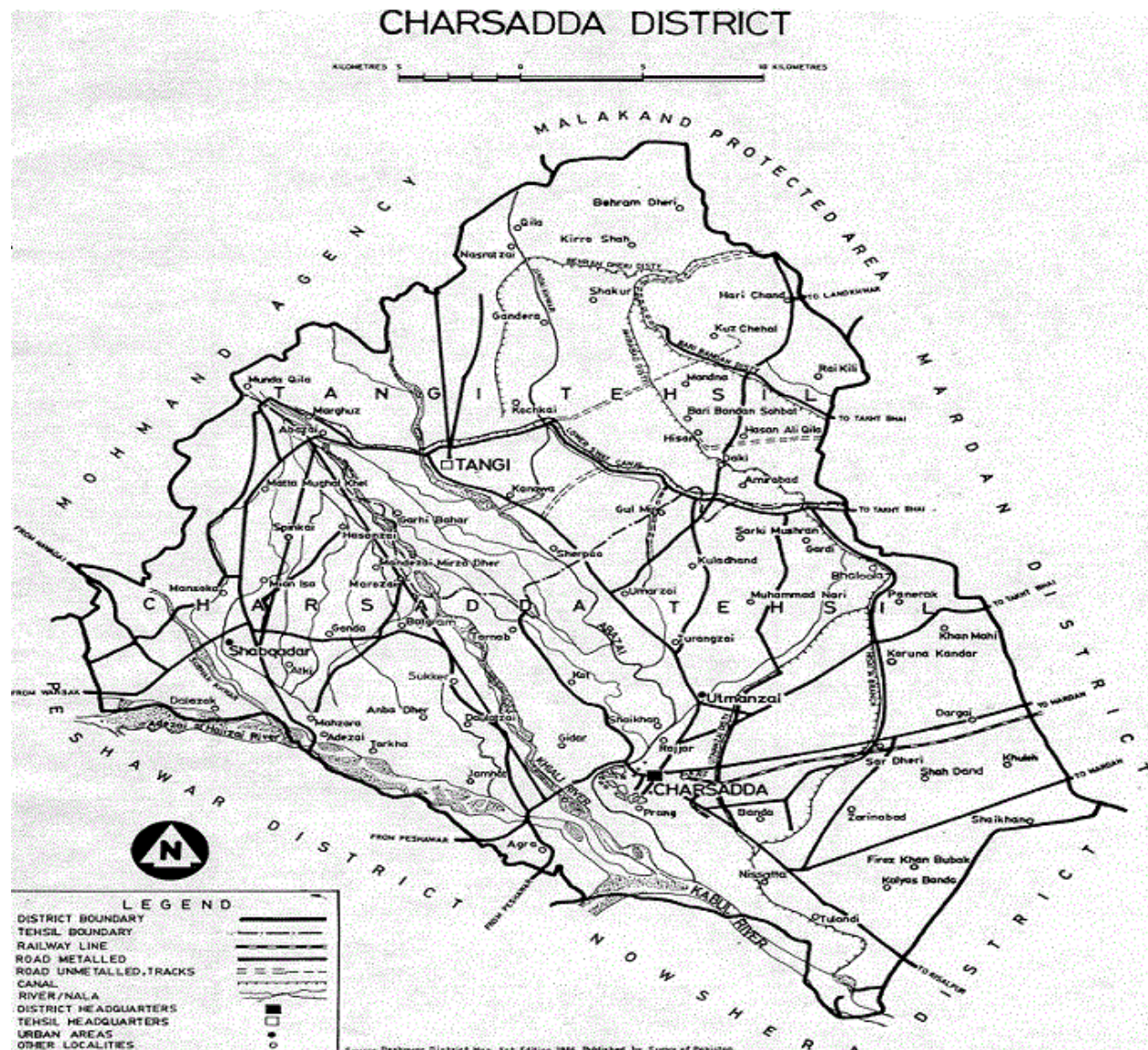
#### **4.1. District Charsadda**

Charsadda district derives its name from the town of its headquarters. It was formally known as a tehsil of Peshawar district and it had given the status of a district in July, 1988. Charsadda is located in the west of the KPK province. Its border connected with Mala Kand District from the northern side. The Mardan District on the east, Nowshera and Peshawar districts on the south and the Mohmand Agency of the federal Administered Tribal Areas are situated on the west. This district covers an area of 996 sq. km. Charsadda is said to consist of most fertile land in KPK. The major area of the researcher was particularly the Shamali Hashtnagar which was divided into some multiple villages that were mostly based on peasantry.

##### **4.1.1. Location**

The district of Charsadda lies between 34-03, and on the 34-28 north latitudes and 71-53 east longitudes.

Figure 1: District Charsadda



(Politic, 2019)

#### 4.1.2. History

The history of Charsadda can be traced back to the 6<sup>th</sup> century BCE (Before Christ Era). It was famously known as the Gandhara's capital from the 6<sup>th</sup> century CE. It was formerly known as *Pushkalavati* which meant 'Lotus City'. It was the administrative centre of the Gandhara Kingdom. Many invaders have ruled over this region during different times of the history. These consisted of the Persians, Greeks, Aryans, Huns, Mauryas, Greco-Bactarians, the Indo-Greeks, the Indo-

Scythians, Indo-Parthians, Turks, Hindus and etc. After the Gandhara, around 516 BC, it became a part of the seventh satrapy or province of the Achaemenid Empire and paid tribute to Darius the Great of Persia which was overthrown by Alexander the Great in the 4<sup>th</sup> century BCE. After the death of the Alexander in 323 BC the Indian Emperor Chandragupta Maurya rose to power and brought Gandhara under his rule. The key informant and the locals of the areas helped the researcher in gathering these points during this whole understudy.

According to a popular tradition, the Emperor Ashoka had built one of his stupas there which had been mentioned by the Chinese Buddhist pilgrim Hieu n Tsang. He is also one of the famous writers in the history of Buddhism.

#### **4.2. Climate**

The historical literature reveals that every kind of animals that ranges from tiger to wolf and leopards that used to roam over here almost a hundred years ago. While, all the other rivers of Charsadda had been known as the main point of birds. And the month of October to April, which includes both the winter and spring season, involves hunting in the rivers. The fish are normally found in the large quantities in the rivers of Charsadda. People catch fish both for their meals and for their daily hobbies as well.

There is an extreme type of climate. The summer is from May to September. The June is a very hot and dry month and there is are a few rainfalls. The months of July and August are hot and humid. The season turn over starts from October and goes on till mid of November and then it is quite pleasant. From December to mid of February, it is cold. The spring starts around the mid of March which is the most pleasant season of the year. There are two spells of rainfall and the average winter rainfall is higher than that of summer.

#### **4.3. Physical Features**

The Charsadda lies in the central region of the valley of Peshawar. It has great significance in context to the rivers. The Kabul river enters at a point near the south west of the district. Nowadays, it resides along the southern boundary of the district, and crosses the district in the most south eastern corner. The swat (Abazai) is an important tributary of the Kabul river. It then flows in the south-eastern direction till it joins the Kabul River. The plain region includes *hashtnagar* in the central and south-eastern part, *Doaba* plain that lies between the Swat and Kabul river and



*Mohmand* and *Muhammadzai* plain in the north and north-eastern side. It is mostly known as a fertile region by majority of the locals.

#### **4.4. Significance**

It is known to be one of the socially stable district of KPK. The land is fertile and somehow there is a clash on these lands. People of Charsadda are known for its enlightenment and a progressive character. They are famous for bravery, commitment and sacrifices. These people are the most politically conscious in KPK. Charsadda was the epic center of the famous ‘Khudai Khitmatgar’ movement. When compared to other parts of the province, it consists of a better gender sensitive areas as women empowerment prevails in many areas of profession.

#### **4.5. Language**

The language is one of the important factors of a culture. And the people mostly speak the Pukhtu language. The language is spoken in all of the villages of the locale. These people have their own distinctive dialects, which makes them different from other Pukhtu speakers of the other regions of the province of KPK.

#### **4.6. Dress (جامی)**

The clothing or the dressing patterns are an important part of any culture of the world. By looking at the dress, one can have a great knowledge as to the people living in the respective regions. The men normally wear the famous *Partug Qam* and they also wear the unstitched piece of a cloth (*Saader*) on shoulders. With the increasing age, they start wearing white cap (*Topai*) on their heads. Female in the area wear the same as the male in addition to the *Lopatta*. Most of the females prefer wearing a *Burqa*. The colour of their dress varies upon the age of women.

The elder ones like to wear *Parrony*. But the young girls who reach the age of puberty start observing purdah very strictly. Moreover, the *Parrony* is not used by these young ladies. Instead of the *Parrony*, they prefer the *Burqa* to hide their body and face whenever they go outside of their households. Many of the females also wear a modern *black burqa* that covers them from their head to toes. The footwear of males is known as the (*Charsaddwall Chappal*) and shoes are also used by males of all the ages. Women wear normal chappal (توپونہ) as in other regions of Pakistan.

#### **4.7. Population**

The observation of the research team said that the elder or old people were thought to be as very traditional as compared to the young ones. The food habits, dress patterns of the local people is

very much the same as the other regions of Pakistan. The young ones are losing their sense of traditional values through the media and integration with people with different backgrounds. Most of the people move from the village to the cities for the sake of education and as per their will, they also move to other areas in order to earn daily wages and get a good fortune. The young generation also move to other cities or regions in order to attain a higher education.

#### **4.8. Rural Tribes**

The major tribes that exist in the areas were the three named as; Mohmand, Bajauri and Mallezai. The Mohmand are said to have migrated from the Mohmand agency while the Bajauri had migrated from the Bajaur Agency, and Mallezai also live in Shamali Hashtnagar. They have migrated from the region of Dir.

#### **4.9. Marriage and Death Ceremonies**

##### **4.9.1. Marriage**

The marriage rule is arranged by parents in both of the couples, neither the boy nor the girl play a role in the negotiations. Their conservatism enforces them to maintain a distance which makes it difficult for them both to select a partner of their own choice, even though they may have a soft feeling for each other.

##### **4.9.2. Betrothal**

The parents aim to wed their sons to a virtuous and pretty female belonging to respectable families. The customary overtures for betrothal begins with a visit by the mother or sisters of the boy to the girl's parents. The agreements between are undertaken either by the parents themselves or by friend and relatives. As a cautionary measure, the girl's parents make searching enquiries about the character, education, job and other aspects of the future son-in-law. After an informal union, the male's parents approach the girl's parents in a formal way. The Jirga is then settled, which settles terms and conditions regarding the ornaments, clothes, Mehr and Bride price (*Walwar*). The ceremony is rounded off with distribution of sweets among the people that are present in the *Bethak*.

##### **4.9.3. Head Money (*Walwar*)**

The customs of *walwar* has been very rarely seen in the village. It ranges from PKR 30k to 60k. Most of the people are used to the life known as the hand to mouth and the *walwar* is used to get

dowry which the bride takes with herself. It is said to be determined by the economic, educational status of girls' family. The *walwar* is determined at the time of engagement of the couples.

#### **4.9.4. Death Ceremony**

The locals of the area were very friendly and auspicious towards the researcher. Locals share with each other both the pain and happiness. Their sympathetic feelings towards others can be judged from the fact that they give more importance in attending the funerals than the festive occasions like marriage. The elders of the nearby villages show their presence at the occasion to express their sense of grief and sympathy for the family of the demised person. This occasion of death, males and females both take part for the condolence. Neighbors always provide food to the diseased family.

#### **4.10. The Social Organization**

The social organization is quite unique in its own terms. There is an interlink between the social and economic and political structures of the society. Thus, their behavior and their relations points out the economic and political institution of the village. the people live together which as a result, gives rise to the interests and interdependency among the families.

##### **4.10.1. Family Structure**

It is an interesting feature of the Pashtun way of life which, as a result, is the joint family system that expresses a deep love for their family's solidarity and welfare. The love for communal life comes into being due to the economic security and integrity. All the family members, even the married sons, live together in a house that is big enough to accommodate each of the married couple under the authority of the father who as a head of the family manages their affairs and exercise the domain of the authority. All the bread winners of the family whether married or not, contribute to the share of their income to the common pool of resources.

All expenses on food, clothing education, health, birth, wedding and demise are taken care of from their common fund. The mantle of the authority falls on the shoulders of the eldest son after the death of the father or when old age renders him unable to discharge his functions. However, nowadays, it is facing a decline due to the influence of modern and western influence. It is losing its hold particularly in the educated and the well-off sections.

#### 4.10.1.1. Nuclear Family

The nuclear family in the locale was very rarely seen. Because there are mostly the agricultural sector in Charsadda and there is an economic dependency which is why most of the families are joint. There are strong kinship ties in the households. However, it is not something that is very rare. There has been an increase in it in those areas where people are literate or where the people are from the government jobs or are foreign migrants.

#### 4.10.1.2. Joint Family

Joint family is one where the members are living together. In the locale, there were a number of joint families. These families consist of income decisions and are dealt together when they are traced in terms of economic aspects or in terms of kinship.

#### 4.10.1.3. Extended Family

The extended one is where the two or more siblings live together along with their spouse and children. There were a few cases where such families were observed.

### 4.10.2. Caste System

As the population is distributed according to the territorial units. It is also divided into social stratification. Each stratum is territorially dispatched but is hierarchically homogenous. The positions in this hierarchy is determined by the parentage. It is usually known as *Quom* (caste).

It is further divided into labor artisans which involved occupying territory in the respective locale of the research. Some of the castes were most associated with the low occupations, and in the study area the main *Quoms* were

Pakhtuns: Mallezai, Bajaurs, Mohmands

Syed: Prophet's descendants

Mainsahib: Descendants of the saints

Akhunzada: they are similar to Miagans

Kulal: Potter

Jula: Weaver

Nai: Barber



Paracha: Muleteer

Gujar: Keeping herd of Buffalo

Ajar: the domesticators of sheep and goats

#### **4.11. *Khel* System (Lineage)**

The most known word for the patrilineal descent group is the *Khel* and most men are able to name their caste a *Khel* to which they belong. But the *Khel* of non-land owners usually turn out to be no more than the names. And the genetics offered are merely the pedigrees. A comprehensive patrilineal genealogy thus, embraces around all the Pakhtun families in the village, and defines a system of groups and sub groups which places them on all in a formal frame work. No newcomers are known to have any assimilation in this group. A person's position is unequivocally termed as the patrilineal descent. It places each Pakhtun in a fixed position. The *Khel* system in the village is very strong and holds great importance in the emergence of local leadership. It is crucial in shaping up the local authority. There are mainly different kinds of *khels* in the researcher's locale like *Yousaf Khel*, *Utman Khel*, *Kaka Khel*, *Ato Khel*, *Baro Khel* etc.

But castes and *Khel* do not, however, define corporate political or judicial units of land of any kind. Each person is free to choose to which particular group he want to affiliate himself with. Caste and *Khel* membership merely limits the range of rank to which he can place himself in. Thus, caste and *Khel* system are lumped in the ranking of social groups.

#### **4.12. Religion**

Almost all of the populace of the village are the followers of Islam with different schools of Islamic thought like Hanafis, Ehl-e-Hadith, Barelvīs. And Pangpir is another religious group in the Hanafi school of thought. The trend of offering prayer is found mostly among the people of the village. On the Friday, there is a large gathering of people in the mosques to offer the Friday (جمعہ) prayers. The religious rituals are also performed at the occasions of birth and deaths. The important religious days are known by cooking, distribution of special meals i.e. the sweets. The major two Eid festivals are the most celebrated occasions of their lives. At these times, people return to their homes from the urban centres and visit the house of their relatives and in-laws.

## Chapter 5

### 5. Homosexual Practices and Social Factors

This Chapter explores the homosexual practices and social factors that, how peer groups have an impact on individuals? Some social factors, like early age sharing of bed with cousins, drugs, money and gift exchange, poverty, and easy access within the same gender are explored. Why do individuals want to involve in homosexual activities? There are many individuals, who are curious about gayness and their curiosity leads them to homosexuality. It is not an inborn or genetic problem in the individuals but develops through the process of social interaction. World Health Organization had published ICD-6<sup>2</sup> in 1948, that was the first ICD version, in which homosexuality include in Mental disorder (World Health Organization, 2019). Now debates are emerging about the rights of the homosexuals. Many people argue that Active gays have to be given equal rights as the straight ones. In 2011, the United Nation (UN) Office for the High Commissioner for Human Rights outlines many patterns against human rights violations and demand to address those violations. One of them is about violence and discrimination based on sexual orientation and gender identity (United Nations, 2016).

#### 5.1. Reasons of Homosexuality

The majority of the active gay men claimed that being gay is not something that one had selected on his own. This mostly results in a backlash as one has to face scolding, rejection from the household, denial of rights, and being subjected to violent hate crimes. It does not mean that a gay is a negative person. In reality, many claimed that they have become much happier once they came into such activity.

A few of them said that *Bacha Bazi* (Wijngaarden & Rani, 2011) is a matter of choice. Others argued that it is something that is most disgusting. Mr. Zia, the retired government worker, said that his desire to give the interview had changed once the interview had taken place. Many other gay claims that it is not a matter of choice. They do not select their sexual orientation, but they do select whether or not they have to come out the closet. Most of the empirical research centers claim

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<sup>2</sup> ICD stands for International Statistical Classification of Diseases. Please visit, <https://www.who.int/bulletin/volumes/92/9/14-135541/en/>

that is something that comes under biological or genetic influence. In other words, many humans are either born with such a sexual orientation or get it operated at an early age.

#### **5.1.1. Peer Group Effect**

Peer groups have a great impact on the grooming of an individual's personality. On every human, there is a great impact on the group of the people that he interacts with. The same can be said here in the same-sex orientation. When they listen to the different stories from another gay they start taking interest in it and thus develop a liking towards it. A gay can also affect the sexuality of their friends or colleagues even if they show no interest in such a thing.

A young respondent aged 22 claimed that he was from Tangi in KPK, Charsadda. He told that he likes to hang out with his friends. He is very much interested in sports, especially cricket. He also likes to play '*kabbadi*' which has been a traditional game for a long time. He came to Islamabad for higher education. He got admission in a University of Islamabad and he stayed at a hostel in Rawalpindi. He shares his room with another boy of the same age as him. When he came to Islamabad, he had no idea about homosexuality, and he was not interested in homosexual activities. His roommate was gay and he introduced him with those young ones who have same-sex orientation. My respondent also involved in homosexual activities with the passage of time during his stay in Islamabad. His friends started teasing him that he is also gay, but he was not. But after some time, he started taking interest in them and he also had sexual intercourse with his roommate. He told that now he is properly involved in homosexual activities.

#### **5.1.2. Sharing of Bed**

The gayness feeling emerged during young age. This kind of orientation emerges due to the joint family system. when people visit their relatives then most of the children were kept together because of less space. Parents let the children sleep together. This kind of sharing of bed works as an instigator to develop an urge for homosexuality. This kind of behavior works as an opportunity for those children who are interested in homosexual relationships. When children are addicted to homosexuality then they often visit each other.

It is a normal behavior in the families to share the bed among children. Those children who are involved in sexual activities never share this with parents or elders of the family. Sharing of the bed some time leads toward illicit relationships among the children.

#### **5.1.2.1. Case Study:**

One of my respondents told that “family system of this village is the joint family system. In this family system grandfather, his sons and their wives and children live together. He is also part of this family system. He has a large family but the space to cater to the family is congested. When relatives visit them and stay for three or four days at their home. In this situation always children have to share the bed.

Many times he had to sleep with his brothers and cousins. He shared his memory that every time when he had slept with cousins, he feels uncomfortable. One night there were some guests staying at our home. Many children were sharing the bed and that night I slept with my cousin. He was older than me and he started touching me in a bad manner. Initially, I was uncomfortable but after some time this kind of touches and kisses gives me pleasure. We had started spending time together and nobody in the family know about our homosexual activities. I remember, many time we sleep together and do anal sex with each other. We both were at the same time active and passive. We maintain this relationship approximate six years. I was 10 years old when I came to in this illicit relationship. We both were also studying in the same school and it was easy for us to spend the whole day with each other. Many time we had to swim together in the stream. I had stopped these activities after my marriage because it was difficult for me to maintain homosexual relationships.

This is a common problem among children. Children become addicted through sharing the bed. In this situation, weak children are always victimized by the strong one. Children do not share the abuse because they have the fear that everyone will blame them. This is the main reason children never share this with parents and always bear this abusive behavior.

#### **5.1.3. Fame**

In a society like the one of Charsadda, fame and social position matters a lot. People would do anything just for becoming famous. There are numerous examples that many people not interested in gayness. They just want to stay close to active gay fellows. One of the respondents says that

“In Charsadda people want to get fame through involving in homosexuality. Those who are active in *Chokra baazi* are known as *Khudanas*. *Khudanas*<sup>3</sup> remain famous throughout their life and have respect in this regard.”

During an informal sitting with a driver, the researcher came to know that those people who always sit with beautiful boys and attend different parties along with passive boys are known *Maru*<sup>4</sup>. *Maru* always plays an active role to develop the identity of *Chokra*<sup>5</sup>. *Maru* gets fame through these beautiful boys and active gays always respect the *Maru*.

#### **5.1.4. Drugs**

It is a fact that the drugs can make a person to lose senses or thus ‘become high’. They are used by those lads who desperately require a peace of mind or relaxation. There are also some of the cases when a passive gay is made to have an intercourse with a Active gays by using drugs. It is so simple to use drugs to attain the sexual favors.

The consumption of such drugs are full of many risks. There is a sort of huge social pressure involved in such cases. This can be due to the defame or insult involved in it. Many passive gay are also involved in a drug supply. There have been many cases but it was difficult to refer to them with names. As active gays consist of those teenagers who are gone astray from the right path. What the Active gays do is that they initially become friends with other of their kind and then they start exchanging drugs, especially ‘charss’ which is called marijuana. Sometimes in the beginning, when the active gays befriend other passive gays then get addicted to chars and so they also receive ‘chars’ free of cost and later on it becomes a compulsion on them to stay in this business.

#### **5.1.5. Authority in Homosexuality**

Every human has somehow, a lust for power in the same manner as there are certain passive gay who get into a relationship with an active gay because they are seeking a strong support. Most of the passive gays are young boys and they want power that’s why they remain in relation with power full and rich active gays. They just want power in the society and for that reason they start

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<sup>3</sup> This is a local term and common among homosexual community. It is the word of Pushto language.

<sup>4</sup> This is also the word of Pushto language.

<sup>5</sup> The one who is passive in same-sex sexual behavior.

seeking friendship of such active gays who are really wealthy and are considered as powerful by other members of the society.

In order to attain the power, they are attracted towards these active gays and they use these passive gays to fulfill their personal needs. So it can be said that it is a two-way relation with such powerful passive gays then if they get into a fight or quarrel with another person, then they will have the support of other active gays at the time of need.

#### **5.1.6. Money and Gift Exchange**

During the research, the researcher came to know that people use money and gifts as a tool to satisfy their sexual instinct. Most of the homosexual spend money on the young boys and treat them well. They also give expansive gifts to young boys. Active gays always bear the whole expenses of passive gay. There are many types of gifts such as watches, hoteling at luxury hotels, Motorcycles, and even cars. These gifts are depended on the wealth of active gays. If active gays are rich, then he will give an expensive gift to the passive for the continuation of the homosexual relationship. Other vises there are chances that passive gay cut off the relation.

Some passive people are doing this as a profession because their survival is dependent on homosexual relations. They also fulfill their basic need for food, clothing and also support the family. On the other side, some rich people are passive and they do anal with beautiful boys.

A respondent had briefly shed light on the phenomenon of gift exchange. He said that,

“I am an active gay and I belong to a poor family. We are seven brothers and sisters, and our family is comprised of Nine family members. Due to poverty we always do not have sufficient food to eat. This thing always disturbed me. All the time fight with my younger brothers and sisters.

One day I was in the bazaar and I meet with a boy. He was looking good and well dressed. He asked my name and asked about my family. We had a conversation about different issues prevailing in the city. He offered me a lunch in a luxury hotel and I accepted his offer openheartedly. I was happy after having a great meal in the expansive hotel. During the conversation, he told me that he is alone and he does not have any friend and asked me to be his friend. I accepted his friendship. We meet again in the bazaar at the same place the next day. We

became good friends with the passage of time. We spend most of the time together roaming in and around the city. One day we were swimming in the stream and nobody was present there. He suddenly jumped on me and hug me. He also kissed me and asked to kiss him back. It was shocking for me and I was surprised and stunned by the situation. After that shock, I compose myself and resisted him but he asked again and again. He had also started kissing me passionately. His act of kissing arouses me and then I started kissing him in his response. We had spent a good time at the bank of the stream. He had gifted me an expensive watch after this incident. I was happy that I am eating good food and spending quality time. One day he asked me to do anal with him. This thing happened after a week since the incident of the stream. I did sex with him and he was passive in this case. It was my first experience doing an anal. It gives me immense pleasure. Now we had an intimate relationship and he started more taking care of me. We are still in a relationship. We still meet with each other on and off and do sex.”

#### **5.1.7. Non Availability of Girls**

There is another reason of the popularity of gayness in Charsadda and that is the non-availability of girls. There are many active gays who stated initially they were not active gays but in order to satisfy their sexual and even psychological needs they became active gays as girls were not easily available to them.

#### **5.1.8. Access to Same-sex Gender**

In Charsadda, there is strict observance of purdah and involvement with females raise the issues of honor killing that's why people are tilted toward homosexual behavior. People have easy access to same-sex gender. One respondent who is involved in homosexual activities told that "He can take a passive gay with him even at his home without getting noticed by anyone. On the other hand, taking a girl at home for a date is quite risky in a society like Charsadda."

When he takes him home, then they engage in closeness and it can also be done in the presence of all the family members at home but in a separate room or at the rooftop. Because they say that no one in the family doubts the presence of these passive gays as they think that he is a friend of the passive gay, so it is quite easy and simple for active gay to do. Boys are also available everywhere including neighborhoods, among relatives. In the markets, schools, colleges so the chances of gayness are high.

### **5.1.9. Revenging**

In Charsadda people have rivalries with each other. These rivalries emerge due to the land disputes, clashes on family matters, tiffs among the youth at public places, and jealousy, etc. Rivalries on petty issues among the youth persuade them for revenge. There are many manifestations of getting revenge but two of them are discussed here. First people do sex by force. People rape the rival's children in groups. Second people develop a relationship with the rival's children by seducing them. Former is a malicious way to take revenge and there is the threat of involvement of the law enforcement agencies. The latter one is not much dangerous because in this situation they do sex out of love but after sex active gays share this with others. So people prefer the latter way to prey the rival's children.

One of the respondents told that,

“We have a family dispute with our mother's family. A young man from our mother's family has sex with our younger brother. He is the student of Ninth grade. That young man seduces our younger brother and one day he does the sex with him. He also captures his photographs through a hidden camera during having sex. After some days, he shares the photographs with his friends. One of his friends is a mutual friend of my friend. My friend told me about the incident. Then I enquire my brother about the incident and his answer was in yes. After this, we decided to take revenge on him. One day I and two of my friends caught that young man and took him in the forest. We three had raped him one by one and also took his photos. After this, we shared his photos on social media.”

Above statement shows that people of Charsadda take revenge by force and also seducing the young ones by raping them.

### **5.1.10. Poverty**

There are some people who develop the same-sex orientation due to poverty. People are involved in homosexuality for earning money. Many youngsters are adopting it as a profession due to unemployment. It is an easy source of income for the youngsters. Those who are beautiful and younger, they have a good value and they earn good money in this profession.

#### **5.1.10.1. Case Study:**

During my research work, I meet with Junaid khan and he is a helper with a truck driver. I took him as a case to study the causes of homosexuality. Junaid said, “My father is a poor man and he



worked as a laborer on daily wages in fruit and vegetable market in Charsdda. We are four brothers and two sisters. Our family is comprised of eight members including my father and mother.

It was difficult for my father to manage the family expenses. I was the elder son of my father and father decides to put me on work. He talked with a truck driver and that man belonged to our neighboring village. He always drives the truck from KP to Punjab. He always carries fruits and vegetables from one city to another city. He agreed to give me a job as a helper. He gives me payments on a weekly basis. I am working with him for seven (7) years. During this period, I face many problems. Initially, it was difficult for me to do hard work because every time loads the vegetables and fruits with other laborers. It was my duty to have a keen eye on the truck body and take care of the truck engine. Another problem was unhygienic food and unhealthy water. I remember my first journey with the truck driver was hard and fell sick. I also fell prey of the pedophiles. My employer (the truck driver) was a Lundaybaz. I was easy prey for him because all the time we remain together. One day he mixed the opium in my dinner. He intoxicated me through the dinner and I fell asleep. During my deep sleep, he abused me. In the morning I woke up due to the pain in my ass. It was a depressing situation for me to believe that someone had abused me during sleep. I did not tell this incident to my father due to fear.

After this incident, my employer offered me a cigarette full of Hashish during a journey to Islamabad vegetable and fruit market. When I refused to smoke the cigarette then he told me the benefits of the hashish. He told that it has a soothing effect on the body and I will not feel tired after hard work. After his many efforts and threats of being unemployed, I inhale the hashish and he was true that it has a soothing effect on the body. I became addicted to the hashish with the passage of time and my employer was responsible for this because all the time he offered the hashish free of cost. When I became addicted, he started to exploit and abused me. He had blackmailed me many times. He had done anal many time.

Now I am used to it because I have a job and my employer spends money on me. I do not want to lose money because I am supporting my family with this money which he gave me in kind of different gifts. I think poverty is dangerous and I am involved in such activities due to poverty. I do not want my younger brothers to have to involve in such kind of activities. If people came to know that I am involved in homosexuality, then they will avoid me and cut off all relations with my family. I do not want to stigmatize my family in the village.

#### **5.1.10.2. Case study**

Fakhar is a student of FSC and he is in 2nd year. He is a bright and intelligent student. He is studying in the local college of Charsadda. His family is facing some financial problems and the financial condition of the family is not well. Due to financial issues, he is not able to give his college and tuition fee. He started to find out a job to support his studies but he could not find a stable job. At last, he quit his studies and started labor work. Always relatives asked about his career and job. This thing depressed him much more and in this depression, he tries to suicide. He took a high dose of drugs but timely operation from the doctors gives him a new life. After getting back to normal life, he could succeed in getting a good job then he meets with Shafi. Shafi was a Maru. Shafi had given him good money and he demands to adopt homosexuality as a profession. He had started developing an interest in homosexual behavior. He thought by involving in homosexuality he will be able to get a good job. Shafi introduces him with another man and that man was a businessman. That businessman was also interested in same-sex. He did anal with Fkhar and pay him good money. After the first time having sex they had started to meet on a weekly basis.

Now, they are good friends but their cause of friendship is homosexuality. They cannot abandon each other. After a year that businessman helped him in finding a good job. Now he is working as a manager at a shop in the city but his job is depended upon their relationship. Now he is forced to be in a relationship. Sometimes this thing haunts him because some people who are in the circle of businessman know his real identity and make fun of him.

According to Fakhar, there is no way to get back because he is totally involved in such activities. Now he searches new young boys for the people who are interested in homosexuality. Now is working as Maru. He said, it is wrong but the compulsion to support the family leads him to homosexuality. If someone wants to adopt this as a profession, then he should be much careful about his social life because the acceptance for a homosexual in our society is difficult. It is not a good profession in our society. He adopted it due to bad financial conditions.

#### **5.1.11. Forced Relations**

Forced sexual relations have also taken place here. The first thing to note here is that the forced sex is a kind of rape but it is a bit different than the original type. In rape, the victim does not fully cooperate but in here, it is observed that the individual does not resist.

In Charsadda, there were many passive gays, who got into this business because they had been forced into sexual contact in different situations. Many were forced to have intercourse while sleeping together and some also claimed to have such relations with their teachers and tutors. So after such forced relations, passive gays say that it becomes their addiction after having such relations and these also include the different side intercourse. Thus, forced sexual contacts is a very common aspect that occurs in Charsadda and it cannot be just put aside.

## **5.2. The Homosexual Attitude**

Some passive gays who want power to have the aim of becoming a punk in the society. Punk (Badmash) is a word which means a person who terrified other people and who fights with others. Many of these passive gays claimed that when they had anal intercourse from these active gays and seek the support of active gay but when they reach the age of twenty-five or more, then they become a Notorious punk (*Badmash*).

There is a concept among them that when such people grow up, they become a in order to recover from the complexity that they had faced in their lives before. hence, the passive punk become involved in it because no one can say that he was in relation with someone in his past and such boys grow beard and mustaches to keep a manly look and thus, have a look of punk. However, they still face a problem of teasing from those who had relations with them in the past.

## **5.3. Abuse**

The researcher saw that most of the passive gays in this profession have been sexually abused. There were many people who were not into such work but through the in-depth discussions, many people came up with the fact that they were molested in their childhood, and thus, they claim to have an addiction of such talks.

Many people are tired of being called as 'hookers' or 'hoes' nicely and in everyday discussion. Also, the intercourse trafficking is so rampant that a lot of those harmless young passive gays get pulled and are hooked on pills.

A respondent said that, "I do not know the answer to this matter but in my opinion we want fame and power through the status of active gays. Sexual abuse among chockras is very common but it mostly occurs when passive gays are of a young age. So, those who have been sexually abused by active gays in their childhood eventually end up here."

#### **5.4. Fear Factor**

Fear is a natural feeling in a human. Every person has some weakness in one way or another, so the active gays sometimes would scare a passive gay directly to stay in a relationship with him or else he would be beaten very harshly. So, one has to stay in order to fulfill their desires and due to threats.

The circumstances get even difficult when the passive gay who is in a relationship with a powerful passive gay is seen by his active gay hanging out or even having a casual talk with another fellow. Thus, in this case, the previous active gay would not tolerate it as it is considered as 'beghairti' or dishonor of the active gays.

#### **5.5. Rivalry**

Many active gays would get a passive gay just due to the fact that they had a tussle with another even if they are not really interested in the passive gay himself. But mostly, the tussle starts over a passive gay based on his beauty or attraction. There is a big rivalry that exists between the active gay. An active gay would even spend a lot of money only to get a passive gay on which his rival active gay also has his eyes on. These active gays also pay their spies who would give them information about the passive gay and about his rival active gays sometimes become friends and would also help him to win rivalry in order to get a beautiful passive gay and they would thus, invest their money and spend maximum as in friendship it is their due obligation.

#### **5.6. Lack of Parental Control**

Parental control on children is important because parental control can help to avoid homosexual behavior among children.

One of the respondents told that,

“If parents have a check on the activities of children. Where children are going? Who are in their company? If children are hanging out with older boys, then what are the reasons? If parents find out any problem in the behavior of children, then they should find out the causes and do not ignore it. Negligence from the parents weak their control on the children. If children are caught in during sexual activities, then parents do not beat them but teach them about what is right and wrong for

their health and social life? If parents take strict action against the children, then there are chances children will disobey. Ultimately it will be a loss for the parents to lose their children.”

Although there are some cases when passive gay has been caught while having the anal sex and those matters were pointed out to such a higher level that the police were also involved in it. so the parents are often aware of their child's habits but they do not take a stern action against them as they know that their child has been naïve from the beginning.

Most brothers of the active gays are aware of their brother's activities and they usually feel proud of their brother. As far as the brothers of passive gay, they usually deny that their sibling is a 'gandu' due to humiliation and also due to the fact that their denial is due to lack of understanding, communication and frankness among the siblings.

## **5.8. Parent-Child Communication**

The parent-child conversation is highly necessary for both, the intellectual and personality growth of children. Here in Charsadda, the parents are so much engaged in their daily activities and they do not have enough time for the children to have some conversation. The verbal discussion regarding the sexuality is an important. It is very much a closed society and it is also against the values to talk about homosexuality. Lack of communication about sexuality between parents and children cause many problems for the children. It is a basic need of human beings for seeking pleasure through sex.

Due to some complexities associated with the adolescent's physiological matters, his sexuality must be treated holistically. This points out the fact that analyzes the factors that are involved in affective communication between mother and father and teens about the sexual and reproductive fitness problems. Moreover, there are a few drawbacks in the phases of discern-adolescent engagement on problems associated with risks related to sexual behaviors and misguided reproductive fitness alternatives among youngsters. As a result, there may be a want to inspire engagement through the means of developing impartial systems that are facilitated healthcare providers and social people. This can create a recognition and bridge the gap or interplay hole by stressing on the importance of effective engagement among youth and their parents in different subjects associated with risks associated with sexual behaviors and faulty reproductive health alternatives.

The father and mother can speak to the children aged 3 to 5 through the naming of the body elements with proper names and how the adult reproduce children. It is also suitable to talk on 'non-public organs' as sexual parts that no other person can touch and instructing the youngsters that is a violation of privacy and if any person does it then the parents have to be contacted immediately for it. However, when a person becomes mentally and physically mature then the parents know that their children are aware of the reproduction process but some parents feel shy as they may not discuss these issues properly with them as they think that it would degrade them in their family's eyes.

## **Chapter 6**

### **6. Transition in the Homosexuality Trend**

Homosexuality is a phenomenon that seems to be going through a transition on and off. In other words, there are no strong thresholds to measure the exact level of homosexuality in any region of KPK. It keeps on increasing and decreasing all the time. As a matter of fact, there is always a case to hear about the person who seemed to have a homosexual relationship.

To further go in this matter, thorough research is needed in order to measure the trends of gayness in Charsadda. The researcher had pointed out a number of important factors which he got to know during his field work and they are responsible for the change in the level of homosexuality of the local people.

#### **6.1. Marital Relations**

The marriage is referred to as a circle of relatives that is widely known all over the globe. There cannot be a single family where there has been no example of marriage. The active gays are of the view that marriage is essential for human survival. The females are essential because they are a part of the reproduction process which the active gays cannot deny, but rather dislike it. Furthermore, females cannot procreate without the partnership of males. Whether or not people select their spouses themselves, the marriage could be very usually thought to be a relationship between different people and also, agencies. Many of the active gays are of the view that marriage is a good thing and helps in changing their orientation from towards women. An active gay says that when a passive gay gets married, he has his own family responsibilities that he needs to look after and so he cannot go out with his active gay friends randomly as he used to do before marriage. Thus, they eventually have to leave gayness after their marriage. An active gay also says that they do consider active gays as an immoral and unethical job and they dislike it a lot, but they cannot just leave it that easily. They are addicted to other males and sexual relations with them. Many of them give justifications for it. The vast majority of them stated that the gayness should be left behind. Those who consider it unethical are only a few in numbers.

According to most of the active gays, marriage is one of the best ways to leave gayness. People engage in this profession only to satisfy their sexual desires and they mostly say that when they get married, they would obviously leave gayness and spend time with their families. Many of the active gays with the identical-sex points of interest no longer are identified as passive gays. Instead, their primary identity comes from their faith in God (الله). They become aware of Muslims, and they pick out to live as per the religious values while reserving their sexual expression for their marriage among active gays and a passive gay. One can consider the fact that this will be a difficult conflict, requiring assistance from other Muslims.

## **6.2. Places**

In the region *Charsadda*, the place usually known for gayness is the market. The markets are those places where there are a number of them present at different times of the day. The markets are composed of different types of purchases and sales, and this thing is also one of them. There is always a hustle and bustle that is going on.

The major famous markets in *Charsadda* are known as the '*Farooq Azam chowk*', the '*thandi tooti bazar*', the '*Harichand bazar*' and '*Utmanzai bazar*'. The cell phone shops are famously known for this work and most of the passive gays are likely to open up these shops for passive gays for other of their types. When the passive gays visit these shops, the ones present in the shop try to hook them up in a relationship as per their skills and also as per the time a new passive gay needs to be trapped.

Plus, there are many internet cafés and other shops and stores where these special ones are present and those passive gays who visit these shops are those who desire who have a physical sexual relationship. Most of the physical relationships occur in these cafés where there are separate cabins built for this purpose and they are affordable for them at a low rate. These can be rented with ease. Thus, these market or places are the hubs of promoting such businesses.

### **6.2.1. Snooker Clubs**

There are a handful of snooker clubs where the people come to have a snooker game with other people. There are other tables for the games other than the snooker as well. Usually the passive gays are very much interested in games like these and many are good in these games and some are termed as champions as well.



Such active gays would gather as many active gays as they want to. But there are many who are not the masters in gayness, but they intentionally go to such places in order to get the right passive gays of their choice. Many of them are so fond of this game that they go there as per their daily routine.

In these clubs, there are sofas available where the active gays would sit and then he would look for his favorite partner. And when he finds one, then he would work on a way to trap the one whom he likes the most. Sometimes, the active gays would indirectly befriend a person who is a mutual friend of the passive gays so that he can talk casually while no one else is around. There are different bets placed on the game and the winner decides who is the best partner for him and who is not.

In these clubs, the passive gays get to know other of their types to great extent as one passive gay usually brings other passive gays with him as well. The new ones are mostly in their teenage phase and are who may not yet have facial hair. Thus, everyday there is a deal made in this business and the outsiders are strictly not allowed at the time of the deal.

#### **6.2.2. Plots**

The *chockras* have physical contact with other passive gays and has intercourse in empty plots in Charsadda. It is found in numerous areas. Sometimes, the children who play together near their homes go out and visit these plots where such children then become fond of this activity and they indulge their other friends into it as well.

In these empty plots, many active gays would take their passive gay to have sexual relations with them. This should be clearly known that this is the basic level of gayness and the passive gay are not even called by this title at this stage of their activity.

#### **6.2.3. Streams**

There are many streams where passive gays visit and cool themselves off. Especially during the season of summer. Many of the passive gays visit this place on a daily basis and baths together with their partner for fun and amusement. These streams are more commonly known as the '*Karang*'. It is a singular term and it is the place where the water level is neither very high nor very low.

Most of the passive gays are expert in swimming and would talk to their new passive gays or 'karangs' in order to have sexual intercourse. An active gay who is skilled in swimming attract many other passive gays and most of them want to befriend them or have a relationship with them. So the passive gays who do not the art of swimming are taken as an advantage by the expert swimmer passive gays in order to make them have a relationship with them. Those who drown also fall as a victim in this case.

#### **6.2.4. Trips/ Hotels**

Some active gays often go on trips with their passive gays to far-off places. Such trips or tours are the stay trips of passive gays. Sometimes, a complete group of passive gays goes together just for the sake of fun. This may include hiking, having delicious meals, capturing moments through the photographs and more.

Mostly passive gays and the active gays go in the form of groups to places like the northern areas or the mountainous regions. In order to stay in a new and unknown place, they start looking for hotels while bringing their passive gay friends on this trip. Thus, their chances of sexual relations go in-depth in this scenario. The sexual intimacy in these far-away places is likely to increase. As the active gay would get the maximum time without any sort of interruption or disturbance from anyone else. The passive gay enjoys these trips a lot as they do not spend a single dime and most of the amount is paid by active gay.

#### **6.2.5. Gyms**

The active gay is said to have a good physique, which gives them an edge over the non-muscular passive gays. There is various type of passive gays found in the gym. There are four to five gyms in Charsadda region. The newcomers to the gym always go to those guys for help who have a good physique otherwise asking the passive gays themselves will make fall into their trap. The active gay first tells them about the main exercises and they make sure that they manage to convince the passive gay that if you want early results in the form of a good physique, then he must exercise with the passive gay. Thus, this gets both of them together.

After getting close, the active gay starts showing positive gestures like waiting for the passive gay outside the gym and if the passive gay does not show up when he leaves the gym without any exercise in order to show the importance of his presence. Active gays always think that it would be better to expand the friendship with the passive gay outside the gym as well so that they can

have more chances to interact with passive gay, from the first meeting in the gym with the passive gays. The sexual desire is something that is always present.

#### **6.2.6. The Educational Institutions**

The educational institutions of the passive gays, i.e. colleges and universities also those places where gayness is said to prevail. An active gays and passive gay get the opportunity of having intercourse there. An active gay is said to seduce a passive gay in a hidden place within the boundary of college or university. The physical relationship would even be seen in the washrooms of colleges, schools and other universities as well.

#### **6.2.7. Bus Stop**

There are many of the bus stops where such types of people are present. The active gays are there in search of good-looking passive gays. And certain professional boys are also seeking the attention of the active gays in various bus stops. Aged passive gays are also found on bus stops and most of the Aged passive gays are there on these places who are in a constant search of handsome boys. They try to lure such boys starting a random discussion on different issues.

### **6.3. Social Media**

Social media has played its due role in gayness and the easiest way or tool used is to let him watch porn videos. Once this is done, then it is made easy to turn the scenario into an actual sexual activity. It does not matter which type of gay porn videos are being watched as the only thing that is important, both the active gays and the passive gay are watching the content together and it gives the active gay a right chance to seduce the passive gay.

Facebook and other tools of social media are full of such groups and so it is very easy to find a passive gay or active gay. There are very high chances that the anyone can get a friend request from a passive gay and they try to have a conversation with the one the like the most.

### **6.4. Clashes in Gayness**

There are different clashes between the passive gays in Charsadda and it often becomes a physical tussle with severe injuries and other personal problems. If an active gay starts talking to a new passive gay, then his rival active gays will do his utmost best and will try every possible way to not let him go off their relationship that they had.

Using bad words about the rival in front of a new and conspiring against his rival is likely to blow up his relationship with a new passive gay. When an active gay gets to know that this new passive gay is doing this, then things start going south in a very rough way.

### **6.5. Knowledge of Diseases**

Currently, due to the recent awareness among the passive gay and active gay about the sexually transmitted diseases is increasing and both, the passive gays and active gay are trying to get away from this work or activity. As no one is ready to cause any harm to himself just for the sake of sexual pleasure which would last no longer than a few moments. There are still those who practice homosexuality because they think that it is not harmful for them as far as STDs are concerned.

### **6.6. Fear of One's Fate**

The one thing that the passive gays and the active gay both fears are their life ahead. The active gay is afraid that they would not be able to satisfy their future life and they would not be able to produce a child if they continue with this so-called profession of gayness i.e. anal intercourse among the passive gays. The active gays say that performing anal intercourse with a passive gay causes erectile dysfunction and thus may lead towards impotency. And thus, the chakras may not have a joyful life with his future wife if this goes on.

### **6.7. The Gang Rapes**

If one talks about the gang rapes in Charsadda then the situation is not very pleasant as there is no proper channel of communication that exists. There are so many cases but there is nothing that brings out the actualities of the matter.

The people of the Charsadda do not want to file a case because, in their views, it would spoil the future of their child. Most of the people resolve the cases through the mutual negotiations and they would sometimes involve some nobles of the society as well. It means that the family of the victim would demand a handsome amount of money in the condition that the case should go on any further; it is to be deleted right away. They have the issue of social pressure and there are noble of the region who are held in great respect and so they accept the requests of a lot of people.

### **6.8. Source of Earning**

There are certain passive gays who are using the institution of gayness to generate income or in other words to make a living out of this profession. in fact, this so-called 'oldest career' is said to

fall in numerous classes. It is true that the street walkers are very lazy and unworthy people but there are also those passive gays who provide sexual pleasure in parlors, small resorts and out of their very own flats. Frequently, the paintings for themselves and the price sums of cash can run into thousands of dollars for a night out. Sometimes their clients are politicians, sportsmen, actor or any film or TV star.

There are many reasons for passive gays becoming intercourse people and escorts. Some of these passive gays have stated that they're attracted through the huge sums of cash that they are able to earn while they are, nevertheless, younger. Others look into it as a matter of paying for the university education. Most people intend to get away from it once they have earned a handsome much for their needs.

It is essential to avoid generalizing the about how passive gays get into gayness. Studies display that the big numbers of prostitutes were sexually abused at some point in their starting years of their profession. While ultimately, there are some passive gays who see this gayness as their only way out of poverty. Whilst they will select to promote themselves, the economic necessity is still something that drives them. These are those people who are not able to get jobs and most often, they are the major bread winners of their respective households.

## **6.9. Gayness as Fad**

There are many males who are not actually called as an active gay i.e. they are not genuinely interested in passive gay, but they adopt gayness as a style or something as a fad or fashion in the region. Most of the active gays are not educated and they are not very informative of their surroundings and even not about the pros and cons of the work they are engaged in. Their intellectual level is so low that they think that being a passive gay helps one establish a good status in the society.

Mostly, the new or young generation are of a positive view on gayness as they think that it is a style or fad of the today. Their lack of education, awareness and proper guidance is a major setback in their lives. There is no one who can properly guide them and even the ideal personalities of these people are those men who themselves practice such work to meet their ends and gain fame in a short time period.

## Chapter 7

### 7. Summary and Conclusion

People's involve in homosexuality out of love or emotional attachment with same-sex. There could be many reasons for homosexual behavior. Homosexuality is a contentious topic to discuss openly and also doing research in this domain is another difficult task. The aim of this study was to explore homosexual trends among the youth. In this study, the researcher had targeted the youth of Tangi Village from District Chaarsadda, Pakistan. Pakistan is a multicultural land and Pakistani society is a heterosexual society. Homosexual behavior is unacceptable in this society but this behavior prevails at its extent. The condemnation and practice are the two vital behaviors which persist in this society. This study explores the nature and extent of homosexual practices at the societal level. Why young ones involved in homosexual activities? How younger people affected by homosexuality? How same-sex orientation developed among youth? Are the young ones aware of the pros and cons of homosexual behavior? This study finds out domestic counseling about homosexual behavior. This study addresses the primary question of cultural and economic factors in the contribution of homosexuality.

The current study was based on qualitative research design. Initially, the sample size of 35 was selected for the research. Only 23 respondents gave the interviews. Researcher entered in the homosexual community with the help of two key informants. One of them was an active gay and other was a passive gay. He also participated in the daily activities of Tangi Village. Through participant observation, he digs out the nature of homosexual behavior among youth. How young ones involved in homosexuality? Besides participant observation, the researcher had conducted in-depth interviews with homosexuals. The researcher also writes down some case studies and those case studies clearly depicted different reasons for involvement in homosexuality.

The locale of the study was Tangi village which is situated in District Charsadda. The researcher had also collected the territorial information of the District. It had extreme weather conditions of summer and winters. This district was situated in the central region of Peshawar valley. Native language and language of business was Pashtu and mostly people were Pashtun. People of Mohmand, Bajauri, and Mallezai tribes were living there and they had a strict endogamous marriage pattern. It was observed extended, joint and nuclear family system prevail in Tangi

village. A large section of the population was the follower of Islam but they were divided into different sects. Those sects were Deobandi, Bralevi, Ehl-e-Hadith, Shia, and Panjpir.

This research work explores homosexual practices and social factors. The researcher explored the social factors like early age sharing of bed with cousins, peer group effects, use of Drugs, money, and gifts exchange among the friends, easy access to same-sex gender, strict observance of cultural values, poverty, the practice of revenge and forced relations among the older and younger one. During interviews, the researcher came to know that some of the young ones become homosexual due to rejection in love, rejection from the home, and lack of interest of parents in the upbringing of the children. Some of the respondents involve homosexuality due to their own choice. Poverty works as an instigator for them to adopt such behavior because being the friend of the rich person means an individual will have access to good food and also money. The strictly segregated environment between male and female, and easy to access to same-sex gender cause homosexuality among youth. Parents interest in daily activities of children matters a lot because their inquiry on a daily basis avoids them to involve in such kind of activities. Faults of Children should not have pointed out publicly. Scolding at public places will cause the deviant behavior.

Conversation between parents and children is essential for the sound upbringing of children. Especially conversation on sexual education and on other moral issues grooms the children personality. Children should know the legal way of doing sex with opposite gender and government should lead in educating the children.

Homosexuality is a trend which emerges in youth due to many reasons and those reasons are already discussed above. This trend always remains in transition. Some adopt homosexuality due to bad married life and some leave it after marriage. Some of the respondents said that happy married life is a best way to abandon the homosexual behavior. Some of them view that equal access to resources will not cause homosexual behavior because people involved in this behavior due to lack of economic resources. Some homosexual view that sexual education should be included in the course at school, colleges and universities level.

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## **Interview Guide**

1. Name:
2. Age:
3. Marital Status:
4. Education:
5. Religion:
6. Cast:
7. No. of children:
8. Profession:

**Question.1:** Who is a homosexual?

**Question.2:** What is your perception about homosexuality?

**Question.3:** What are the terms used for homosexual?

**Question.4:** What are the different types of homosexual?

**Question.5:** Do homosexual perform wrong sexual acts?

**Question.6:** How do boy become homosexual?

**Question.7:** In your opinion when the homosexuality is more commonly practiced?

**Question.8:** Is homosexuality is a person choice or they may be forced to get involved?

**Question.9:** Are you a homosexual, active or passive?

**Question.10:** How open do you perform sex?

**Question.11:** What types of boys are preferred as passive partner?

**Question.12:** How do you feel after sex?

**Question.13:** Did you ever had sex with gay?

**Question.14:** Are you married?

**Question.15:** Did you give money to the person who had sex with you?

**Question.16:** How do homosexual get to know about each other?

**Question.17:** How do homosexual communicate or interact with each other?

**Question.18:** Do you regret to be a homosexual?

**Question.19:** Is homosexuality a cultural practice?

**Question.20:** What are the reasons to become homosexual due to watching pornography?

**Question.21:** Are you a drug user or not?

**Question.22:** For how long have you been in this profession or work?

**Question.23:** Do you think this type of relationship is a healthier one than the straight relationship? If so, how?

**Question.24:** Have you ever been engaged in fights due to this profession?

**Question.25:** Are you having any relationship with another chockra?

**Question.26:** How did your family react to this decision of yours?

**Question.27:** Has there been a conflict in the family in context to homosexuality in your family before your engagement in this profession?

**Question.28:** Did you ever faced any restriction from your educational institution with respect to this work of yours?

**Question.29;** Do you wish to start a family with a female soon or is it your final relation?

**Question.30:** Does Islam affect your thinking when you engage in this activity or not? If so, how?