

Culture, Love and Orkiboza

A case Study of Bannu, Khyber Pakhtunkhwa



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2021

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Thesis submitted to department of Anthropology, Quaid I Azam University Islamabad, in partial fulfillment of the degree of master of Science in Anthropology

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Islamabad

2021

Formal Declaration

As per the date of this file, I solemnly declare that I have recorded the current work entirely on my own, with the exception of the information provided above. This work has never been published or submitted to my examination board in any way.

I am solely responsible and accountable for the content of this thesis writing.

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Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Meezan Ullah. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Sc in Anthropology.

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Acknowledgement

First and foremost, I am grateful to Allah, who has blessed me with the capacity to complete my research work. I'd like to express my unending gratitude, love, and respect to my guardians and relatives for always being there for me and believing in my abilities. Their prayers to God enabled me to complete the proposal on time. Currently, I'd like to convey my deepest gratitude to exploration boss Dr. Ikram Badshah, who has provided constant supervision and comfort throughout this postulation. I am grateful to him for the thoughtful direction and remarkable efforts he put into my field study. His assistance on my investigation has been invaluable. I'd want to convey my heartfelt gratitude to all of the anthropology department's employees who taught me this courses and who also supported and encouraged me at all times.

I am grateful to everyone of my family members and friends who have assisted me with this study project. My heartfelt gratitude goes out to dear friends Mansoor Ahmad and Hizb Ullah, who sat through countless sleepless nights with me and were always there to assist me when no one else could. After that, I address my affirmation to the people of my exploring district. I am grateful to them for their pleasant demeanour and unwavering cooperation during the study.

Mezan Ullah

Abstract

Present study was conducted in Bannu, on the topic, "culture, Love and Orkiboza, a case study in Bannu". The basic purpose of the study was to understand the paradoxical nature of Orkiboza in Pakhtoon society. For this purpose, interview guide for both the Orkiboz and orkai was used. Case study were also included in the study. Besides, common people, parents and elders of the area and religious personnel were also included for interview to get clear picture of the topic concerned. I also have my key informants who have helped me in getting data. I have conducted in depth interviews and focus group discussions with my respondents which I have selected by using purposive and snowball sampling. In the results it was found that Orkiboza exists in Bannu. There are three categories in Orkiboza including lovers from both sides, One sided love and the the third type is need based. The third type Orkiboza is actually fulfillment of sexual desires. All the three types exists in the society but has no effect on the marital life of anyone. Orkiboza is considered bad, and those who get involved are usually free to keep their own business to themselves, far from family. Parents are aware of the heinous behaviour that exists in society and educate their children. They are involved because of their low socioeconomic status or a lack of opportunities to interact with females. In conclusion, Pakhtoons are generally stigmatised by the stigma of love, but it exists and is practised in society. The current study elucidates the causes and consequences of Orkiboza in Bannu, which must be addressed specifically in the area for the betterment of society.

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Chapter 1

Introduction

Attraction to the same sex and physical intimacy with them has been a continual component of human life throughout history and around the world, as art, history, and literature illustrate and display. In that respect, these actions cannot be classified as abnormal or unnatural. Same-sex attraction is a natural part of the human experience. These sentences indicate that homosexuality has always been a part of human existence, and that it cannot be ignored, or that the presence of homosexuality in human life cannot be undermined. Furthermore, homosexuality must not be considered an abnormal or unnatural act. ((BBC), 28 June 2017)

People all over the world have explored and experimented with their sexuality throughout history. The desire to do so has never been limited to a specific geographical location. It is applicable to everyone. Homosexuality is the sexual attraction to another person of the same sex. Homosexuality is a global phenomenon that exists in every country. It comes in various forms. There are also various points of view on homosexuality. Some believe it is a psychological disorder, while others believe it is hereditary and passed down from generation to generation. In some parts of the world, homosexuality is institutionalized, such as in Africa, where a young boy associates himself with an adult male and learns this phenomenon in order to become an acceptable adult male member of the community. Similarly, homosexuality is institutionalized and functioning as a subculture in Latin America. Homosexuality has long been considered a social taboo in Korea, and it was historically regarded as a social disorder. Many people still regard it as a mental illness today. (Walsh, 14 March 2006)

This isn't to say that homosexuality isn't tolerated in Muslim society. Despite popular belief that homosexuality is a Western phenomena, same-sex relationships of various kinds are a part of Islamic history and culture. They discovered continuous patterns of Islamic homosexuality that may be traced over centuries in their seminal research of historical, anthropological, and literary studies and materials. In addition, some others have documented male sexuality and eroticism in modern Muslim countries. Although there has been research into homosexuality in Eastern and

Western contexts, as well as the phenomenon of men of color having sex with men in America, we were unable to identify any studies focused on homosexuality among Muslim men in the West or gay Muslims. In Muslim societies, homosexuality is not uncommon.

In most cultures, homosexuality has been widely condemned as deviant or sinful behaviour, an attitude stemming from religious and philosophical beliefs about what behaviors are in accordance with nature and natural regulation. On the other hand, many cultures have had socially sanctioned roles for erotic love and sexual expression among people of the same sex at some point in history.

However, the subject has come to be considered one of excellent controversies of the twenty-first century. On the one hand, gay activists and many liberals regard homosexuality as an innate condition; they consider that gay behavior has to be regular as inside the variety of the various ways humans express sexual love. They consider society has to protect homosexuals as a civil rights issue. On the opposite side, many conservatives and spiritual human beings regard homosexuality as a deviant state and some-intercourse members of the family as outdoor the norm of what needs to be acceptable conduct. They regard homosexual behavior as a sin and trust society ought to deal with it as a moral problem. (Cohen and Schlessinger 2000)

Mostly in south Asian countries; it seems as a deviant behavior. In Afghanistan homosexuality is a counter culture and not acceptable in the mainstream culture. Rich or wealthy people who are involved in "Orkiboza" keep a boy who is called "Orkai" it is considered as a symbol of power among them especially in Khyber Pakhtoonkhwa. Similarly in Bannu, homosexuality is existing as a counter culture and it is called "Orkiboza".

This tendency may be found in Bannu, which is a Muslim-dominated society. Despite the fact that homosexuality is against Islam's cultural and religious principles, it continues to exist. My religious academics respondents told me that homosexuality is not tolerated in Islam and is considered a sin. ((IGLHRC), 1 August 2007)

Orkiboza is actually a relationship between two males in which one partner is older than the other. The older one is called "Orkiboz" and the younger one is called "Orkai". Orkies are generally boys of teen ages and Orkiboz are older than their Orkai. The Orkiboz can be four, five years older or can be double of the age of Orkai. There is no set age of Orkiboz but generally Orkiboz is always older than Orkai.

The relationship between Orkai and Orkiboz involves commitment, love emotions and sex. The relationship between Orkai and Orkiboz is up to same extent similar with the relationship between a husband and wife or a boyfriend. The Orkiboz plays the role of a boyfriend or a husband and the Orkai play the role of a kind of wife or girlfriend. The relationship is sometimes open or public and sometimes hidden.

A Orkai wants power and wealth from Orkiboz while orkiboz wants beauty in their okai. The criteria of beauty vary among Orkiboz depending upon the facial features or physique of orkai. There is a great level of competition involve in Orkibozaa. The Orkiboz having the most beautiful orkai is considered as most powerful and famous. the more beautiful orkai a orkiboz have the more famous orkiboz will be there is also commitment, competition and rivalry in orkiboza. A orkai cannot meet, spend time or even talk to any other orkiboz in the absence of his partner. Even fight happen between orkiboz because of orkies and even sometime it causes murders. The orkiboz are usually illiterate and orkies are usually collage going boys although educated orkiboz also exist. There are different factors which contribute orkiboza for example lust for power, desire of fame, lack of opportunities to develop relationship with girls. (Akhtar, 1 March 2006)

Statement of the problem

When I decided to conduct research on orkiboza, I had a lot of things going on in my mind because of the selection of the topic and perspective of local people about the researcher and research topic. Why I had to conduct research on this topic which is generally considered as a social taboo. Here are few things which motivated me, firstly I was personally curious about knowing the truth about the existing relationship among male members secondly, I wanted to understand the contradictory nature of relationships i.e. having marital relation with wife but at the same having a physical relation with orkai. I wanted to inquire that how those orkiboz who are married manage the relationship with their wives and with their orkai at the same time plus how they give time to their children and fulfill their domestic responsibilities and are the wives of these orkiboz concerned about the behavior of their husband. I really wanted to explore the real nature of the relationship between a orkai and orkiboz that what are the things involve in their relationship and how their relationship survives in a society like Bannu. what kind of sacrifices are made by a orkiboz and what kind of sacrifices are made by a orkai. The real relationship

between a orkai and a orkiboz needed a closer observation and study so I had to go through these things in order to grasp the true and real nature of orkiboza. One more thing is that there has never been any research particularly on orkiboza in Bannu, Pakistan, so that is why I have conducted research on his topic.

This research is also conducted to analyze the perception of those who are actively involved in orkiboza including orkiboz, orkai, and also the general public who are not the part of orkiboza but they are the part of society in which orkiboza exists. Knowing about the perception is a basic theme in this study and without the perception on people it is not possible to get real data. My research explores the main causes and the real reasons behind the orkiboza and it also tries to study orkiboza as a institution. I tried to conduct research in such a way that I would be able to know about the survival of orkiboza as an institution that how orkiboza as an institution is working in bannu. I also tried to know about the nature and training of children at homes. I wanted to inquire that whether or not children are educated about the harmful sexual practices and the hazards attached with them. And also that are the children being made aware of these sexual activities or in other words we can say that I wanted to inquire about the practice of sex education that is it given to them? Are the children being given sexual awareness and education? So I had so many things which needed to be unfolded and many aspects which had to be examined closely.

One more thing that I wanted to know was about practices and trend of orkiboza that is expanding its scope and becoming normal and acceptable practices among the local population or there are certain threats to orkiboza and it will die away with time? So I had to inquire about the expansion or compression of orkiboza from my respondents. So in a net shell I would say that I have certain questions in mind for which I conducted this research and my whole research revolves around these main ideas or themes. These entire concepts are integral part of this research. Orkiboza will be seen from different sides and all possible data will be gathered be using different research techniques. I will try to inquire about the answers of all these questions and my main focus will be on studying orkiboza as an existing and intact institution.

Objectives

The basic objectives of the research are to,

- (1) Understand the nature and extent of Orkiboza in Bannu.
- (2) How Orkiboza is used as tool of competition or expression of power .
- (3) Document the associated benefits to Orkai (beloved) .
- (4) How institution of Orkiboza survive in the Pakhtoon society despite of social problems.

These are the objectives of my research which I have mentioned above. Throughout my research I have explored them and I have tried to get maximum possible information related to my research objectives.

Theoretical Framework

the belief that sexuality was suppressed in Western society from the 17th to the mid-20th centuries as a result of the rise of capitalism and bourgeois society According to Foucault, sexual discourse proliferated during this period, when experts began to examine sexuality scientifically, encouraging people to confess their sexual feelings and actions. According to Foucault, society took an increasing interest in sexualities that did not fit within the marital bond in the 18th and 19th centuries: the "world of perversion," which includes the sexuality of children, the mentally ill, the criminal, and the homosexual, while by the 19th century, sexuality was being freely explored both through confession and scientific inquiry. Foucault argued that knowledge and power dynamics in relationships have had great influence on sexuality. He concluded that power is not what repressed sexuality but instead that it is ultimately power that has created the construct of sexuality.

Sexuality and the pleasure associated with that an a learn phenomenon by M .Foucault .Generally heterosexuality is presented something natural and homosexuality is something against the nature . He is of the view as knowledge has been produced by the heterosexual people so that have attached positive with heterosexual and negative homosexuality. Social orientation is a sexually learned phenomenon about sexuality and the pleasure associated with that.

Operationalization of theory

In district Bannu orkiboza is not only as a expression of sexual desire but at the same time it is used as tool /way to express your power , authority and status publically . it is basic element of competition among various people. Through orikboza , orkiboz manifest has status and authority to the public. Your control and affordability of a handsome orkai , give you a certain recognition among a specific circle of Orkiboz. Orkiboza is not only to fulfillment of sexual needs but the expression of power and authority. In the current study I studied Orkiboza a prime unite of competition among the various competition.

Significance of the study

This study can be of importance for different fields of society. This study can give knowledge about the true nature of Orkiboza in Bannu which can help people to understand the phenomenon. This study will help parents to understand about the relations that exists between their children their company and then they can better guide their children to live in society. This study can of use for the non government organizations who are active regarding this topic and can better understand the problem and can bring better solution to it. My study will benefit psychologist who are involved in treatment of such patients by understanding their basic problems. This research can be useful for local government to take actions in this regards especially against the activities like biking gatherings and festivals that are usually unhealthy for the society. They can promote healthy activities for the betterment of the society. The study will add up to existing literature on homosexuality, romantic relationship between two male. The study will help to understand this way of love for same sex. This phenomenon is paradoxical in nature but still survive in society.

Chapter # 2

Literature Review

It's difficult to make out what Mokhobo is saying. If she means that homosexuality is not something one often hears people talking about, to the point where there is no known term directly referring to it, then I agree with her. If she means that because the concept is abhorrent,' it follows that there are no homosexuals,' then I disagree. A 'concept' and the concrete reality of people's lives are not the same thing. Homosexuality is a reality, despite the fact that some people do not accept or even question its existence; however, we cannot turn our backs on this globally occurring phenomenon. (Ottosson, November 2006)

Attraction to the same sex and physical intimacy with them has been a continual component of human life throughout history and around the world, as art, history, and literature illustrate and display. In that respect, these actions cannot be classified as abnormal or unnatural. Same-sex attraction is a natural part of the human experience. These sentences indicate that homosexuality has always been a part of human existence, and that it cannot be ignored, or that the presence of homosexuality in human life cannot be undermined. Furthermore, homosexuality must not be considered an abnormal or unnatural act. (Altman, 1996)

Homophobia, like racism, sexism, ageism, xenophobia, and other types of oppression, permits one group to exert power and control over another through the use of fear and terror. Homosexuality is not part of Bannu's mainstream culture, and the bulk of the population opposes this minority group's behavior, which is why orkiboza do not show their identities in public. (Carr.R.C, 2005)

There is obviously a stigma associated with homosexuality in Nicaragua, but it is not one that affects both spouses equally. Rather, only the analgesic-passive cochon is stigmatised, and there is no obvious category in common language to categorise him. He is, for all intents and purposes, a typical Nicaraguan man. Indeed, just as a man can earn respect by sleeping with numerous women, a guy can gain status among his peers as a robust machista by sleeping with many cochones. Others in Bannu stigmatise passive homosexual males, known as Orkies. The orkiboza, on the other hand, are not stigmatised; rather, they are seen as more prestigious as a result of

their physical intercourse with more orkies. Fear of social stigma acts as a deterrent or hindrance to Orkies engaging in physical intercourse with Orkiboz. (Boellstorff.T, 2005)

Homosexuality is not a new concept. What has changed is that gay people now demand full morality in their actions and equal treatment in the distribution of social advantages, regardless of sexual orientation. The difficulty in formulating an Orthodox reaction to homosexuality that is oriented at public manifestations of homosexuality and insists on public recognition of homosexuals' full social and legal equality, rather than private sexual practise. No one in the Orthodox community is undertaking bed checks as a condition of employment, and no one in the Orthodox community is asking the state to strictly enforce sodomy laws. The Orthodox community's political concern with homosexuality is that it is a moral issue, not a practical one. Now I have observed that in Bannu that wealthy Orkiboz are very strong group and they to things Bannu which cannot done those who not involved Orkiboza. Example Orkiboz have their influence in police station and other government offices in Bannu. (Pakistan, 31 March 2006)

What we know is that homosexuality is natural among two and eleven percent of adult adults who report having gay feelings, despite the fact that the parent fluctuates widely according on the poll. Despite the availability of sexually stimulated males, lady Japanese macaques in some populations will occasionally choose alternative ladies as sexual partners. Lady Japanese macaques may compete with adult males for exclusive access to female sexual partners on an inter-sexual level. (Barnes, 2005)

The fraternal birth order effect is one of the most consistent environmental theories for homosexuality. In general, the older a man's brother, the more probable he is to be gay. The impact is absent among older younger sisters and brothers, as well as adoptive and step-brothers. During my investigation, I also noticed that many orkies were guys who were younger brothers among siblings. These orkies have older brothers who have never been homosexual. However, while I cannot apply this remark to all of my respondents, I can see some truth in it. (Barash, 2012)

This isn't to say that homosexuality isn't tolerated in Muslim society. Despite popular belief that homosexuality is a Western phenomena, same-sex relationships of various kinds are a part of Islamic history and culture. They discovered continuous patterns of Islamic homosexuality that

may be traced over centuries in their seminal research of historical, anthropological, and literary studies and materials. In addition, some others have documented male sexuality and eroticism in modern Muslim countries. Although there has been research into homosexuality in Eastern and Western contexts, as well as the phenomenon of men of colour having sex with men in America, we were unable to identify any studies focused on homosexuality among Muslim men in the West or gay Muslims. In Muslim societies, homosexuality is not uncommon. This tendency may be found in Bannu, which is a Muslim-dominated society. Despite the fact that homosexuality is against Islam's cultural and religious principles, it continues to exist. My religious academics respondents told me that homosexuality is not tolerated in Islam and is considered a sin. (Steinberge, 1978)

Living in specific social networks and institutional environments appears to encourage homophobic attitudes. Individuals who often talk with homosexuals have more favourable opinions of homosexuality, according to a number of studies. For example, Lance discovered that only 18% of students who regularly spoke with gay people felt uncomfortable around homosexuals, while 61% of students who did not have such opportunities felt nervous in the presence of homosexuals. Studies also reveal that social workers employed in schools and mental health centers. Those who were not active in homosexuality but were friends with Orkiboz did not feel uncomfortable discussing homosexuality with me or with Orkiboz, as I witnessed throughout my field work. Those who did not have regular contact with gays, on the other hand, felt uneasy and hesitant to respond to homosexuality. (Trounson, 2018)

On television, homosexuality is shown as a common occurrence. Although images of men from the middle and upper classes looking for a typical life partner, class position, and domesticity are clearly preferable to prior cliches, they, too, promote superficial categorization of homosexuality. Acceptance of homosexuality on television has less to do with gayness and more to do with television and market niches. Finally, Gamson contends that the normalization of homosexuality is harmful because it obscures the liberalist traditions that foster nonconformity and social instability. The new gay visibility upholds gender, class, and a variety of other societal standards. According to queer researchers like Seidman, new views about homosexuality encourage freedom and question orthodox beliefs. (Zamostny, 2011)

When I discovered a boy kidnapping pandemic last year, it was upsetting to see local authorities waffling on the matter and invoking security to justify their inaction. On the surface, President Ashraf Ghani has promised that Orkiboza will not be tolerated in the security forces. However, other officials in southern Afghanistan warned me that any action taken against guilty commanders as a bulwark against militants would enrage them and force them to flee their posts with their adherents, allowing the Taliban to take advantage of the situation. As a result, there is little desire to find or save the innocent victims whose lives have been turned upside down as a result of this activity. Orkiboza is existing in Afghanistan just like in Bannu; it is paradoxical to the mainstream culture of Afghanistan. The phenomenon of homosexuality exists as a counter culture in Afghanistan. The concept of dancing boys is very popular in Afghanistan and even in tribal areas of Pakistan including the Pashtoon areas, this phenomenon is very famous. (Zwilling, 2011)

Gay men fought the dominant heterosexual culture by producing new knowledge of their own sexuality as a result of their encounters with these dominating images and representations; their experiences prompted them to create meanings that "made sense" to them in light of their experiences. In this case, experience can be a worrisome term, given how prevalent it is. As if experience wasn't affected by the society and history that generated it, it was accepted naively as evidence of historical reality. Homosexuality exists as a counterculture in Bannu because it is contradictory to the mainstream society, but it also exists as a subculture in other regions of the world. This phenomenon is taught to homosexual males by society and then passed down to the next generation. The majority of my over-40-year-old respondents told me that homosexuality was not as prevalent as it is now. Even if someone was an open homosexual, he would not reveal his sexual orientation. But now, Orkiboza has their own gathering where they openly identify as Orkiboza because it is considered prestigious among their group. (Wagner, 1920)

Since the late 1940s, when scientist Alfred Kinsey published his extensive research on sexual behaviors in the United States, it has been evident, as Kinsey put it, that persons do not want to be sexually exploited "do not constitute two distinct heterosexual and gay populations. In all of its elements, the living world is a continuous whole." The American Academy of Pediatrics, the APA, and eight other major organizations have issued a statement agreeing that "sexual orientation falls along a spectrum." To put it another way, sexual desire isn't a black-and-white

issue, and labels like "straight" and "gay" don't reflect the nuances. Most people are strongly motivated to favour opposite sex mates for apparent evolutionary reasons, as such relationships generate children who continue the human species. However, only about 3% to 7% of the population is solely attracted to people of the same sex, while the majority are somewhere in the middle. If a person's genes lean toward one end of the Sexual Orientation Continuum, he or she will very probably never become homosexual. If a person's genes put him or her on the wrong side of the curve, he or she will very definitely never be able to become straight, at least not a happy straight. However, if a person is in the middle, the environment might have a significant impact, especially when the person is young. Because society greatly encourages the straight life, heterosexuality will be the norm in the vast majority of cases. (Rahman, 2020)

Several attempts have been made to identify the specific genes that influence male homosexuality. The complex nature of male homosexuality in human pedigrees indicates that it is not a simple Mendelian trait, making individual gene mapping more difficult. Although a quantitative trait locus for homosexuality has been identified on the X chromosome, the methodology used in these studies has been called into question, and the findings have proven difficult to replicate. A genome-wide screen for male homosexuality recently discovered three 'nominally significant linkage peaks,' indicating three autosomal genes that may influence male sexual orientation, as well as limited support for previously reported findings. These preliminary findings will need to be confirmed by additional genetic studies. (Rice, 1984)

So I'm not talking about homosexuality in the empirical or "Freudian" sense—about the unconscious sources of a person's sexual preference. I'm referring to a cultural pattern of sensibility (affecting his/her sense of humour, preference for painters, enthusiasm and ennui, love hate of ritual and liturgy, choice of games and groups and recreational activities), a pattern that can fairly be labelled "homosexual" even if the individual's sexuality is not. However, shifting away from the empirical in this manner does not result in a general loose inclusiveness. The next step is to differentiate the homosexual (however exonerated of literal sexual intent) from the homoerotic, for example. After all, in Kipling's imaginative world, the bonding of man to man, and man to boy, is so intensely felt and cunningly celebrated by both writer and sympathetic reader, that the field of feeling must be called homoerotic. Indeed, such a field can be found in most adventure novels, dating back to Robinson Crusoe (at least within the

limits of modern Western fiction). The primary value celebrated by Defoe, Scott, Cooper, Dumas, Stevenson, and Kipling is the comradeship of a band of brothers, typically brothers-in-arms, three musketeers, or whatever. Often women are absent, and when they are present, they are thematically minor. But there is no reason, I think, to read such stories as homosexual. They are homoerotic. (Rich, 2006)

Despite culturally specific assessments of East Asian homosexual representations, this binary paradigm, developed more than a decade ago, fails to account for the increasingly variegated types of mainstream gay representations seen in contemporary South Korean films. In order to appeal to both mainstream and sub-cultural audiences, modern South Korean films have employed unique tactics for creating male homosexuality, as I discuss below. These tactics for portraying homosexuality apply to both the outward appearances of gay characters and the narrative setting. (Riaz, 2007)

Because religion has its own theologies and practices, homosexuality is a behaviour in the same way that religion is not. While sex is the universal referent for homosexuality. This isn't rocket science, in my opinion. The only criterion for defining behaviour is the ability to change. It is possible to alter one's religion as well as one's gay behaviour. That hardly qualifies religion and homosexuality as being on the same level. Religion is a collection of holy ideas and practices, but we cannot consider homosexuality to be a sacred institution. While homosexuality is associated with divinity in some parts of Africa, we cannot apply this universally.

Insofar as the title of this symposium, "Homosexuality: Congenital or Acquired?" has any meaning, it appears that some aspects of gay behaviour may eventually be proven to be inborn. Acquired factors, particularly inter-family factors, are expected to remain more prominent. The father's role in the development of male homosexuality may be particularly essential. Social and cultural variables influence the actual form of homosexual expression, such as whether the homosexual man receives complete social acceptability or is stigmatized in some way, whether socially or professionally. Psychotherapists who work with homosexual clients, like their clients, are part of a society that shapes their opinions toward homosexuality and their therapy goals. As a result, before beginning therapy, the therapist and potential client must establish goals and approaches. Because the Orkiboza in Bannu do not regard it to be a mental illness or something related to stress, they consider it to be a socially learned occurrence, I did not discover a single

responder who had contacted a psychologist for any type of mental treatment or assistance. (Rocke, 1996)

Wearing red ties, which were supposed to be popular in New York early in the century, is one of the signals used by homosexuals "Male jewellery, such as earrings, finger rings, and necklaces, is becoming more popular. A ring on the left little finger, which was once a popular signal, has been resurrected." Originally, a single earring indicated that the wearer was gay; when worn on the left, it suggested a propensity for sexual interactions that were more vigorous. However, the meaning has been muddled since earrings, finger rings, and other symbols have grown fashionable in straight, or non-homosexual society. Orkibozon in Bannu also wear specific jewellery, such as thick chains around the neck, steel bangles in the arms, and steel bangles in the feet. These bangles are called "Kara" in local language .

There is always the risk of romanticizing "primitive" homosexuality, as Tobias Schneebaum writes (and presumably believes): "It was in Asmat (West Irian) that I felt for the first time part of a universal clan, for Asmat culture in some regions not only allowed for sexual relationships between men but demanded that no male be without his male companion, no matter how many wives he had or how matriarchal he was." In Bannu, there are also Orkiboz who are married and have children. They say that keeping a relationship with a Orkai is different than keeping a family with kids and wife, Keeping a Orkai is a way to gain social prestige and it is for the sake of entertainment while family life is inevitable. (Newall, 1986)

Long legs, narrow hips, massive muscles, lacking hair on the face, chest, and back, feminine distribution of pubic hair, a high-pitched voice, small penis and testicles, and the existence of a scrotal fold are all characteristics of the homosexual guy. Excess fat is typically found on the shoulder, buttocks, and abdomen. The penis is occasionally exceedingly enormous, and the hips are exceptionally wide. Passive homosexuals, often known as Orkies, wear certain physical apparel, which I will go over in depth in the following chapters. (Ocobock, 2013)

Given the growing national focus on issues of multiculturalism and civil rights activity, particularly for gays and lesbians, the findings of this study reveal that there is far less coverage of gay and lesbian subject matter in social work literature than one might assume. It is

acknowledged that the 12 social work journals studied do not provide comprehensive coverage of homosexual and lesbian issues. Some social work authors may have written about homosexuality in other journals, such as those devoted to psychology, child and family studies, or marriage and family therapy. (Jackson, 1995)

Gay Muslims live in a doctrinal setting that does not talk much about sex between men, but one in which conceptions of "interpretation" (ijtihad) are debated and enacted on many levels, from judicial rulings to personal notions of "virtue" and "sin." Acts of interpretation are also seen as crucial to modern citizenship: One votes, one consumes, and in modern Indonesia, heterosexual marriage partners are often chosen via Rather than arranging things, which is increasingly seen as backward and undemocratic, people prefer to fall in love. The bulk of my homosexual interlocutors have come to the opinion that being gay is either not bad or a minor fault as long as they marry women and have children through acts of interpretation rather than reference to established Islamic thought patterns.(Martin, 1993)

The size of the available homosexual customer type, the bar-going proclivities of each kind, and the proclivities of each clientele type to attempt to split itself into distinct bars appear to be the key factors of where a particular form of gay bar will appear in the course of urbanization. We'll go over these points in the order they're listed. Similarly, because black gays are a minority of a minority, a city must be quite vast to host a Black gay club. Furthermore, because leather costumers and the associated saddo-masochistic rituals do not appeal to many gays, a city must be large enough to maintain such a bar.It appears that a substantial part of the cumulateness of the above-mentioned scales stems from their association with city size, since the cumulateness is determined by the number of accessible clientele categories. Similarly, the non-proportionate distributions of the various categories among cities of varying sizes, e.g., Blacks and Impersonators, explain the lack of total cumulateness of these scales. There are no bars in Bannu like there are in the west, but there are specific social centres and places where Orkiboz and Orkai can interact. In chapter seven, I go through it in depth. (Harry, 1997)

Thousands of pre-revolutionaries were influenced by societal influences in addition to employment realities. Homosexuality is a reality in this world. Through the clubs that they visited, even gays such as students (who were in a different situation) were assimilated into this subculture. The majority of these bars were then (and still are in the United States) owned and

run by organised crime. Working-class heterosexual men were pulled into this underworld or, conversely, into a homosexual underground dominated by the Cuban homosexual bourgeoisie due to the starkly stratified nature of pre-revolutionary Cuba. The bourgeois male homosexual of the time preferred to avoid same-class liaisons with other homosexuals out of guilt, and was always on the lookout for the heterosexual macho from the lowest strata of society. As a result, pre-revolutionary homosexual liaisons aided sexual colonialism and exploitation in numerous ways. (Foucault, 1976)

Many researchers have studied homosexuality and have discussed the history, causes, and legal status of homosexuality throughout history. I've attempted to explain the phenomenon of homosexuality in Bannu, which is unlike anything seen elsewhere in the globe. The way homosexuality is practised in Africa, Latin America, Korea, and many other nations is vastly different from how it is practised in Bannu. I attempted to investigate the root reasons and contributing factors of homosexuality in this study. I have not discussed the legal status of homosexuality in Bannu because that is not my area of expertise; rather, I have worked to understand what fascinates Orkiboz and Orkies in this phenomenon, as well as why and how this institution operates in a Muslim society that is distinct from other Muslim societies in Bannu.

Chapter # 3

Methodology

The research is descriptive in nature, so to understand the nature and extent of Orkiboza in Bannu, various anthropological techniques and tools were used to record the stories and narration of both Orkai and Orkiboz. In order to collect information for objectives, following methods were used.

With the help of my key information as well as my observations in the society. I am permanent resident of District Bannu and I have observed lot of things about Orkiboza in my locality. Most of the participants Orkiboz and Orkies were those whom I know from the beginning and others I observed during my research duration. I spent time with them before the start of my work and gained their trust and obtained information. On the basis of these information I built reports. All of them were informed about my research and I obtained their consent. I clearly made them understand that my purpose is not to defame them neither to use the information for other purposes except research.

Preparing Reports

Reports were established because this is necessary for observations. Also the information are helpful in obtaining data related to research.

Participant Observations

“participant observation, or ethnographic field work, is the foundation of cultural anthropology. It involves getting close to people and making them feel comfortable enough with your presence so that you can observe and record information about their lives.”

For observations I visited different places where such people usually gathers and spend time. For example I visited gatherings (Mela) where they go and do shopping and moving here and there for showment. I visited Kasho Pul on Fridays evenings where they gathers for Bike Racings and stunts. I went to Damai pul where the same happens on Sunday. I participated in Mela for Partridges and Cock fighting contests where they usually go and spends time. I also visited Bannu city in the evening times which is a famous thing in Bannu named as “Bannu Mazdigarai” where most of the Orkies and Orkiboz gathers, dancing on drum beat, wearing flowers in their

neck and buying gifts to their Orkies, eating halwa, drinking warm milk and then going to park for music. The couples (Orkai and Orkiboz) usually move here and there holding each other hands wearing same dress and foot wears and after that going for dinner in hotels.

Key Informants

In order to access the relevant respondents, we selected key informants who facilitated entry into social interactions of these peoples. On the basis of my observations, I selected the participants. All of them were involved in Orkiboz and were Jolly fellows in my observations. Then I gathered information about them and enlisted them. All of them belonged to different areas of Bannu. In order to get information from the participants, I used some of the informants who were most influential persons and were well educated. One of these informants was a Malik (Khan) in Bannu city who is well educated and having lot of land property in Bannu city. The informant helped me a lot in gathering information from couples of Bannu city either by his direct influence or through indirect influence and arranged interviews time.

The second informant was a well educated young man having Bike Bargain in Bannu township. He helped me in interviewing couples in that area because the couples usually get brand new bikes from his bargain. Other informants included owners of Bakeries, Khans of villages and other respected personnel of the district. After allocating the informants I scheduled interviews from the couples either individually or both together.

Interview guide:

Tool; Keeping in view the sensitivity of the topic in mind, interview guide was used to ask oral questions from respondent. The topic of my research was very sensitive and respondents shy or hesitate to speak, keeping in view this thing I used interview guide to get data from my respondents because of its suitability according to my research topic. I have included questions related to my objectives in my interview guide. Interview guide has helped me to ask different questions from my respondent according to the time, situation and even sometimes according to the place, mood and age of my respondent. I have also attached my interview guide in the end of thesis.

In depth interviews:

An in depth interview is a conversation with an individual conducted by trained researchers that usually collect specific information about one person. It leads a person to go inside of the real happening what is experienced and so observed by the respondent. It is taken out when one wants to know more and more until all the doubts are not removed. During my field work I have conducted in depth interviews from different age group. I have used informal/unstructured interviews owing to the flexibility of this form.

I have conducted in depth interviews with Orkai and Orkiboz in order to get the data. In depth interviews helped me to get the data in a very good way because during in depth interviews certain Orkies have given me the data which was otherwise impossible for me to get. Orkies were more open during in depth interviews.

Field notes

I have also used field notes during my research in Bannu. They have helped me a lot in my research and in gathering true information. Field notes are broadly endorsed in qualitative research as a means of documenting wished contextual statistics. With developing use of records sharing, secondary analysis, and met synthesis, area notes ensure wealthy context persists past the original research crew.

Case studies

The case study technique helps in the recording of linked occurrences and is a useful tool for conducting in-depth interviews with living people. A case study is a research approach for gathering data on a research topic in order to verify it, as well as an empirical investigation of a phenomenon in its natural setting. Case study research can refer to a single case or a series of cases. Studies can include both quantitative and qualitative evidence, rely on numerous sources of evidence, and benefit from theoretical ideas that have already been developed. The case studies have aided me in comprehending the research's goals. The main benefit of a case study is the depth of its depiction, as the subject has been thoroughly researched. During the field work, a technique was employed to obtain precise and dependable data. For a better understanding of research, I've added case studies.

Sampling

Sample Techniques

During the research, I used snowball and purposive sampling to pick the respondents. Sampling is the component of statistical practise that deals with the selection of a sample with the goal of learning anything about the population. The number of people involved in the research process is referred to as a sample. Sampling is the process of selecting these samples from a large or small group of people. Interviewing the entire community or a subset of the larger population is quite tough. Using some sampling approaches, the researcher selects a specific location and then selects households based on his research kind (qualitative or quantitative). Both quantitative and qualitative researches have slightly distinct sampling procedures.

Total Sample Size

Twenty-two of my Orkie respondents were between the ages of thirteen and twenty. Ten of them were from middle-class families, eight were in intermediate school, one worked on a mobile shop, and three did nothing. And these Orkies were in Orkiboza in search of "gifts ," and other material things. The other ten Orkies came from lower-income families, and three of them worked in various jobs, earning between eight to thirteen thousand per month. One of them was in tenth grade at a public school and wasn't working. These six told me they were there because of the poor economic situation in Orkiboza. It should be pointed out that there is a difference between bad economic conditions and lust for gifts. Nine of Orkies who were my respondents were from well off families and were between seventeen to twenty one aged groups all of three of them were neither working nor studying while the other six were studying and these nine were in Orkiboza because they wanted strong back support. Five of my respondents were from madrassas, three of whom were students between the ages of fourteen and seventeen, doing "hifz e quran," and the other two were teachers at madrassas, one of whom was twenty-six years old and the other was twenty-nine. I also included seven common people from Bannu who are not involved in orkiboza, one of whom was the principal of a private school and the other was the owner of a bakery. Another works for the government and is thirty-three years old, another is a tailor and is twenty-nine years old, another is from the "banosi" family and is forty-nine years old, one is forty-six years old, and the last one is thirty-eight years old. Eleven orkibozon ranged in age from twenty-four to thirty-one and came from well-off families. Six of them were from

the "bezankhel" family and were in orkiboza due to orkiboz's strong position. One of the remaining five belonged to the "sarki khel" family and ran a private business. Three of them had private jobs, and the last was the owner of a "chai hotel." The eight orkiboz ranged in age from twenty-five to thirty-four, and they stated that they became involved in orkiboza due to peer pressure. The other orkiboz ranged in age from twenty-seven to thirty-five and were involved in orkiboza for a variety of reasons, which I discussed in the key findings.

Focus Group discussion:

I have conducted group discussions, in order to know the contradictions among the views of the Respondents, which clarifies my research study to a great extent. It has revealed the truth more precisely and it encourages the participants to come up with new ideas thinking and experience with arguments supporting the research topic data, and is a good source of data collection, Through focus group discussion, I have got the basic information about the problem. Because Focus group discussion gives the detail information of problem. Focus groups are very much like interviews. Focus group discussion is regularly used as a qualitative technique to benefit intensity knowledge of social problems. The technique targets to achieve records from a purposely decided on organization of people as opposed to from a statistically consultant pattern of a broader populace. Despite the fact that the application of this method in conservation research has been considerable, there are not any critical evaluation of the application of the approach. further, there are no easily available recommendations for conservation researchers. A focus group has to now not exceed six or seven contributors (eight at a most) and it need to additionally be no smaller than three human beings. Too massive and people are much more likely to interrupt off to speak in sub-companies and go away people out of the dialogue. Too small and it is tough to hold the verbal exchange stepping into sufficient intensity for the members not to experience intimidated by the scenario. It is also less complicated to have a homogeneous group of people for a focal point group as they discover it less complicated to talk to each other. Watch out, although, they will be more eager to electrify one another and be biased in their responses Focus group discussions have given me a very deep and true data. I have conducted focus group discussions at "Dhami pull, Khargai Hotel, Mangal mela and Hashmat tubewel". During focus group discussions i got to know about the relationship between Orkai and Orkiboz within their circle.

Daily diary:

I have used at least schedule details of the events and the records. For recording, the day-to-day events during the research period daily diary technique has also been used which helped as a Memorandum.

Chapter # 4

Area Profile

The research is conducted in district Bannu, Khyber Pakhtunkhwa, Pakistan. It is located in the southern region of Khyber Pakhtunkhwa. It borders North Waziristan to the northwest, Karak to the northeast, Lakki Marwat to the southeast and South Khyber Pakhtunkhwa, formerly known as the North-West Frontier Province, lies in the north of Pakistan, with Afghanistan to its west, Punjab and Kashmir to its east, and Baluchistan to its south. The province is bound to its north and west by the Hindu Kush Mountains and in the south by the Sulaiman range.

The Indus River runs through the province on the east, separating it from the rest of the subcontinent in terms of geography and culture. The valleys of the province are made fertile subsidiary channels of the Kabul River which brings waters from the mountains of Afghanistan. Main crops are maize, millet, wheat, sugar cane, cotton, and tobacco. The climate is dry and continental, with bitterly cold winters and hot summers. It is one of the four provinces of Pakistan and is the third-largest province of Pakistan in terms of both population and economy, though it is geographically the smallest of the four provinces. It is home to 17.9% of Pakistan's total population, with the majority of the province's inhabitants being ethnic Pashtuns and Hindko speakers. (wikipedia ; Wikipedia)

Geography of the Research Locale

To the southwest is Waziristan. The district of Bannu is split into five Tahsils and 49 union councils.



Source: researchgate.net

Demography

The district has a population of 675,667, according to 1998 census, spread over an area of 1,227 square kilometers (474 sq mi). According to 2017 census, the population of Bannu district is 1,167,892. The major first language is Pashto (Banuchi Dialect), accounting for 60% of the population while the remaining people speak waziri dialect. The main tribes are

the Bannuchii, Wazir, Yusufzaii , Bettani, Mehsud, Daawar, Maarwat, Khattak, Baangash, Arain and Sulaimankhel who speak the local Pashto dialects Bannuchi and Waaziri.

Major Industry

Cloth weaving, sugar mills, and the manufacture of cotton fabrics, machinery, and equipment are among Bannu's major industries. The weekly Jumma fair is well-known. The Kurram and Gambila (or Tochi) rivers, which originate in Waziristan's hills, flow through the district, forming a basin. Despite the fact that Bannu is surrounded by rugged and dry mountains, it is a fertile area, and early English visitors referred to it as "paradise."

Health Infrastructure

Basic health units (BHUs), rural health centers (RHCs), and a referral hospital makes up the health system (THQs & DHQ).In every union council of study area, there is a BHU or RHC.

History

Herbert Benjamin Edwards, a lieutenant in the East India Company's private army's 1st Bengal European Fusiliers Regiment, created the town in 1848. At the same time; he ordered the building of the fort, which was called Dhulipgarh (Dalipgarh) in honor of the Maharajah of Lahore. Dhulipnagar was the name of the town when it was founded (Dalipnagar). In 1869; the name was changed to Edwardesabad. It was given its current name, Bannu, in 1903.

The British Empire's troops used Bannu as a base of operations for all punitive expeditions to the Tochi Valley and the Waziristan border. From the town of Bannu, a military road led to Dera Ismail Khan. This road was constructed by military engineers under the supervision of Ram N. Mullick, a Bannu engineer. Mullick graduated from Banaras Engineering College and worked as a heavy earth-moving machinery specialist in Iraq and Lahore before Pakistan's independence in 1947 (Wikipedia).

Bannu Resolution

In June 1947, Mirzal I Khan (Faqir of Ipi), Bacha Khan, and other KhudaiKhidmatgars issued the Bannu Resolution, which demanded that the Pashtuns be given the option of forming an independent state of Pashtunistan, which would include all Pashtun majority territories in British

India, rather than being forced to join the new state of Pakistan. The British Raj, on the other hand, refused to comply with this resolution's demand because their departure from the area forced regions under their jurisdiction to choose between joining India or Pakistan, with no third choice. Pashtun nationalists were calling for a united India by 1947, and there were no popular voices advocating for a union with Afghanistan (Pakistan).

Famous Places

Bannu was once a fortress of the British Army. The British built a wall around the city with many gates in each direction, as well as Dilip Singh Fort in the Cantonment district. The city gates, including the wall and gates of Lahore, are known as Lakki Gate, Parady Gate, Qasbaan Gate, Mandaan Gate, Sokari Gate, Hinjaal Gate, Miryan Gate, and Railway Gate. There are several famous markets and business centers in the inner Bannu city, which include Chowk Bazar, Tanchii Bazar (famous for a huge water tank high above the surrounding buildings), Chaii Bazar (famous for variety of tea), Railway Bazar, Jamaan Road Bazar (famous for countless Jaman trees alongside the road), Tehsil Bazar (famous for gold merchants), Mir Saudad Market and Gardanali Gali (famous for ladies items), Tail Mandii (famous for all kinds of oil), Sabzii Mandi, Gurhh Mandii (famous for the best Gurh in the region), Ghalla Mandi, Maal Mandii.

Chowk Bazar

The most well-known market in the area is Chowk Bazar. People gather every day after Asar prayer (Mozdigar) to celebrate festivals, dancing to the traditional Dhol rhythm and eating and sharing sweets. Chowk Bazar, according to others, celebrates Eid every day and also where all Orkiboz and Orkai gather and where Orkiboz show its power, and status. And always Orkiboz manifest its power on the beauty of Orkai. There are different festivals and each Orkiboz has its own Orkai and also they wear money necklaces and do different kind of dances there and when some one dances well, they shower money on them and every Orkiboz wants to have such a cover with me too. This things often brings competition and sometimes they get into fights with each other.

Ethnic Groups

Broadly speaking, district Bannu is inhabited by Wazir and Banuchi tribes. Main city and the surrounding villages are inhabited by the Banuchi tribe while the newly emerging places like

tahsils Domel and tahsils Janikhel is mainly occupied by the Wazir tribe. These villages can be easily divided in to Banuchi speaking dialect of Pashtu and Wazir dialect of Pashtu. Surrani, Mandan, Kakki, Fatima khel, Sukari is inhabited by Banuchi tribe while villages Umerzai, Syed khel, Janikhel, Bakakheland Azeemkalaare famous Wazirtribe villages. The major tribes are Banisee,,Wazir, Marwat , Bhitnaan, Syeds and Awan with many more sub-tribal groups and factions within each larger tribe.

Marriages & Social Stratification

Marriage pattern is intra tribal and cases of inter marriage between the two tribes is rare and exceptional. It is preferable to marry within one tribe but cases of inter tribal marriages are also present. A Wazir will marry a Wazir and the same is true to Banuchi. Social stratification of both the tribes are in complete opposition and One can find caste and class social stratification in Banuchi tribe while the same is completely missing in Wazir tribe. In Banuchi tribe major low castes include Awan, Amandi, and all people related with low considering occupations such as cobbler, goldsmith, and barbers while high castes include Peraanand Qureshi.

There is no caste like social stratification in Wazir tribe and during my field work I never find anyone among Wazir who are associated with low considering occupations. Most people related with such low considering occupational groups are Banuchi and Khattaks. Wazir living in Bannu consider it a proud and honor for their tribe that they are free from low caste people. There is a strong tribe system prevalent in the region. During my field work I found that Wazirs are more egalitarians than Banuchi. One can see strong tribalism and segregation between Banuchi and Wazir tribe in Bannu during election for four provincial assembly seats and one national assembly.

Dress Pattern

The men of Bannu wear Kameez Shalwar (KhatPardeeg) usually with a Waistcoat and a Shawl (Parkai) and the traditional Bannu sandals (Supleeyay)(much like the national dress of Pakistan). They also prefer the Charsadda/Kohatichappal and many of them wear a cap of some sort all the time. Generally, in Bannu, covering head with a cap or Pataki is considering a noble manner.

The women-folk wear colorful clothes at home but go outside only in a full Burqa (also known as a shuttlecock burqa). Strong pardah system exists in Bannu for females and for females it is consider noble to stay at home. Females cannot visit Bazar without their male relative.

Festivals

The most significant festival in Bannu is Eid (Akhtaar).It brings Pakistanis together in a way that is unrivalled elsewhere in the country. On the eve of Eid, all the men congregate in the village center (Chaaok) around massive bonfires to dance and celebrate with music, fireworks, and aerial shooting, while the women congregate in their homes around their own bonfires. On Eid-ul-Fitr, every household cooks rice, either plain white with ‘Desi Ghee’ (Sheecha Ghwaree) or the Palaa.

Before the Eid congregational prayer, the men-folk gather in the village centres, then proceed to each house in the village; eat a small amount of rice, and then move on to the next house. After the men have finished and gone to the village Masjid for prayer, the women of the village repeat the process in the village. The same practice is practiced in Bannu City, albeit to a lesser extent. Following the Eid congregation, all the men gather to help each other slaughter the sacrificial animals on Eid-ul-Adha. In both occasions, family and friends pay each other visits, and there is an outpouring of hospitality.

Another important time of celebration is the harvest season. The men gather in the fields and reap the crops as a team. Everybody helps each other in the spirit of brotherhood. The traditional BannusaiDhol (BanisaiDayl) is played to keep individuals engaged and entertained throughout the day and night as they work hard. People exchange gifts in the shape of recently produced produce after the primary event of harvest is completed.

Music

Bannu's traditional music includes Dhol (BaniseeDayl) and Rabaab (Raboab). The men normally dance the ‘Draab’ in broad circles in sync to the rhythm of the Dhol. It begins slowly with a few steps and a slow rhythm, gradually increasing the pace and the number of steps in each round to produce the Attan style dance.

Gun Culture (tepakzan)

In Bannu, there is a strong gun culture. Many people freely carry weapons, while others keep them locked and loaded. This is due to disagreements between individuals and, in some cases, tribes. The Pathan's are passionate and emotional people who value their pride above all else, which is why many conflicts are started and carried out with the use of weapons. The AK-47 Submachine Gun is Bannu's most famous weapon. Many men were seen holding the AK-47, which was also modified with interesting features such as circular 100-round magazines, scopes, and retractable butts. This has also sparked a firearms black market in the region. The majority of the black market guns and munitions come from Darra Adam khel, a nearby town. In Bannu, a 9mm pistol costs as little as Rs.10,000, while a locally produced clone of the AK-47 costs as little as Rs. 50,000.

Basic facilities of life

Basic facilities of life are provided to the cities however the far distant villages and areas are having scars facilities. Electricity shortage problem is the basic problem in the area however, water availability is abundant. Government has provided pipelines from government tube wells to all the area as well as dug wells and pressure pumps are provided to all the people. Some of the area is provided with pipe line from Dam.

Government schools are also made everywhere in the area and education is provided to everyone. Most of the area is having private school and colleges but the fee structure is bit expensive.

Health facilities are also provided to all the people in the area. Basic health units are made in nearby villages but due to the illiteracy, people are considering it personal units and are not working better.

Mosques

Mosques are places used for prayers. People of Bannu are very religious they use mosques for prayers five times a day. Children and adults all say prayer five times in mosques.

Games

Most commonly played games in Bannu include Cricket, Volley ball, football. Some local games like kabaddi, Nishana Bazi and Nezabazi are done on special occasions and lot of people enjoy it.

Types of Family system

Two types of family system are practiced in Bannu. Some are the following

Nuclear family

Joint Family

Transport

Local transport is used by the common people, however, some people are having personal transport.

Castes

Different castes are present in Bannu, the more Prominent castes in Bannu are Wazirs, Banuchi, Khattak, Maliks and mix.

Non Governmental organizations

Non governmental organizations were first considered as Jewish school of thought and were opposed to function in Bannu. However, today they are active and providing health and education facilities as well as social works to the area.

Streets

Streets in Bannu city are of old fashion. Bannu was once city of Hindus, the same infrastructure and street designs are present in the city. However, Bannu township is made according to the city development plan.

Occupation

Occupation of the people in Bannu is self trade, shops workshops. Most of the people are job less as well as having no business. Some of the people are having government jobs. Most of the people are poor about 60 percent, 30 percent are having private business while about 10 percent people are having government jobs.

Political Participation

Political parties are active in district Bannu However people are not following parties except PTI followers, most of the people are following persons rather than parties. The most prominent parties in area is PTI, PPPP and JUI. Other parties include ANP and N League are also active in the area.

Chapter # 5

History and perception of homosexuality

Homosexuality can be defined as attraction and interest for sexual desires to words similar gender is called homosexuality and the individual involved is known as homosexual which is usually referred as a gay (male) and lesbian (female). Homosexuality has a long history traces back to ancient Greece and Rome. However in recent years the western ridicules have highlighted much about relations between adult and younger males as a practice of sexuality in societies.

Beginning within the early to mid-twentieth century, gay bars have become a fixture of many American cities, offering a meeting region for human beings to satisfy partners, engage in otherwise frowned-upon varieties of gender expression or get dressed, or in reality have interaction with like-minded people in different areas.

The Western present-day idea of homosexuality is particularly new. Our ideas of what homosexuality and sexual orientation are date roughly from the overdue 19th century. The idea of heterosexuality also dates from this time, as previous to it, humans did now not assume to identify 'what they have been,' in terms of to whom they had been sexually attracted. The specific methods wherein we now think about sexual identification or may be sexual practices have changed dramatically over the years. A horrible sin, a present from the gods, a mental illness, a natural human version over the century's humans have defined homosexuality in all of those methods. Because the phrase homosexual was coined in 1869, many scientists in a ramification of fields have sought to apprehend same-intercourse intimacy. Drawing on current insights in biology and genetics, Psychiatrist got down discovering the complex landscape of sexual orientation .

The historical Egyptians had been anything however uptight approximately equal-intercourse relationships. In a society that turned into known for his or her sacred prostitutes, condoning incest, and believing in a intercourse existence after loss of life, homosexuality become visible as not anything to get worked up about. The Egyptians did not view sexuality in binary terms and male-male relationships had been conventional beneath a number of instances; there are even

stories approximately the Egyptian gods Horus and Set having intercourse with each other, as referenced in the above citation. While there is little recorded evidence of lesbian relationships in pharaonic Egypt (not to say they did not manifest, simply that it is not referred to inside the confined surviving texts) one god, Hapi, had other halves who ever became also depicted with both male and woman sex characteristics. (Ryan, 2018)

The term "two-spirit" turned into introduced by way of indigenous individuals in 1990 as an umbrella term used to describe a long-current caste of people that do not match inside conventional gender binaries. Many local tribes have diagnosed gender as fluid and have held specialised and even sacred roles in their cultures for two-spirit humans, which include spotters, matchmakers, storytellers, or oral historians. Before the British got here in at some stage in the 1700s and instituted strict anti-sodomy laws (note a pattern?), The Safavid Empire, which occupied the territory this is currently Iran and Iraq, had an open attitude closer to homosexuality. Gender fluidity became only a reality of life for the post-Islamic conquest Mesopotamians who identified a caste of cross-dressing performers known as and had legal male brothels that paid taxes to the kings-kings who themselves had been also recognized to engage in identical-intercourse activities with their servants, infantrymen, or courtesans. (Faderman, 1985)

The most documentation and debate revolves around the exercise of pederastia, or, as we realize it nowadays, pederasty. In current connotations, that phrase refers to sexual relations among a grown guy and an underage boy and incorporates with it approximately as heavy a terrible stigma as any phrase within the English language; the Greeks, however, connected no such ethical judgements to the phrase and used it alternatively as a descriptor of the huge-unfold, criminal, and socially-sanctioned practice of mentorship. Mentorship that involved the mentor (or ersatzes) attending to take liberties with the mentee (the eromenos), which the mentee might also or may not have consented to. Grownup, consensual sex among male companions on the other hand, changed into frowned upon. The aforementioned Plato contradictorily wrote of homosexual sex that it became "completely unholy" and "the ugliest of things." He might also have additionally been homosexual himself, so virtually he had loads happening interior. "Historic Greece itself was in addition divided mainly while you don't forget that there has been no unified "historic Greece," but as a substitute a loose collection of town-states in a similar geographic region that shared a few similarities but also had some cavernous variations.

In Sparta, for example, male-male sex was strongly condemned. Sure, that Sparta. Additionally, the equal Sparta that were given their ass kicked within the conflict of Leuctra, regardless of the fact that they'd their Greek opposition outnumbered. And despite the reality that their opposition became completely homosexual. Instrumental inside the victory for Greece was a group of soldiers known as the Sacred Band of Thebes; a legion of soldiers composed entirely of guys that had been partnered with each different. The legend is that their deep love for his or her fellow soldiers led them to combat tenaciously and unselfishly, fiercely protective their buddies in war. After he finally defeated the Legion on the conflict of Chaeronea, Philip II of Macedon even erected a monument to the courageous The bans and placed on it the proud inscription, "Perish miserably they who suppose that these guys did or suffered aught disgraceful." Of direction one of the motives that Philip may not have judged the Sacred Band: his father was the legendarily bisexual Alexander the excellent."(Rocke, 1996)

Theoretical perception of homosexuality

Within the heterosexual-homosexual continuum, homosexuality is one of the three main categories of sexual orientation, alongside bisexuality and heterosexuality. Scientists do not know the specific reason of sexual orientation, but they believe it is caused by a complex interaction of genetic, hormonal, and environmental factors, and that it is not a choice. Biologically based hypotheses are preferred by scientists, despite the fact that no single hypothesis on the cause of sexual orientation has yet acquired general acceptance. Nonsocial, biological explanations of sexual orientation have far more evidence than social causes, particularly for males. There is no compelling evidence that parenting or early life experiences have an impact on sexual orientation. While some individuals believe that homosexual behaviour is unnatural, scientific evidence reveals that homosexuality is a normal and natural variety in human sexuality that does not have harmful psychological repercussions in and of itself. Psychological therapies to modify sexual orientation have insufficient data to back them up.

Lesbian for females and gay for males are the most prevalent adjectives for homosexuals, but the term gay is also used to describe both homosexual females and homosexual males. For a variety of reasons, including many gay and lesbian people not openly identifying as such due to prejudice or discrimination such as homophobia and hetero-sexism, researchers find it difficult to estimate the percentage of people who are gay or lesbian, as well as the proportion of people who

are in same-sex romantic relationships or have had same-sex sexual experiences. Many non-human animal species have been seen to exhibit gay behaviour, while homosexual inclination is not widely recognized in other animals.

Beliefs about the Etiology of Homosexuality

Many people consider homosexuality to be a social issue. As a result, numerous scholars, ranging from anthropologists to zoologists, psychologists to theologians, have been interested in clarifying the roots of homosexuality. According to research, individuals who believe sexual orientation is inborn are more likely to be accepting of homosexual men and lesbians, but those who believe it is a choice are less tolerant. In order to acquire insight into the public's ideas concerning the possible genetic origins of homosexuality, the current qualitative study conducted in-depth, open-ended telephone interviews with 42 White and 44 Black Americans. We asked respondents to characterize the benefits and dangers of scientists uncovering the putative genetic basis for homosexuality, as well as their etiological ideas (and the sources of information utilized to establish those beliefs). Although inadequate understanding and biased viewpoints are likely to lead to oversimplified reasoning about the origins and genetic basis of homosexuality, we discovered that many people valued complex and interacting etiological perspectives. These participatory perspectives frequently included acknowledgement of some form of inherent feature, such as a genetic factor(s), that served as an underlying predisposition that would develop after being influenced by other factors such as choice or exposure to the environment. We also discovered that beliefs in a genetic basis for homosexuality can be exploited to support a wide range of viewpoints, including those that favour negative eugenic goals.

Modern developments

Attitudes toward homosexuality are generally in flux, partially as a result of increased political activism and efforts by homosexuals to be seen not as aberrant personalities but as differing from “normal” individuals only in their sexual orientation. The conflicting views of homo sexuality as a variant but normal human sexual behaviour on one hand, and as psychologically deviant behaviour on the other remain present in most societies in the 21st century, but they have been largely resolved (in the professional sense) in most developed countries. The American Psychiatric Association, declassified “ego-syntonic homosexuality” as

a mental illness in 1973. Nonetheless, some religious groups continue to emphasize separative therapy in the attempt to “cure” homosexuality through prayer, counseling, and behavior modification. Their claims of success, however, are controversial. Wherever opinion can be freely expressed, debates about homosexuality will likely continue.

Contemporary issues

As previously said, different societies react to homosexuality in different ways. Both the issue and the behaviour are taboo throughout most of Africa, Asia, and Latin America, with a few exceptions made in metropolitan areas. Attitudes were a little more liberal in Western countries. Although homosexuality was not widely discussed in the public domain in the early twentieth century, it became a political problem in many Western countries in the late twentieth century. This was especially true in the United States, where the LGBT rights movement is frequently viewed as a late outgrowth of numerous civil rights campaigns in the 1960s. Many homosexuals felt emboldened to declare themselves as gay men or lesbians to friends, relatives, and even the general public after the 1969 Stonewall riots, in which New York City police invaded a gay bar and were faced with continuous resistance. The heterosexual population in much of North America and Western Europe became aware of homosexual and lesbian communities for the first time. Many gay men and lesbians began to seek equal treatment in the workplace, housing, and government policies. As a result of their activism, many jurisdictions passed laws prohibiting discrimination against homosexuals, and an increasing number of employers in the United States and Europe agreed to provide "domestic partner" benefits similar to those provided to heterosexual married couples in terms of health care, life insurance, and, in some cases, pensions. Although conditions for gay people had improved in most of Europe and North America by the turn of the century, violence against gay people remained around the world. Police officers in Namibia, for example, were given orders to "exterminate" gays. Gay students at Jamaica's Northern Caribbean University were assaulted, and a Brazilian anti-gay group known as Acorda Coracao ("Wake Up, Dear") was implicated for the murders of numerous gay persons. Quitogay, an Ecuadorean gay rights organisation, received so much threatening e-mail that Amnesty International decided to assist it.

Even in places where physical violence is not present, rejection of homosexuality is common. However, there are some signs of progress. Albania eliminated its sodomy restrictions in 1995,

and homosexual couples were legally married in Amsterdam in 2001 under the same laws that regulate heterosexual marriage (rather than legislation that permitted them to "register" or form "domestic" partnerships). In the late twentieth century, a rising number of homosexual men and lesbians freely declared their sexual orientation. Others, particularly those in the public eye, had their sexual orientation publicised in the media against their will by advocates for or against homosexual rights, a process known as "outing."

In Asia

Most Indonesians probably had no idea what the abbreviation LGBT (lesbian, gay, bisexual, and transgender) meant a few years ago. Despite this, it has become one of the most contentious issues in the country in recent months. As one might expect in a country that prides itself on its religious beliefs, a sizable section of the population opposes homosexuality.

At least one government ministry now considers the LGBT community to be a national threat. According to Reuters, the teacher during a recent training session of Bela Negara, a new militia group supported by the Ministry of Defense to restore nationalism in ordinary Indonesians, warned the members about "evil foreign influences" such as communism, narcotics, and homosexuality.

India's current stringent sexual mores, according to Indian historian Manu Bhagavan, were acquired from the British, who prohibited gay conduct throughout their empire. "The British reinforced this notion by inventing the 'sodomy' statute, referring to the biblical city of Sodom that was destroyed by God because it was riddled with sexual aberrations," says Indian mythologist Devdutt Pattanaik. Hindus, like other subjects of the British empire, were eager to disassociate themselves from all that was bad; they were driven to prove themselves pure, even if it meant erasing or denying their own past."

Fluid Sexuality

It's no exaggeration to argue that, despite today's widespread homophobia in Asian societies, no Asian country can claim to have had no LGBT populations in its history. One of the Eight Immortals in the Taoist pantheon, Lan Caihe, is represented as a gender ambiguous person in

ancient China. A cult of the Rabbit Lord, or Tu'er Shen, arose during the Qing Dynasty in the 17th century.

Tu'er Shen was revered as the divinity in charge of regulating male-female sexual connections. It gained such a following that Confucian intellectuals at the Qing court attempted to suppress it. Despite the imperial edict, the religion had gained such popularity that entire villages built hidden temples to the Rabbit Lord.

If history has taught us anything, it is that LGBT people have always been a minority population throughout human history.

Homosexuality in Pakistan

In Pakistan, homosexuality is regarded to be "quite" frequent. It is a "taboo" subject that is not openly discussed (BBC 28 June 2007; UN 21 September 2006; The Guardian 14 March 2006), according to the New Internationalist. It is said that homosexuals are rarely outspoken about their sexuality (US 6 Mar. 2007, Sec. 5; BBC 2 June 2005). Homosexuals in Pakistan "live in continual fear of being 'outed' in [the country's] firmly orthodox society, which is mostly uninformed and intolerant of sexual minorities," according to a United Nations (UN) Integrated Regional Information Networks (IRIN) article published on May 10, 2005.

Cited in the same article, a representative of a local non-governmental organization (NGO) stated that if an individual openly campaigned for gay rights in the country, he or she could end up being killed by religious followers (UN 10 May 2005).

Nonetheless, according to some sources reviewed by the Research Directorate, homosexuality in Pakistan may be "silently accepted" in general (UN 21 September 2006; *ibid.* 10 May 2005; BBC 2 June 2005; The Guardian 14 March 2006; Pink News 14 March 2006). Homosexual assaults are considered to be "uncommon" (The Guardian, 14 March 2006). According to IRIN, it is "a practise now strongly established in the local tradition" for ethnic Pashtun men to accept young boys as lovers in the country's North West Frontier Province (NWFP) (UN 10 May 2005). In Pakistan, the Internet is said to be contributing to a growing sense of "solidarity" among gays (UN 10 May 2005; see also The Guardian 14 March 2006; BBC 2 June 2005). Online chat rooms

are said to provide a "safe and anonymous forum for middle- and upper-class gay men" (*The Guardian* 14 Mar. 2006).

According to a BBC article published on October 5, 2005, "increasingly," same-sex couples are living together in Pakistan's largest cities, such as Karachi and Islamabad. However, according to a 2006 *Guardian* storey, homosexual couples "rarely" live together, and many gay men marry women to "avoid scandalizing their families" (14 Mar. 2006). While the climate in larger cities such as Islamabad, Karachi, and Lahore is "mildly" more liberal, conservatism is "severe" in rural regions, and gays remain "closeted," according to another IRIN article (UN 10 May 2005).

According to two sources, gay men in Pakistan can mingle without attracting notice thanks to cultural customs that allow public shows of affection between members of the same gender (BBC 2 June 2005; *The Guardian* 14 March 2006).

Within the time limits, this Response was generated after reviewing publically accessible information currently available to the Research Directorate. This Response is not, and does not claim to be, conclusive as to the merits of any specific refugee claim.

People have explored and experimented with their sexuality throughout history. The urge to do so has never been limited to a specific geographical area. It is a global truth. Homosexuality is defined as a sexual attraction to another person of the same gender. Homosexuality is a global phenomenon that affects people all over the world. It comes in a variety of forms. There are also various viewpoints about homosexuality. Some believe it is a psychological condition, while others believe it is hereditary and passed down from generation to generation. In some parts of the world it is institutionalized i.e in Africa homosexuality is working as an institution where a young boy would associated himself with an adult male and he learns this phenomenon in order to become an acceptable adult male member of the community.similarly in Latin America,homosexuality is also institutionalized and is working as a sub culture. In Korea, homosexuality had remained a social taboo and historically it was considered as a disorder in society. Even today many people consider it as a mental illness. Mostly in south Asian countries;it seem as a deviant behavior. In Afghanistan homosexuality is a counter culture and not acceptable in the mainstream culture.Rich or wealthy people who are involved in “Orkiboza” keep a boy boy who is called “Orkai”it is considered as a symbol of power among them.

Similarly in Pakistan and particularly in Bannu, homosexuality is existing as a counter culture and it is called “Orkiboza”.

Orkiboza is actually a relationship between two males in which one partner is older than the other. The older one is called “Orkiboz” and the younger one is called “Orkai”. Orkies are generally boys of teen ages and Orkiboz are older than their Orkai. The Orkiboz can be four, five years older or can be double of the age of Orkai. There is no set age of Orkiboz but generally Orkiboz is always elder than Orkai.

Physical appearance of orkiboz and Orkai

Usually the orkiboz is rich man, returned from foreign country and is having lot of money. He prefer to have Bikes and cars/Jeep. He wears neat clothes and fashion dresses. His hairs are usually long and oily and moustache. He can be seen in every gathering and festivals. In Chowkbazar such peoples usually wear flowers neckles in his neck and shed money on the drub beaters to attract the orkai.

Every Orkiboz has different criteria and different choice in Bannu. Some of them likes Orkai with fair complexion, some likes tan, some like thin, some likes chubby. But most of them likes Orkai with no hair on his face or with clean shave and beautiful eyes and lips same as in girls. Others who are involved in sexual relation, prefer Orkai with round butt and soft bodies. Orkai with girl like style is much preferred because they love to see people watch his Orkai more and appreciate his beauty.

The relationship between Orkai and Orkiboz involves commitment, love emotions and sex. The relationship between Orkai and Orkiboz is up to same extent similar with the relationship between a husband and wife or a boyfriend. The Orkiboz plays the role of a boyfriend or a husband and the Orkai play the role of a kind of wife or girlfriend. The relationship is sometimes open or public and sometimes hidden.

A Orkai wants power and wealth from Orkiboz while Orkiboz wants beauty in their okai. The criteria of beauty vary among Orkiboz depending upon the facial features or physique of Orkai. There is a great level of competition involve in Orkibozaa. The Orkiboz having the most beautiful Orkai is considered as most powerful and famous. the more beautiful Orkai a Orkiboz

have the more famous Orkiboz will bethere is also commitment, competition and rivalry in Orkiboza . A Orkai cannot meet, spend time or even talk to any other Orkiboz in the absence of his partner.Even fight happen between Orkiboz because of Orkies and even sometime it causes murders. The Orkiboz are usually illiterate and Orkies are usually collage going boys although educated Orkiboz also exist. There are different factors which contribute Orkiboza for example lust for power, desire of fame, lack of opportunities to develop relationship with girls.

Oral history

The Orkiboza is usually found in all parts of Pakistan. This phenomenon is found in all schools of thoughts and is usually individual dependent, not caste dependent. It is usually practiced in Afghanistan and has roots in the history of Muslim emperors and communities.

Perception

Perception is the notice of something via the senses. In other words it is the capacity to look,listen, recognize or end up aware of something. The phrase 'perception' may be utilized indistinct methods. It includes our sense of seeing, listening to, touching, tasting, and smelling gadgets and people around us. It can additionally consult with the strategies that permit us to extract facts from the styles of strength that impinge on our sense organs. thinking about belief as a fixed of techniques has the advantage that it consists of situations wherein there is no subjective revel in. 'what is perception?' explains that now and again our perceptual structures may be fooled and we enjoy illusions. Is this because of past experience and our expertise of the arena, or is it that we aren't extracting the records within the styles of power attaining our senses.

Perception may be described as our recognition and interpretation of sensory facts.Perception additionally consists of how we respond to the facts. We will think of notion as a process in which we absorb sensory statistics from our environment and use that statistics with a view to have interaction with our surroundings. Notion allows us to take the sensory facts in and make it into something significant. At the same time as our sensory receptors are continuously collecting information from the surroundings, it is in the long run how we interpret those facts that affect how we interact with the arena. Notion refers back to the way sensory facts is prepared, interpreted, and consciously skilled. Perception entails both backside-up and top-down processing. Backside-up processing refers to the reality that perceptions are built from sensory

enter. Alternatively, how we interpret the ones sensations is influenced with the aid of our to be had understanding, our stories, and our mind. That is called top-down processing.

Even though our perceptions are constructed from sensations, no longer all sensations result in perception. In reality, we often don't perceive stimuli that continue to be fairly constant over prolonged intervals of time. This is known as sensory variation. Consider entering a school room with an old analogue clock. Upon first entering the room, you can pay attention the ticking of the clock; as you begin to interact in communicate with classmates or concentrate to your professor greet the elegance, you're not privy to the ticking. The clock remains ticking, and those facts remains affecting sensory receptors of the auditory machine. The truth which you now not understand the sound demonstrates sensory edition and indicates that while closely associated, sensation and belief are exceptional.

Specific Language

Orkai and Orkiboz use specific language for communication in the society. Some of the terminologies used in Bannu is quite unique to the area and is totally different from the rest of the society. Some of the terminologies used in Bannu are included here. For example a Orkai with fair complexion is calles “Burfi”. A Orkai who is available to his owner for long time and is specific to a single Orkiboz is called “Orkai”. A Orkai with multiple Orkiboz is called Tosparai. Orkai with dark complexion is called Lawang while a Orkai with sexy body is known as gopai.

Regret

In Bannu, it is very hard to find out whether Orkiboz is fucking his Orkai or not. It is considered very bad thing to ask about. But still they do the things secretly. In this study we found that people who practice sex with Orkai, they are addicted and they feels much pleasure in sex with Orkies as compared to female. They usually prefer Orkai over female as they thinks that doing sex with Orkais is more better than sex with women. However, some of them do it because it is hard for them to find girls for sex. Therefore they makes friendship with Orkai and then they satisfy their desires whenever they need. It is also observed that after having fulfillment of their desires the Orkiboz feels guilty of sin but due to addiction to this, after some days he goes again for the search. Most of the Orkais are habitual and are known as “Malvesi”. They gets pleasure when someone is doing sex with them, they gets pleasure from prostate massage which makes

them erect and makes them cum when someone is doing it to them during insertion. However, they usually leave this when they become mentally mature and embarrassed of their sins.

Insecurities

In Bannu, usually the Orkiboz keeps Orkai to themselves and don't let them go or make friendship with any other person. However, this issue becomes more serious when the Orkiboz has love for the Orkai and he is having many lovers (Raqeeb). In Bannu, there are two types of relations, one is love for the charming boy and the second one is sexual desire dependent Orkiboz. According to the people, it is more severe when there is love involved. However, the relation which involves sex, is not much dangerous because the Orkai who does sex for money always search for Orkiboz who is having more wealth and the Orkiboz having money can get multiple Orkai for having sex easily and anywhere. After fulfilling the desires, he moves away and finds another when he needs.

The relation which involves love, is like addiction in which the lover is always in pain when his beloved meets anyone else. Most of the enmities and fights in Bannu due to Orkais are because of the love for his beloved. "Raqeeb" is the most hated person to bear. The Lovers find family members and friends of his beloved as Raqeeb and he hates them all when his beloved is meeting them. It has resulted in many losses of human lives in the area and is still active.

Addressing and communication

In Bannu, Orkais are never called as Orkai because it can initiate a fight. He is called as friend 'Malgarai' whenever he is introduced. The relations which involve sex, is just like prostitution. However, love relations are quite different. During my research work, I found most of the relations based upon love. Most of the Orkiboz said they have never touched their friend. But some of them had sexual relations which developed due to long time friendship and closeness. When the Orkai leaves the Orkiboz in such a relation, the Orkiboz usually respect him and never call him bad. However, in the relations which involve sex, Orkai is used for sexual purpose like a prostitute and is not much respected after he has left.

Problems

Most of the Orkiboz are worried about their marital life because they are in love with Orkai and they can not find themselves able to love their wife. They usually feels scared when talking about loving a female as they cannot find any attraction in females. But it gets better when they marries and then they feel guilty of their love for male. The problem which is more common for the Orkai who are habitual is that they cannot get prostate massage while doing sex with their wives which makes them impotent and usually their marriage life fails if they do not gets treatment.

Status in society

As part of Muslim society, Orkai and Orkiboz are considered bad. Usually people keeps distance from them, no matter how humble Orkai and Orkiboz is, because their reputation is bad. The Orkiboz is considered Loffaar while the Orkai is considered Koni in the society. The Orkiboz usually have their own society in which he interacts with people who are involved in Orkiboza while Orkai are having their own company. Common people stays away from them as they don't want to disturb them or make problem from them or themselves. The Orkiboz spend money over friends while Orkai enjoy the available resources. They are having society that is quiet different from others therefore they are kept aside and are not interfered.

Sacrifices

Orkiboz makes much sacrifices for their Orkai. For example, one of the Orkiboz has sold all his lands for betterment of his Orkai. Some of them has never married while some of them has allotted business to his Orkai. Orkai also makes sacrifices for his owner and has left their families for being with his owner friend. Orkiboz gives gifts in the form of mobiles, dress, shoes and bikes even cars and land. Orkiboz is always in loss while the Orkai use him for his own benefits.

Interaction between Orkai and Orkiboz

Orkai is usually approached by Orkiboz. When he is interested in any Orkai he gathers information about and then he invites him directly and indirectly through friend for having "sobat". After that he gives him gift or cash and them they comes in contact. If Orkai is of sexual

type then he contacts quickly, if he is not them the Orkiboz takes him as friend and deals him softly until unless they understand one another. If the Orkiboz is in love with Orkai then he spends lot of money and lot of time making Orkai a friend.

Beauty criteria and selection of orkai

A Orkiboz usually wants his Orkai to be beautiful. The beauty criterion varies according to the taste of Orkiboz; some Orkiboz wants their Orkai to be smart or skinny while others prefers their Orkai to be curvy having big ass and thick thighs, some want their Orkai to have bubbly face. Having fair complexion is a feature that is preferred by almost every Orkiboz. Orkiboz mostly loves or prefers boys having hairless chest and with very less facial hair. They want a smart and sexy boy. They define sexy as a boy who is neat and clean and do not have facial and other body hair. The new and young Orkiboz would get into relationship of any kind of Orkai whether the Orkai is beautiful or not but the experienced and old expert Orkiboz who are players Orkiboza always selects a neat, clean and beautiful Orkies because they have reputation in their circle and hanging out with ugly Orkies is not considered as good for a Orkiboz reputation in his circle. A Orkiboz is always looking for a good looking Orkai. Orkiboz say that they want such a Orkai who is unique in the market. By unique they mean that such a Orkai who is more beautiful than any other Orkai in the market or their places of gathering. A having a unique Orkai is considered as the best feelings among Orkiboz guys.

Now if there are many Orkies available in the society, the Orkiboz will select that Orkai who is according to his taste more sexy and hot and I have described the definition of sexy by them earlier. Orkiboz sometimes deliberately selects a Orkai not because of the beauty or hotness but in order to make a rival Orkiboz jealous. This is considered as a most prestigious thing or in other words we can say that it is considered as a political step among the community of Orkiboz.

Sometimes it also happens that a Orkiboz does not have guts or skills to get a better looking and sexy Orkai so he has to make himself satisfy on the available Orkai. It means that for instance there is a very beautiful Orkai available but the Orkai wants money and such a Orkiboz who is more wealthier and have luxuries of life i.e. car and separate flats and apartments so that Orkiboz will not be able to get that Orkai. Hence the Orkiboz will have to go for that Orkai who does not

demand much. In a nut shell we can say that while selecting a Orkai a Orkiboz has to consider many different things including his financial state and the demand from the orkai.

Sexual orientation

In Bannu as part of Pakhtoon society, it is considered very bad for family if Orkai is there and people discuss their name. therefore the Orkai does this very carefully and away from his family members eyes. If the family finds about him then he is done, they usually trim his hair and keeps him at home. On the other hand the Orkiboz usually discuss about Orkai openly in his society but never discuss sexual relation with Orkai. He usually keeps this secret otherwise family members can make him suffer. Both Orkai and Orkiboz, all they do, whatever they do is to keep it secret, otherwise society will make them punish in one way or the other.

Nature of relationship

In a relationship whether it is with female or male partner, every human fantasize about having sex with partner. Most of the Orkiboz said that during their early age after puberty, they used to watch porn movies which made them excited about having sex and due to unavailability of female partner they started fantasizing about male of their age and started enjoying it when they go to sleep at night. When they got in contact with Orkai and slept with him, made them habitual and after that they used to get sexual satisfaction from the fantasy. Some of the Orki admitted during interview that they us to fantasize about kissing and touching their hips when they go to sleep because it give them arousal. Habitual Orki wants to massage their prostate and practice fingering while fantasizing about their partner for sexual arousal.

Keeping it secret

Most of the Orkiboz in Bannu use to keep it secret as they believe that it is not a good thing to disclose. They usually call their Orkai as friend or bodyguard or servant to keep their nobility in society. In Bannu, the nature of their relation is known to everyone but it can not be openly discussed as it can make enmity with Orkiboz. Therefore the Orkai is called as servant or bodyguard to the Orkiboz. The Orkiboz who use to have sex with Orki are not keeping it quiet secret. They usually go in search of new orkai and when hen finds he do sex and let him go. While in case of Orkibaza that involved love, the Orkai is called friend rather than Orkai. They

usually wear same dress and same shoes with same style and hang out on bike and enjoy their company with one another and don't let anyone talk about their nature of relationship.

Justification of Orkiboza in public opinion

In public opinion Orkiboza is considered as relation with a beautiful boy, with or without sexual desires. It is considered as a habit which makes a man interested in male. He finds affection in male rather than in woman. The nature of such affection varies, some of the Orkiboz I interviewed were only interested in having relation with beautiful boys while others were interested in having sex with them. One way or the other, they feel satisfaction in their partners. Some of the Orkiboz said that it is more pleasure able to have sex with Orkai compared to having sex with female. While the other said that keeping Orkai with themselves is more easy and more joyfull than having a girl. In Bannu, hanging out openly with girl is impossible, that is why they prefer having a Orkai for hang out and for having their company.

Second thing they justify is that they will get married in their life and will have female for whole life and will become fad up of having sex with same female and they can not marry another women as family system is too strict. But when they are out of home then they can find satisfaction easily in Orki rather than female. Whatever their opinion is, Orkiboza is now accepted in the society and it is hard to make is bound in the society because every one is aware of their rights and ban can make it hard for everyone to survive because most of the population can not bridge the requirements and needs. Orkiboz fulfill their sexual needs while Orkai get benefits for their survival.

Nature of Orkiboza in Bannu

Most of the people in Bannu are of Islamic mind set, they consider Orkiboza as contrary to Islam. However most of the Orkiboz do not think about Islamic view, they don't think about such lessons instead they justify it by the logic that they do not do sex, they are just friends and they appreciate only beauty. Some of them consider it bad and contrary to thee lessons of Islam however they justify it by saying that they are habitual. Whatever they think, this thing is widely practiced and is existing in society.

Malvesi

Malvesi is a person who pays a Orkiboz for fucking him. Such type of cases are rare and is found in male of old age. Such people were once Orkai in their young age and they became habitual to prostate massage that make them arouse. Such type of people usually tries to seduce everyone in public transport, in fairs and in gatherings. They touches the Orkiboz and tries to seduce them, when he make him arouse he takes him somewhere in let him fuck for his own satisfaction. He also pays money to the Orkiboz for sex.

Orkiboza and lessons of Islam

Lessons of Islam are clear and Orkiboza is forbidden however, the individuals who practice it have totally ignored such lessons. They use to avoid such discussions, instead they prefer to talk rubbish. They are hatred in society but still they are involved in it.

Madrassas where Orkiboza is practiced

In Islamic Madrassas, boys are living in hostels, usually in common rooms where they sleep close to one another. In a room usually 5 to 10 boys are sleeping close. These students are kept away from the society and they are usually in their young age. This isolation increases the frustration and fantasy about having sex. The boys who I interviewed from madrassa became habitual due this fact. The closeness between boys in a room increases their desire and it results in touching others sleeping near. There is no Orkai or Orkiboz in madrassa but still there are boys who use to fuck other students who are shy or who are scared of them. They use to sleep with their target and when everyone is asleep, he fulfills his desires secretly. The victim is then used again and again by the same boy or he is made victim by group. this things makes them Koni and then he becomes habitual as they pay him and cares for him.

Negative impacts

Orkiboza is social behavior that totally depends upon environmental factors and physiological conditions of the human. It can develop due to the environment in which he is living. The society plays a vital role in the development of such behavior along with the family background. Usually poor family is a factor that contributes much, however, more number of siblings in a family reduces the facilities provided that can develop a lack of support to every boys which in turn

affects their behavior. Secondly if society is already involved in Orkiboza then it makes a way for such boys to enter into the society that drags them to become Orkai. Do as the Roman Do, they starts doing this thing and becomes part of the society. By this way the Orkiboza spreads from one generation to another.

In early pubertal stage of life, hormones are on its peak which make a boy unable to control desires. In Bannu usually interaction with females are strictly prohibited. The use of social media increases their desires and their hormones makes them burst. But due to unavailability of females they becomes frustrated and starts gaining interest in male which lead them become a Orkiboz or an Orkai. Once they re in the field they feels it hard to return back to normal. These things then totally dominate their life and as a part of society, it spread far ahead. It affects the persons as well as the society one way or the others and is till increasing day by day.

Difference between Orkiboza and other relationships

In past in Bannu, relationships between Orkiboz and Orkai stayed for life but now a days it is too short. They stay together for short period of time and then they leave one another. The relation is more strong and lengthy when there is love between the two, it may stay for years but if it is only for desires then it stays not more than a week or two. The nature of the relationship is same as a relationship of kid and a toy. When the kid is tired of the toy, he breaks it or throw it away, same is the case with Orkai and Orkiboz. He changes Orkai when he is tired of one.

Family acceptance

The families are totally against the Orkiboz and Orkai when they become aware of their behavior. They usually isolate them and keeps no interactions with the person of their family who is involved. The Orkiboz are usually living separate from their families where he is free from any sort of orders from parents. Same is the case with Orkai. He also lives on his own. The families are totally unaware of their acts and when they do, they forbid and tries to end any sort of relations with them.

Public display

It is noteworthy that most of the Orkiboz keeps Orkai for public display and affections. The bike, car or any thing he gives to his Orkai is made more attractive and is used for public display. In Chowk Bazar Bannu, usually in the evening time the Orkiboz puts flowers in the neck of his Orkai and holds his hands. When his Orkai dances, he shower him in money and show that his Orkai is worthy to him. He enjoys such public display and shows his power to public. This thing is common in most of the Orkiboz. They love public display of their Orkai.

Chapter # 6

CAUSES AND CONSEQUENCES OF ORKIBOZA

It is difficult to determine whether Orkiboza is acquired character or it is physiological or environmental. Because most of the people who are involved wants to change them selves and they usually succeed in doing so but some of them are willingly doing so because they think that this is gifted and they are proud of this.

But in my research I found that impact of society is the dominant factor that can make a man Orkiboz and can turn a boy into Orkai. The company of such people makes a new comer to think about and then he takes interest in it and wants to do it. After that he fantasize about and finally he does it practically and become a Orkai or Orkai. By changing the company they shuffle back to normal life especially when they get married.

Influence of peer groups

The company a person keeps has a significant impact on him or her. The same is true in Orkiboza. Some Orkiboz begin Orkiboza as a result of peer pressure. When they hear different stories from other Orkiboz, they become interested and want to do the same, and they eventually become Orkiboz. As a result, Orkiboz can influence the sexuality of their peers even if they are not interested in Orkies.

Case study

In Bannu, I interviewed several Orkai and several Orkiboz. Two of them are included here.

Mr F is a twenty nine years old male who is having his own business of spare parts and is now involved in Orkiboza for the last five years. He belongs to an average family and is here in Bannu running his own business for the last ten years. He was not involved in any type of activities but he got friends who are Orkiboz and use to go to chowk bazar in the evenings along their Orkai. They use to hang out late night on bikes and enjoy Sobat in different hujras. After a month or two, they started asking his interest in Orkai and they diverted his concentrations towards the Orkai by talking about his eyes lips and body. Mr F, being a young unmarried man started taking interest in that boy and slowly fall in love with him. After, that he started sleeping

with the Orkai and later on involved in sexual relationship. When that Orkai got married, Mr F started searching other Orkai and thus became a Orkiboz.

Mr N is an Orkai, he is 17 years old and is studying in intermediate class. He belongs to a poor family. He use to get money from Orkiboz to complete his education. He came to the city for education and is now living in hostel. In the early days of his college, on the way to college he met a man who was driving a car. The man picked him and dropped him at college gate. In the meanwhile the person asked him about his family. When he knew that he is poor, he gave him cash and his number for contact whenever he needs money. Mr N was much impressed by that person and started contact with him. In few days, he started hanging out with that person and in a month, Mr N became Orkai to that person. He belonged to a poor family but now he is having his own bike and too many Orkiboz in his company.

Mr.R is a 21 years old boy. He came from Peshawar, a city in Khyber Pakhtoonkhwa. He likes to hang out with friends. He has also very fond of cricket. He also likes to play 'football. He came here in the city to continue his studies. He got admission in Bannu university. He is staying in a hostel in Bannu township. He shares his room with another boy who is almost his age fellow. When he came to Bannu he had no idea about Orkiboza. With the passage of time he got some friends who are Orkiboz. All of them including Mr.R are very good friends. As the time passed his friends started teasing him that he is also Orkiboz although he was not Orkiboz and he was not interested into Orkies but as the time passed a time came when he started taking interest in chockras and then he had sexual intercourse with his roommate. Now he is a proper Orkiboz.

Sharing of bed

The majority of families in Bannu are traditional, meaning they have a joint family system. When guests or relatives arrive at a family's home to meet them, children and often teen boys are forced to share beds or sleep together due to overcrowding. In such cases, the likelihood of sexual intimacy among boys increases. There have even been respondents who have told me that they visit such relatives on purpose because they like a specific Orkies who is a relative or they have a close relationship with that family so that he can have sexual intercourse with that Orkies. Many Orkies have been sexually abused, even by very close relatives, in a variety of events and situations.

Such cases also happen when certain group of friends sleep together and even sometimes a Orkiboz friends would deliberately bring a Orkai for his another Orkiboz friend so that during the night when they sleep together that Orkiboz friend can have sex with that Orkies.

Show off

The Khans of wealthy families in Bannu used to keep Orkai as a bodyguard and servant. He used to bring Orkai with him everywhere he went. This is purely for display purposes.

Other Orkiboz used to ride around on their bikes with their orkai as a driver and hang out. They used to go to places where Orkiboz congregated on purpose, such as bike racing venues, Dami Pull on Friday and Kurram Pull on Saturday. They usually go there with their Orkai to show off. To make other Orkiboz envious, and he feels proud of himself for having a beautiful Orkai in comparison to others. Competition for the best orkai is fierce in Bannu. Orkiboz is usually on the lookout for the most beautiful Orkai. They usually go to Swat for getting orkai. When they find one, they pay him and bring him along. The orkai stays with him for 1 to 3 months and then he replace it with another. The one he left goes to another Orkiboz and thus it continues.

Greed

An Orkai's main motivation is greed for money and gifts. He is either a fan of motorcycles or cell phones, or he is a fan of having money in his pocket. This thing makes him greedy, and he loses his moral compass and begins to live as an Orkai. He is unconcerned about the person he is with, but he is concerned about the money and gifts he receives from Orkiboz.

Inability to form a straight relationship

Another cause of Orkiboz in the Bannu community is a lack of opportunities for straight relationships. The majority of young Orkiboz are in the field solely because they cannot easily find girls with whom to have a relationship. When they are at the peak of their sexual arousal, they have few opportunities to have sex with female partners, so they begin having sex with boys.

The second main reason is that bringing a male friend to your house is less noticeable than bringing a girl to your house for sex. They can satisfy their desires at any time of day or night if

they find a suitable location. It is easy for them to get chance of having sex with a boy rather than a girl.

It is also simple for them to watch mobile videos together. When the Orkiboz wants to fuck the Orkai, he begins watching hot porn videos alongside the Orkai, and when both are aroused, the Orkiboz begins touching his Orkai, making him willing to satisfy his desires. Most teenagers who do not have mobile phones are easy prey; they fall into traps and begin relationships with Orkiboz.

Drugs

It is true that drugs can cause a person to become high and even lose consciousness. Drugs are also used by individuals for the purpose of relaxation and peace of mind. There have also been reports of Orkai being coerced into having sexual relations with Orkiboz through the use of drugs. It is extremely simple to use drugs to obtain sexual favours. There are numerous dangers associated with drug use. There is a risk of defamation in society, and those who do it are under a lot of social pressure. Many Orkiboz are also involved in drug trafficking. It also increases their chances of obtaining additional Orkies. Orkies are mostly teenager boys who are easily influenced or detracted from the right path, so Orkiboz first make Orkies their friends and then give them drugs, mostly Charss', also known as marijuana. In the beginning, Orkiboz would even give them Charss for free to make them friends. Once the Orkies become addicted to Charss, it becomes a compulsion for them to stay in friendship with Orkiboz so that they can get Charss for free. There are many other drugs which are used by Orkies and Orkiboz. Getting drugs is not an easy task in Bannu hence the only way that Orkies have is to be friends with Orkiboz and keep on receiving drugs.

Search for power

Every human has a desire for power, and certain Orkies will enter into a relationship with an Orkiboz in order to gain strong support. Some Orkies want power in society because most Orkiboz are teenager boys who are not yet mature, so they simply want to have power in society. As a result, they begin seeking the friendship of such Orkiboz who are extremely wealthy and regarded as powerful by other members of society. Orkies are drawn to these Orkiboz by their desire for power, and these Orkiboz use Orkies to fulfil their own needs. As a result, I can say that it is a two-way street in which both parties get what they want. When Orkies are in a

relationship with such powerful Orkies, if they get into a fight or quarrel with anyone else, the Orkiboz will be at their back, or in other words, the Orkai will have the support of his Orkies.

Money and gifts/greed

Orkiboz is always spending money on their Orkies. Orkiboz gives their orkies gifts. A orkai's needs are met by Orkiboz. Greed is a major factor that contributes to Orkiboza. Orkies are avaricious. They want money, material things, and gifts, and they use Orkiboz to get them. The overwhelming majority of Orkiboz have told me that they are always at a loss. Orkies would prefer Orkiboz who are wealthier, who can give them money notes, even if not in the form of cash, but in the form of gifts or monetary rewards. Orkiboz who are wealthy and wealthy have a better chance of getting the Orkai of their choice and exactly to their liking. In Bannu there is vast variety or there are number of such Orkies who are famous for looting Orkiboz.

These Orkies would intentionally enter into a relationship with a wealthy Orkies, then use the wealth of the Orkiboz to fulfil their own desires, and once they had sufficiently used such orkiboz, these Orkies would end their relationship with the Orkiboz and find a new Orkiboz who was even richer than the previous one.

Lack of opportunities for straight relationships

Another reason for the popularity of Orkiboza in Bannu is the abundance of opportunities for boys to form relationships with girls. Many Orkiboz have chosen boys because they were unable to obtain girls. Several Orkiboz have told me that they were not orkiboz at first, but that in order to satisfy their sexual and even psychological needs, they became Orkiboz because girls were not easily available to them.

Easy access

Boys are readily available everywhere, and they are less risky than girls. Orkiboz claim that they can keep an Orkai with them even at home without anyone noticing. Taking a girl home for a date, on the other hand, is quite risky in a society like Bannu, where there are many risks, including the risk of being seen by a neighbour, and the most important is family pressure. A Orkiboz can easily bring an Orkai home with him.

When an Orkiboz brings an Orkai home with him to have sexual intercourse, he can do so even in the presence of all the family members, but in a separate room or rooftop because no one in the family doubts the presence of the Orkai because they think of the Orkai as a friend of Orkiboz, so it is quite easy and simple for Orkiboz to do. Boys can be found in a variety of settings, including neighbourhoods and among relatives. Orkiboza's chances increase in markets, schools, and colleges.

Poverty

Poverty causes some Orkies to gain admission to Orkiboza. When we speak about poverty, it's far a state in which Orkies lack basic wants. It also contributes to the rise in the price of Orkiboza in such a way that people use it as a way of acquiring basic wants and needs.

Rapes

Forced sex in Bannu is also a factor in Orkiboza. The first thing to note is that forced sex is a type of rape, but it differs slightly from rape. In rape, the victim does not fully cooperate with the individual attempting to rape, whereas in forced sex, the individual does not fully resist having sexual intercourse. In Bannu, many orkies have told me that they got into orkiboza because they were forced to have sex in various circumstances. Many orkies have been forced to have sex with orkiboz while sleeping together, and many have been forced to have sex with orkiboz by school teachers and tutors as well. Here after having forced sex by orkiboz, orkies say that it becomes their addiction after having forced sex a few times to have anal intercourse. Forced sex is a very Common phenomenon that happens in bannu and its reality cannot be denied.

Symbol of power

In Bannu, orkiboza is also used to express power. The orkiboz with the most orkies is considered more powerful, and people generally develop an authoritative perception of that orkiboz. Many orkiboz have spent a large sum of money on orkiboz in order to demonstrate their power and be referred to as a powerful person in society. Orkiboza is performed not only for sexual pleasure, but also to oppress other members of society. There is one more benefit to having a large number of orkies of an orkiboz, and that is that when an orkiboz becomes famous as a powerful orkiboz, if he wishes for any orkai, no matter how beautiful that orkai is, the orkiboz gets him. In other words, having more orkies increases the chances of having more orkies. However, it is more

difficult for a less wealthy orkiboz. Money and wealth play an important role here as well, which cannot be overstated.

Sexual abuse

I've found that the majority of orkies who become involved in this phenomenon in Bannu have been sexually abused. Many orkies were not initially interested in orkiboza, but after conducting in-depth interviews with orkies, I discovered that many orkies had been sexually abused or molested as children, and as a result, they developed this habit, or as they call it, addiction to orkiboza or anal intercourse.

Fear from orkiboz

Human beings are fearful by nature. Every person has a weakness in some way, and similarly, orkiboz would sometimes directly scare an orkai into staying in a relationship with him, or else he would defame or even beat him. orkiboz would even threaten an orkai that he would make the orkai's social life very difficult, so the orkai would have to stay in the relationship with the orkiboz and let the orkiboz fulfil his desires as a result of such threats.

It also happens that the orkiboz would not directly threaten the orkai with such consequences, but because of the orkiboz's personality traits, his orkai would know that if they tried to break up with him, the orkiboz would do or could do anything and would not hesitate to do so. Because certain orkiboz are extremely powerful, once an orkai enters into a relationship with that orkiboz, the orkai finds it extremely difficult to leave the orkiboz.

The circumstances and the situation gets even more worse if the orkai who is in a relationship with a powerful orkiboz, is seen by the his orkiboz hanging out or even having a casual chatting with another orkiboz than in this case the orkiboz would not tolerate as it is considered as "beghairti" or in English it is Considered as against the honour of the orkiboz.

Feud among orkiboz

Many orkiboz would get an orkai simply because they are in a tussle with another orkiboz, even if they are not particularly interested in the orkai himself. However, most tussles begin over a more beautiful or sexy orkai. There is also a lot of rivalry between orkiboz. Orkiboz would spend

a lot of money just to get an orkai on which his rival orkiboz has his eye. In such cases, Orkiboz will even give money to his spies in exchange for information about the orkai and his rival Orkiboz. Sometimes, Orkiboz's friends will also help him win the rivalry war of getting the more beautiful orkai, and they will invest their money and spend the most as it is their obligation to help their friend.

Parental control in bannu

Fathers do prevent their children from hanging out with older boys during their child's childhood, but because orkies are teenagers, it is difficult for parents to prevent a teenager son, who may be seventeen or eighteen years old, from hanging out with an older friend. Although there have been some cases where orkies have been caught while getting their asses fucked and the issues have been escalated to the point where the police have become involved. So fathers of orkies are aware of their child's behaviour, but they do not consider their child to be willingly involved in orkiboz; rather, they regard it as an enforced rape attempt, and they believe their child is too young to understand these things.

Orkiboz's brothers are normally aware of their brothers' activities and are usually proud of them. Brothers of orkies reject that their brother is 'Gandu or some other orkai because they are afraid of being humiliated, and another factor or cause of their denial is a lack of understanding, communication, and frankness between the senior and younger brothers.

Sex education

Sex education is a lot of fun since it involves learning about a variety of issues linked to sex and sexuality, exploring ideas and ideals about those topics, and obtaining the skills needed to manage relationships and control one's own sexual health. There is no adequate sex education system in Bannu; parents are not interested in teaching their children about sex, and many parents are unaware of the term sex education. Parents do not perceive sex education to be a significant topic to discuss. The majority of parents regard it as a taboo subject. They believe that discussing sex or talking about sex with minors goes against their morals.

First, there is no atmosphere or environment conducive to mutual understanding and frankness, and second, even if children try to speak up with their parents, they do not know how or what to

say, and even if they do, their parents do not listen to them, and even if they do, they do not take such things seriously.

Because of the child sex abuse issues that were brought to the national level, there has been a lot of change in Bannu and even across Pakistan, and we can see that the situation has drastically changed now. Even state institutions are now working more efficiently than they were previously. This is a significant development in our culture because there was previously no effective structure in place to address this issue. Things haven't completely altered, but they are in a better situation now.

Issue in schools

Child sexual abuse occurs in every school and youth-serving organisation, regardless of where you live. Perpetrators rely on the silence of their victims and families. Teach your children to speak up if they are inappropriately touched, and then take action if they disclose or you see boundaries being crossed. Trust your instincts and teach your children to trust themselves.

Because of the tragedy, the issue of sex education in schools has come into play. Is it necessary to teach children about sex in a place like Bannu? When parents are asked this question, they are frequently unsure of how to respond. The motivations for this are numerous: faith, conservative society, appropriation of Western culture, and pretty much anything else you can think of. Parents have recently noticed that their children are already quite aware of what is going on in the world and are asking the age-old question, which ends in "the converse," of how they got here into this world. A orkai may both be forward together with your youngsters, which entails breaking a number of societal and religious boundaries, or make up yet some other tale. My model of occasions changed into that children had been dropped of by way of cranes to their dad and mom.

Will instructing children about appropriate touch certainly help them from becoming any other statistic? How will dad and mom react if sex schooling is implemented in all faculties in Bannu? Some may argue that there is no conclusive evidence that intercourse training prevents children from becoming prey to sexual predators, and I respectfully disagree. Most parents are uncomfortable having "the talk" with their own children, let alone having someone else have it. Everything comes down to what parents want their children to know based on their upbringing,

faith, societal pressures, and some even believe that children should no longer be told what intercourse is and that they will discover on their own when the time comes.

While there isn't much that schools can do in this regard, a few have taken additional precautions to ensure that children remain safe from predators. In this case, they hold seminars for their students so that they can determine whether an increase made toward them is friendly or unfriendly in nature. Making kids recognize what a 'unfriendly improve' is should be difficult without having to bring up the subject of intercourse, but some schools are doing everything they can to teach their students how to differentiate between the two scenarios.

Diseases

There is no knowledge of sexually transmitted diseases among orkiboz in Bannu, and they generally do not believe having intercourse with an orkai to be hazardous, although this does not imply that it is. Orkiboz and orkies believe that there are no sexually transmitted diseases, but that having anal intercourse is dangerous in another sense, as I previously stated.

Opposition and resistance

There are a variety of factors and causes that contribute to boy children's opposition to sex education. The church and the usual religious leader are strongly opposed to sex education, claiming that by exposing youngsters to it, we will be exposing future generations to western society and losing our identity.

The orthodox religious leaders and their supporters believe that western culture is poisonous to Muslims, and that discussing these issues is a grave sin in Islam. They argue that providing youngsters with sexual education will indirectly promote fornication in society. Discussing and talking about such topics is completely against Islamic beliefs and should be avoided.

These fathers and mothers must understand that sex isn't necessarily a derogatory term. It is a critical issue in our lives. In the Quran, God, who is concerned with all aspects of our lives, not only the manner in which we worship Him, discusses duplicate, creation, family life, menstruation, and even ejaculation. Prophet, who was sent to us as an example, discussed many facets of sexual practises with his friends, including sexual positions.

Chapter #7

SUMMARY AND CONCLUSION

This research is based on the “ anthropological analysis of orkiboza in an orthodox society”. The methodology that I have used to gather information includes rapport building, participant observation, questionnaire, in depth interviews, key informants, jotting, case studies sampling, focus group discussion and daily dairy.

My locale is Bannu which is a native area of North Wazirestan. I have chosen this local because I have been living in Bannu and I am a permanent resident of Bannu.

Bannu residents consume a variety of foods, including fruits, pulses, vegetables, wheat flour, meet, rice, chicken, eggs, and fish. People in Bannu dress according to their personal preferences and traditions (shalwar, kamees). Both men and women typically dress in shalwar kamees. Businessmen also live in Bannu. The climate in Bannu is ideal, as it is neither too hot nor too cold.

If we talk about the language, In (pashto language) banosi and waziri language are the regional languages of bannu. Bannu has a large number of people from both north and south Waziristan. The language spoken by the people of north and south Waziristan is known as "pahari." Pahari is slightly different from Banosi, though there are significant similarities between the two languages.

The primary goal of my research is to examine the institution of orkiboza in Bannu from every angle possible. I researched this institution and its history. The majority of people believe they have no idea when it will arrive in Bannu. This is the most widely accepted storey.

The first objective of my research is to understand the nature and extent of Orkiboza in bannu.I have received multiple types of answers about this objective. Many orkiboz are in orkiboza because of their personnel interest in orkiboza. Some are because of the other fectors that I have explained in detail. There are also different form of Orkiboza which are being practiced in bannu. Every orkiboz is related to or the other from or kind of orkiboza.

Orkiboz have access to orkai by different means. Sometimes orkiboz directly approaches a orkai and sometimes the orkiboz would indirectly approaches a orkai depending upon the conditions available.

Orkiboz also justifies orkiboza with various statements. Including a comparison of the beauty epochs of an orkai and a girl. Orkiboza is also justified as a compulsion by some orkibozon. There are also orkiboz's opinions against orkiboza, which do not justify the practise of okiboza.

Orkiboza currently exists in bannu and it is paradoxical to the mainstream culture of Bannu. Also Bannu is a Muslim society and the religious elite is strictly against orkiboza. They say that orkiboza is highly dangerous for the society it bears very harmful effects people and on the community. Orkiboza and Orkai also use special terminologies for describing different things.

In general, Orkiboza do not have a noble or decent reputation in Bannu. Orkiboza is constantly wasting their time and money on orkies. The majority of orkies are looting orkiboz and are in relationships with orkiboz solely for financial gain. Orkiboz are commonly perceived as concealing their orkiboz identity from the rest of society. However, when in the company of other orkiboz, Orkiboz openly confesses his sexuality.

There is no such thing as a proper system of child counselling in Bannu. Parents are uninterested in providing sex education to their children, and children, on the other hand, are mostly out of their parents' control; they do not even bother to inform their parents about their routine and schedule.

Orkiboza is surviving in Bannu for a variety of reasons, including a favourable environment for both orkies and orkibozon. The economy is very important in Orkiboza. Certain orkibozon practise orkiboza for social prestige, while others have become orkiboz simply to appear more versatile. It is also very simple for orkies and orkiboz to communicate with one another. Orkibozon can also have sexual intercourse with orkies in a variety of locations.

Power factor also plays an important role in orkiboza. orkiboz in order to express their social status would keep orkies with him. And orkies also stay in relationship with orkiboz as they are also in need of power which they can get from orkiboz. Strong rivalry exist among orkiboz. Even riots happen because of orkies. Orkies have even more bad reputation in society than orkiboz.

Orkies are not considered as honourable strong members of the society even the word orkai is used as an abusive terminology or to humiliate someone. Orkiboz are very sharp minded individuals and orkiboz having divergent kind of reputation in bannu. Among orkies, orkiboz are considered as very strong member of the society and even some orkies are in to relationship with orkies because they are scared of them.

Orkiboza is a reality and it is surviving in the bannu. It has strong impacts on youth. And orkiboza is present almost everywhere in bannu and it is still intact and after studying orkiboza, I do not see orkiboza see orkiboza fading away in coming years.

Conclusion

In conclusion the present investigation suggest that orkiboza exist in pakhtoon society and bannu and is practiced for sexual satisfaction due to unavailability of other means, as a sign of superiority and sometimes due to financial problems faced by orkai and his families. Whatever is the cause of orkiboza, it is considered as a bad thing in the society as well as for a healthy Muslim society. It needs to be avoided and banned. The parents are doing their best to save their children from falling in orkiboza and are mostly successful in keeping their children safe from bad effects of orkiboza. However, some complications like economic conditions, modernism of the society and busy schedules of parents earning to support their families and going out children out of sight for studies or jobs are the main hurdles that makes parents helpless and surrendered to stop their children falling in bad society. These things needs to be addressed for the betterment of society and finding alternatives for the parents to provide protection and support to their children while living in distaste-full orkiboza effected society.

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GLOSSARY

Orkiboza

The phenomenon of the relationship between orkiboz and orkai.

Orkiboz

One who wants to play or to have sex or to keep orkies.

Orkai

One who is used for sexual/anal intercourse.

Gay

Gay is man who feels sexual attraction towards others men.

Koni

Used for to giving Hips.

Gopai

is a sexy and hot boy's name that means he has a large ass..

Tosparai

This name is used for those people which gives anus.

Lawang

Lawang is the name given to orkies with a black skin hue.

Lofaar

When a person does not accomplish any work because of orkiboza.

Asexual

An asexual is that person who is actually not sexually attracted to anyone.

Bisexual

Bisexual is that person who is sexually attracted to both men and women.

Heterosexual

A heterosexual character is attracted to and/or falls in love with people of the opposite gender. Heterosexuality is a type of sexual identification that is considered "everyday" by many people. When people meet new people, they typically assume they are heterosexual. Heterosexuality is commonly defined as the social norm, and it is frequently assumed that everyone you meet is heterosexual. "Straight" is another term for a heterosexual person.

Homosexual

A homosexual person becomes attracted to and/or falls in love with persons of the same sexual orientation. Lesbians and dykes are terms used to describe homosexual women, while gay men are referred to as gays.

Lesbian

A lesbian is a woman who is attracted to other women sexually.

Ghanr

Penis

Malvesi

An older man who is addicted to anal intercourse.

Polysexual

A polysexual is someone who is attracted to a variety of romantic and sexual partners, but not all genders, sexes, or sexual identities.

Sexuality

The vast majority of people have sexuality. The general public develops a desire to be sexual to themselves or others, to set objectives, to be attracted to them. Pride, pleasure, and camaraderie are all aspects of sexuality. And just a few kinds of sex can result in children. Every person's sexuality is unique, and it isn't always as straightforward as being "gay" or "directly." Some people are drawn to the most basic of inter courses, while others are more interested in observing a wide range of persons, regardless of sex or gender, with a variety of options in-between.

Trans

People having gender identities that no longer conform to the norms are referred to as trans. Transsexuals, transvestites, intersexuals, transgender people, and drag queens/kings are all included in the term 'trans.'

ANNEXURE

Glossary-Local terms with Translation

INTERVIEW GUIDE

- (1) Do you know about Orkiboza ?
- (2) What is Orkiboza is it normal relation or gay relation or friendship relation or sexual relation?
- (3) As your relation based on economic support for either of you ?
- (4) Are you people share expenses with one another?
- (5) Are you using Orki for caring about one another and families?
- (6) Why are you people friends ?
- (7) How do you know each other?
- (8) Why are you people together are you a business partnership?
- (9) What is Orkiboza in your opinion?
- (10) What is the justification for Orkiboza ?
- (11) Do you know the history of Orkiboza in Bannu ?
- (12) What sort relationship you have with your Orkai?
- (13) Is there any sexual relationship ?
- (14) What qualities should be there in Orkai?
- (15) Have you fought for your Orkai ?
- (16) Do your family knows about your activities ?
- (17) Normally , which type of people are involved in Orkiboza ?
- (18) Are Orkai easily available ?
- (19) Can you take Orkai everywhere easily ?
- (20) Are you Orkiboz because of non availability of girls?
- (21) Do you know any other orkiboz who has pretty Orkai because he is wealthier ?

- (22) What attract you more in Orkai?
- (23) How much you spend on daily basis on your Orkai?
- (24) Monthly?
- (25) Do you spend on the family of Orkai?
- (26) Have you ever do sex with your Orkai?
- (27) How many peoples knows that you are orkiboz?
- (28) Do you use a typical language for this purpose?
- (29) Would you like your son to be a Orkai/Orkiboz?
- (30) Which people are involved mostly in this phenomena?
- (31) Would you kiss in public?
- (32) Do Orkiboza is the expression of power in your society?
- (33) I have noticed that majority cases people buy cars and bikes for orkai , Do you buy any?
- (34) Have your Orkai can freely go with other Orkiboz?
- (35) Do you like it ?
- (36) What will be your response if he go away with other Orkiboz?
- (37) Have you ever buy a Orkai?
- (38) Do you think that buying and selling of Orkai exist in our society?
- (39) What is the status of relationship between Orkai and Orkiboz?
- (40) How Orkiboza express power and status in society?
- (41) Do you use your Orkai for show of ?
- (42) Have your ever been respected for your Orkai ?
- (43) Are you in relationship freely or because of force or fear?
- (44) What are the demands of Orkiboz?
- (45) What are the financial benefits to Orkai ?
- (46) Do you support the family of Orki?

- (47) Do your family support Orkiboza?
- (48) Has your Orkai ever pay the bill?
- (49) In majority cases, reach people do Orkiboza what is the reason behind this behaviour ?
- (50) Do you face any problem from your family?
- (51) What are the demands of Orkai?
- (52) Have your family ever object your relation with Orkiboz?
- (53) From where you get the money for Orkai?
- (54) Do the family of Orkai know about your relation ?
- (55) How society treat you and your Orkai ?
- (56) Does Orkiboza effect your social status in society ?
- (57) Do it have positive or negative effect on your social status ?
- (58) What is its positive effects ?
- (59) Do you think it has negative effects?
- (60) Have you ever face embarrassment because of your Orkai?
- (61) Why you go to public gatherings with your Orkai?
- (62) How you justify your relation in Muslim society ?
- (63) Does society except your relations openly ?
- (64) What is the effect of wealth on Orkiboza?
- (65) Have you ever been left by your Orkai because of your bad financial condition?
- (66) If the person is marriad , how orkiboza effect your relationship with your family ?
- (67) Does it effect your married life?
- (68) In society , do people trust you if they have teen kids?