



Research Article

## People's Perception towards the Causes of Homosexuality

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### Abstract

The main goals of the current study, "People's Perception Toward the Causes of Homosexuality," were to identify the various social factors that contribute to homosexuality and to assess the relationship between independent variables (economic aspects, psychological aspects, cultural aspects, and social aspects) and dependent variables (Homosexuality). From the overall population of 6736 people, a sample size of 67 responders (all men) was chosen using a straightforward random technique. A thoughtfully constructed interview was used to gather the data. Using the use of the Frequency Distribution statistical approach and SPSS version 20, the acquired data was examined. The percentages in this section represented the respondents' answers. It included demographic information as well as dependent and independent variables. According to the study, the majority of respondents, or (77.61%), believed that poverty is the main cause of homosexuality, while (94.0%) believed that homosexuality is a distinct behaviour that an individual adopts of their own volition. Moreover, 86.56% of respondents thought that homosexuality was also caused by boys dancing. Whereas (86%) of respondents asserted that homosexuality is also caused by a lack of moral principles. Based on the study's findings, it was suggested as a policy recommendation to encourage moral values, eradicate poverty, and minimise homosexuality.

### Key Words

Homosexuality, Relationship, Homophobia

### Introduction

A romantic, erotic, or sexual attraction or behaviour between individuals of the same sex or gender is known as homosexuality (McAnulty & Burnette, 2003). Throughout the dawn of time, homosexuality has been a common phenomenon. Although the concept of homosexuality was first expressed by German writer Karl Heinrich Ulrich in 1864—who is now regarded as a pioneer of the gay rights movement—and the term homosexual was first used by Hungarian journalist Karoly Maria Kertbeny (born Karl-Maria Benkert) in 1869—homosexuality is a relatively recent phenomenon. However, its frequency and awareness have increased dramatically in recent years. The societal view of same-sex relationships has changed over time and place, ranging from expecting all males to engage in sexual relationships to accepting them on a casual basis to viewing them as minor sins that should be suppressed through legal and judicial channels and prescribed with the death penalty (Olson & Defrain, 1999). Individuals of the same sex are

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attracted to or engage in sexual encounters with one another in a practice known as homosexuality.

The term "homosexuality" is seen as one of the three basic categories of sexual orientation with the heterosexual-homosexual continuum in accordance with Kinsey's six-point scale (Rice, 1999). Alternative sexual orientations, such as bisexuality and asexuality, are stigmatised and seen in many countries as deviations from natural sexuality, or heterosexuality.

Herek (2000) asserts that the term "homosexuality" refers to a broad range of same-sex sexual orientation-related events. Both male-male and female-female sexual partnerships are considered to be homosexual. Lesbian, homosexual, bisexual, and transgender people face massive amounts of prejudice, retaliation, and victimisation from society. Furthermore, many regions of the world do not offer a secure setting for those who identify as members of sexual minorities to live and express their orientation openly. The United Nations also notes that homosexuality remains illegal in more than 70 nations, putting millions of people at risk of being detained, imprisoned, and, in some circumstances, executed (UNHCR, 2010). In India, homosexuality is a taboo topic; people are unintentionally taught throughout their upbringing that it is an unnatural phenomenon that results in homonegativity (Lottes & Grollman, 2010; Wrench, 2005). The debate over homosexuality, gay rights, and same-sex unions has split the modern world in two. While Western and Anglo-Saxon nations (Western Europe, North America, and Latin America, as well as New Zealand) have more or less accepted homosexuality, legalised same-sex unions (or at least same-sex partnerships), and provided some protection from discrimination in their laws for gay people, the other half of the world, including Eastern Europe and Russia, Asia, and Africa, still does not recognise and protect gay rights. Furthermore, being a homosexual is a serious offence for which persons could receive a jail term or possibly the death penalty in several of these nations, the majority of which are Muslim nations that follow sharia law. According to the International Lesbian, Gay, Bisexual, Trans and Intersex Organization (ILGA), there are currently more than 76 nations where homosexuality is legally against the law.

A person's opinion towards homosexuality is influenced by a variety of factors, including their religious affiliation, level of religiosity, family, friends, gender, and overall contact with homosexual people, according to recent studies (Riaz, 2006; Calzo & Ward, 2009).

## Objectives

1. To measure the demographic characteristics of respondents.
2. To determine the perception of people towards homosexuality.
3. To aware people of homosexuality and their causes.
4. To suggest policy recommendations on the basis of study findings.

## Review of Literature

Adela (2010) conducted a study on how homosexuality is seen in Romanian society. He researched how Romania transitioned from the 1980s communist suppression of homosexuality to the repeal of the Criminal Code's final item (Article 200), which criminalises any outward display of homosexuality. Nonetheless, bigotry still dominates cultural views on homosexuality, particularly in rural areas. A 2003 Gallup poll found that 40% of participants believed that homosexuals should not be permitted to live in Romania, 37% believed that homosexuality should be criminalised, and 45% believed that homosexuals should not be treated equally with other members of society. This study's objective is to examine views regarding homosexuality in a sample of 143 adults from Romania, taking into account sociodemographic factors including age, education, religious affiliation, and interaction with homosexuals.

Grabovac and co. (2009). Conducted a study on attitudes towards and knowledge of homosexuality among medical students in Zagreb to find out if students in the fifth and sixth years of medical school in Zagreb had homophobic attitudes and to evaluate their knowledge of

homosexuality. During the academic year 2009–2010, a survey of fifth and sixth-year medical students was carried out. General demographic information, two validated questionnaires – the "Knowledge about Homosexuality Questionnaire" and the "Heterosexual Attitudes towards Homosexuality Scale" –, as well as items specifically designed for this study, made up the survey. The average knowledge scores, according to the findings, were  $X=14.8$  out of 20. Moreover, sentiments varied by gender, with female individuals displaying less pessimistic attitudes. With 38% of the variance explained, the regression model proved significant (ANOVA: Sum of Squares=38.065;  $df=17$ , Mean Square= 2239,  $F=10.6$ ;  $p<0.001$ ). The female gender ( $\beta=-0.14$ ,  $p=0.015$ ), the sixth year of study ( $\beta=-0.16$ ,  $p=0.009$ ), and more knowledge about homosexuality ( $\beta=-0.48$ ,  $p<0.001$ ) were the significant predictor variables that suggest lower attitudes towards homosexuality score. As a result of the students' negative sentiments, educational initiatives should be incorporated into medical schools' curricula to help change students' perceptions of the lesbian, gay, bisexual, and transgender (LGBT) population.

Sahni and co. (2016). Conducted a study on Indian youth's attitudes towards homosexuality. Apparently, Individuals of the same sex are attracted to or engage in sexual encounters with one another in a practice known as homosexuality. Homosexuality is frowned upon in India. To explore the perception of homosexuality among Indian adolescents, little research has been done. In the current study, the implicit attitude was measured, and a comparison between the contact group—those who have contact with homosexual people—and the non-contact group—those who don't know or have contact with homosexual people—was made. The unconscious attitude towards homosexual people was evaluated using the Implicit Association Test (Greenwald, McGhee, and Schwartz, 1998). The study used 100 undergraduate and graduate students from Delhi and the NCR (50 males and 50 females) as its sample. According to the contact hypothesis (Allport, 1954), interpersonal contact between gay and non-homosexual populations can help reduce prejudice against homosexuals. The study's findings indicate that the contact group had a favourable opinion towards homosexuals (30 out of 50 times), whereas the non-contact group had a negative view (40 out of 50).

Rubini (2014). conducted research on the impact of homosexual orientation on how people perceive character traits. He currently put up the hypothesis that whether or not fictional characters are described as homosexual may affect how likeable people find them to be. Participants were given the choice between two different versions of the same narrative: one in which all of the characters were identified as homosexuals, and the other without such a description. The dependent variable was determined by how likeable the fictional characters were perceived to be by the participants. Participants were divided into two groups based on whether they had a low or high level of negative views about GLBT (gay, lesbian, bisexual, and transgender) people using the Riddle Scale. He came to the conclusion that the findings of a two-way, between-subjects analysis of variance were not significant.

Xinyi and co. (2016). conducted a study on the variables influencing undergraduate students' attitudes about gays in Malaysia. He claimed that because of their sexual orientation, homosexuals were subject to prejudice and discrimination from society, particularly in Malaysia, where homosexuality is against the law. Consequently, the purpose of this study was to investigate the association between heterosexual undergraduates in Malaysia who identify as intrinsically religious, believe in gender roles, and have attitudes against homosexuals. In this correlation investigation, a quantitative, cross-sectional research approach was employed. Via practical sampling, 460 undergraduate students were attracted. For data collection, he used both online and paper-and-pencil surveys. The variables in this study were measured using the Attitudes towards Lesbians and Gay Men Scale Revised 5-Item version (ATLG-R), Duke University Religion Index (DUREL), and Liberal Feminist Attitude and Ideology Scale (LFAIS): Gender Role subscale. According to the findings, those who scored higher on intrinsic religiosity had more negative opinions about homosexuality, while those who believed more strongly in feminist gender roles had more favourable attitudes. The results also showed that, compared to women, men had higher negative sentiments towards both gay men and lesbians. Furthermore,

the findings of multiple regression showed that gender role ideology, followed by intrinsic religiosity, is the best predictor of views towards homosexuals.

Antiri (2016). examined a study on the PERCEPTION AND ATTITUDE OF STUDENTS AT THE UNIVERSITY OF THE CAPE COAST ABOUT HOMOSEXUALITY. He claims that homosexuality has drawn a lot of public attention, particularly after it was unanimously legalised in the United States of America. In light of this, the research aimed to determine how the University of Cape Coast students saw and felt about homosexuality. A structured questionnaire was utilised as the instrument for data collection in a survey research design. We used 400 students from the Faculty of Education Studies' Level 300. The study's findings showed that homosexuality is not popular among the University of Cape Coast students. Student leaders and positions in the university should not be held by homosexuals, according to the students. They felt that homosexuals shouldn't be looked up to as role models and instead felt sorry for them when they received bad treatment. He discovered that although students are disgusted by homosexuality, they have a tendency to assist gays when they are in need. Students wouldn't want gays to be permitted to adopt children because they would feel uncomfortable living with them. Also, he found that the students' perceptions and attitudes towards homosexuality were not gender-specific.

In order to better understand the breadth of bias experienced by different LGBT subgroups, Malik (2016) performed a study to investigate how perceptions of target groups' gender and sexuality are influenced by their sexual orientation. Participants would believe that a gay male had a more fixed sexuality than a lesbian, which would heighten moral outrage, in accordance with the author's theory. This study also aims to contribute to the corpus of knowledge on how people see bisexual and transgender people by testing competing theories. Participants may feel less moral rage towards these persons than towards other LGBT groupings because they believe their sexuality is even less fixed than lesbians'. Alternately, participants may experience increased moral outrage towards bisexual and transgender targets as a result of the unsettling feeling of uncertainty regarding the sexuality and/or gender of these groups (compared to other LGBT groups). Overall, participants demonstrated that perceptions of sexual orientation and gender were all influenced by both gender and sexuality, as opposed to the idea that perceptions of sexual orientation and gender were predominantly influenced by one another. The results also included the potential that views of sexual fixedness may have mediated the effect of gender on a moral rage for heterosexual target groups but not for gay ones. Gender certainty masked the impact of gender on a moral rage for pre-op transgender target groups, but not for heterosexuals. M. Kwiatkowski (2010). performed a study to analyse how heterosexual, bisexual, and homosexual groups perceived parental and maternal views. The Plopa Parental Attitude Scale was used in the study. The sample for the project consisted of 177 participants, including 56 gay, 5 bisexual, and 31 heterosexual men, as well as 39 homosexual, 15 bisexual, and 31 heterosexual women. The study's findings indicated significant differences between heterosexual and bisexual women in terms of the Autonomy Attitude Scale ( $p=0.036$ ), the Over-protective Attitude Scale ( $p=0.004$ ), and the Over-demanding Attitude Scale ( $p=0.007$ ), as well as between homosexual and heterosexual women in terms of their perceptions of maternal attitudes on the Over-protective Attitude Scale ( $p=0.029$ ). For gay and straight males, there were no discernible changes in how they perceived maternal views. Also, the study found that there were significant differences in how bisexual and heterosexual women perceived paternal views on the Inconsequential Attitude Scale ( $p=0.023$  and  $p=0.035$ , respectively). Between homosexual and heterosexual women and between homosexual and heterosexual men, there were no appreciable variations in how they perceived parental views.

Lehman & Thornwall (2009). conducted a study to find out how college students felt about homosexuality. He asserts that a number of factors, including religion, the media, families, peers, gender, and interactions with homosexual people, have an impact on homosexuality (Riaz, 2006; Calzo & Ward, 2009). This study sought to determine whether there were gender disparities in the factors influencing views about homosexuality. Are there gendered disparities in what influences college students' opinions towards homosexuality? was the main research question in

this study? 128 male and female students from a small university in the Midwest participated in this study. Cross-tabulations, mean comparisons, independent t-tests, and reliability analysis were used to statistically assess the survey data. Seven of the ten factors had substantial mean differences, according to the findings. The implications for practitioners include considering gender while addressing homosexuality-related concerns. He suggested that extra education about homosexuality be given to guys in order to strengthen their sensitivity. Qualitative interviews and a focus on how attitudes are formed by family and religion are implications for future research.

## Materials and Methods

### Universe of the Study

The research's study area is Union Council Adina in the district of Swabi. One of Tehsil Razzar's union councils is this one. However, for the purpose of this study, information was gathered from the union council, which is made up of Village Councils 1 and 2. Prior research was done on the factors that contribute to homosexuality. Male participants in the study who were between the ages of 21 and 40 were all respondents.

## Conceptual Framework

Independent Variable	Dependent Variable
Economic aspects	Homosexuality
Social aspects	
Cultural aspects	
Psychological aspects	

## Sampling Procedure and Sample Size

According to voter lists from the 2018 election, there were 6736 males overall in the chosen Union Council, and a sample size of 67 people was chosen from the population of respondents. The sample size was determined using a snowball sampling method, and each stratum received a proportionate share (village council). All respondents were male residents of the respective area between the ages of 21 and 40.

**Table 1.**

*The sample was taken from each village*

S. No	Name of the Village	Male Population	Sample Size
1	Village Council 1	2745	26
2	Village Council 2	3991	41
	GRAND TOTAL	6736	67

## Data Collection

The primary data from the target area was gathered using a well-planned interview schedule. Before the actual data was collected, the interview schedule underwent pre-testing to ensure its validity and dependability.

## Data Analysis

### Uni-Variate Analysis

Using the use of the Frequency Distribution statistical approach and SPSS version 20, the acquired data was examined. The percentages in this section represented the respondents' answers. It included demographic information as well as dependent and independent variables.

## Results and Discussion

The findings of the study have been presented under different sections and sub-sections of this chapter. Section 4.1, indicates the demographic and general characteristics of the respondents, and section 4.2 explores the Uni-variate analysis of the dependent variable (Homosexuality) and independent variables (Economic aspects, Social aspects, cultural aspects and Psychological aspects).

### Demographic Sketch

This section deals with the demographic characteristics of the sampled respondents like Gender, Age, Education level, occupation, income per month and marital status etc.

#### Gender of the respondents

**Table 2.**

*Displays the gender composition of the respondents. The result indicated that all the respondents were male.*

Gender of Respondent		
Gender	Frequency	Percent
Male	67	100.0%

#### Age of the respondents

Table 3 shows the age composition of the respondents. The results indicated that the majority i.e. 37.3% sampled respondents belonged to the 21 to 25-year of age group. Further 34.3% of respondents were in the range of 26 to 30. In addition, 28.4% of respondents belonged to 31 or above 30 years.

The frequency and percentage distribution of the respondents in this table showed that sampled respondents were selected from all cited age sets.

**Table 3.**

*Age of Respondents*

Age of Respondents	Frequency	Percent
21-25	25	37.3%
26-30	23	34.3%
31 or above	19	28.4%
Total	67	100.0%

#### Education Level

Table 4 discloses the percentage distribution of the education status of the sampled respondents. The majority 76.1% of the respondents were literate and 23.9% were illiterate.

**Table 4.**

*Educational status*

Education Status	Frequency	Percent
Literate	51	76.1%
Illiterate	16	23.9%

Total	67	100.0%
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### Occupation type of the Respondents

Table 5 shows the percentage distribution of occupation type of the sampled respondents. The majority 56.7 of the sampled respondents were government students. 19.4% of respondents were labors and 23.3 9% percent were government servants.

**Table 5.**

*Profession of Respondents*

Profession	Frequency	Percent
Student	38	56.7%
Labors	13	19.4%
Employee	16	23.9%
Total	67	100.0%

### Monthly income of the Respondents

Table 6 shows the frequency and percentage distribution of the sampled respondents' monthly income. The majority of respondents (53.7%) stated that they made at least 10,000 rupees. And 25.4% of respondents stated that they made between 5000 and 10,000 rupees per month. Moreover, the income range of 16.4% of respondents was 20000 rupees. 4.5% of respondents, the fewest, said they made more than \$20,000.

**Table 6.**

*Income per month*

Income Level	Frequency	Percent
5000	17	25.4%
10000	36	53.7%
20000	11	16.4%
Above	3	4.5%
Total	67	100.0%

**Table 7.**

*Marital status of the respondents*

Marital Status	Frequency	Percent
Unmarried	44	65.6%
Married	23	34.4%
Total	67	100.0%

Table 7 reveals the frequency distribution of the marital status of the sampled respondents. A majority, 65.6% of respondents were unmarried whereas 34.4% were married.

### Univariate Analysis

This section describes the Uni-variate analysis of the dependent variable (Homosexuality) and independent variables (Economic aspects, Social aspects, cultural aspects and Psychological aspects).



The required data was gathered in the form of sequences of the statement on the theme of the mentioned variable with three answer categories i.e. Yes, No and don't know. The frequency and percentage results have been discussed and the findings have been supported by the literature.

### Economic Aspects

The respondents' opinions on the social reasons for homosexuality were revealed in Table 8. The majority of respondents, or 52 (77.61%), agreed with the statement that poverty is the primary cause of homosexuality, however, some respondents, or 13 (19.40%), disagreed. However more than half of the sample (76.1%) 51 reported that large and low-income families occasionally support homosexuality in males. A few respondents, or 17.9%, disagreed with this assertion, while a smaller percentage, or 5.97%, said nothing at all. A significant portion of respondents, 55 (82.0%), also believed that the lack of social services is the primary cause of homosexuality in young boys. Only 12 respondents (17.9%) disagreed with the assertion. Similar to how the majority of respondents, 52 (76.61%), claimed that employers mistreated kids at work because the kids needed money due to poverty, but only 12 (17.9%) disagreed. Similar to the previous statement, the majority of respondents, or 57 (85.07%), agreed that boy prostitution in society is a result of homeless boys, while a small number of respondents, or 11.9%, disagreed. Just 2.9% of respondents said that they were unaware of this claim. In addition, the majority of boys engage in prostitution, which is one of the societal causes of homosexuality. The majority of respondents, or 56, or 83.5%, agreed with the assertion that most males today sell their sex for cash, although a small minority, or 8.9%, disagreed. Furthermore, according to 55 (82.2%) of the respondents, street children are sexually exploited in exchange for money, although 10.4% of the respondents disagreed with this assertion, just 7.46% of respondents said they had no idea what was meant by the statement. Of 67 respondents, 49 (73.1%) agreed with the statement that poor drug users also obtain drugs through sexual activity, while only 17 (25.3%) disagreed with it. The majority of respondents, 44, or 65.67%, thought that this was the simplest way to make money, while 23 respondents, or 34.3%, disagreed.

**Table 8.**

*Economic aspects and Homosexuality*

S.NO	STATEMENT	YES	NO	DON'T KNOW	TOTAL
01	Poverty is the main reason for homosexuality	52 (77.61%)	13 (19.40%)	02 (2.9%)	67(100)
02	large family and low income some time give encouragement to homosexuality in young boys	51 (76.1%)	12 (17.9%)	04(5.97%)	67(100)
03	Lack of access to social services is also the main reason for homosexuality in young boys	55 (82.0%)	12 (17.9%)	01(1.49%)	67(100)
04	in working places, the employer abused the children for paying money to them due to the poverty of the children	52 (77.61%)	12 (17.9%)	03(4.47%)	67(100)



S.NO	STATEMENT	YES	NO	DON'T KNOW	TOTAL
05	Homelessness of the boys leads to the boy prostitution in society	57 (85.07%)	8 (11.9%)	02(2.9%)	67(100)
06	most of the boys sell their sex for earning money	56 (83.5%)	6 (8.9%)	05(7.46%)	67(100)
07	Street children are sexually used in the return for money	55 (82.0%)	7 (10.4%)	05(7.46%)	67(100)
08	poor drug users also get drugs in exchange for sex	49 (73.1%)	17 (25.3%)	01(1.4%)	67(100)
09	it is the easiest way to earn money	44 (65.67%)	23 (34.3%)	00(0%)	67(100)

**Table 9.**

*Frequency and percentage distribution of Psychological aspects and homosexuality*

S.NO	STATEMENT	YES	NO	DON'T KNOW	TOTAL
01	Homosexuality is separate behaviour adopted by an individual on their own wishes	63(94.0%)	2(2.95)	2(2.9%)	67(100)
02	Pleasure feeling in the first sexual experience with the same sex leads to homosexuality	60(89.55%)	5(7.46%)	2(2.9%)	67(100)
03	It provides sex satisfaction to have sex with same sex	61(91.0%)	3(4.47%)	3(4.47%)	67(100)
04	Homosexuality is the creation of a mindset and personal attraction towards same sex	61(91.0%)	5(7.46%)	1(1.49%)	67(100)
05	Gay lifestyle attraction also leads to homosexuality	65(97.0%)	1(1.49%)	1(1.49%)	67(100)
06	Hate towards the opposite sex is also a reason for homosexuality	40(59.7%)	26(38.80%)	1(1.49%)	67(100)
07	Can we say that homosexuality is one kind of psychological disease	38(56.71%)	27(40.2%)	2(2.9%)	67(100)
08	It is the behavior which is learned through personal experiences	54(80.59%)	12(17.9%)	1(1.49%)	67(100)

### Culture aspects and Homosexuality

The attitudes of people regarding homosexuality and cultural factors are shown in Table 10. The results showed that 47 respondents, or 70.14 percent, agreed with the statement that homosexuality is a behaviour that is passed down through culture from one generation to the next, while 20 respondents, or 29.85 percent, disagreed. While 30 respondents (44.77%) disagreed with the statement, only one respondent rejected it, and more than half of the respondents (36) agreed that homosexuality is a Pashtun cultural heritage. Similarly to this, 27 respondents (or 40.2%) identified with Afghan society. The main cause of homosexuality is also due to tight ties to Afghan society, but 30 respondents (or 44.77%) disagreed with this assertion. Also, the majority of respondents, 50 (74.62%), said that no access to women in Pashtun society

contributes to homosexuality, although two respondents, 15 (22.3%), disagreed with this opinion. Yet, 35 respondents—52.23% of the total—said that the bride price in Pashtun society is also a factor in homosexuality for those who are poor. However, 30 respondents—44.77% of the total—disputed this claim, and 2 respondents denied it. According to the majority of respondents, 56 (83.5%), it is a prevalent belief in Pashtun society that women mostly engage in sexual relations with boys for their own amusement. Nevertheless, 10 (14.92%) of the respondents disagreed with this belief, and one responded that it was false. Similar to how the majority of respondents, or 58 (86.56%), stated that homosexuality is caused by boys dancing, some respondents, or 7 (10.44%), disagreed with this assertion, and two people rejected it. The majority of respondents, 44 (65.67%), also expressed the opinion that it is the norm in Pashtun society to have handsome boys, however, 20 (30.985%) disagreed with the statement, and 3 individuals rejected it. Only one respondent rejected the assertion, which was disagreed with by 20 (29.85%) respondents, which left 46 (68.65%) respondents with the opinion that gay behaviour is influenced by western culture.

**Table 10.**

*Culture aspects and homosexuality*

S.NO	STATEMENT	YES	NO	DON'T KNOW	TOTAL
01	Homosexual is a behaviour that transmitted from one generation to another generation through culture	47(70.14%)	20(29.85%)	00(0%)	67(100)
02	Homosexuality is one kind of tradition in the Pashtun culture	36(53.7%)	30(44.77%)	01(1.49%)	67(100)
03	It is due to the close association with afghan society and culture	27(40.2%)	30(44.77%)	10(14.92%)	67(100)
04	No access to females in Pashtun society leads to homosexuality	50(74.62%)	15(22.3%)	2(2.9%)	67(100)
05	Bride price in Pashtun society is also one reason for homosexuality for those who do have not wealth for marriage	35(52.23%)	30(44.77%)	2(2.9%)	67(100)
06	It is true that women for children and boys for pleasure	56(83.5%)	10(14.92%)	1(1.49%)	67(100)
07	Boys dancing culture is also the reason for homosexuality	58(86.56%)	7(10.44%)	2(2.9%)	67(100)
08	Having beautiful boy is the culture in Pashtun society	44(65.67%)	20(29.85%)	3(4.47%)	67(100)
09	Homosexual behaviour is due to the influence of western culture	46(68.65%)	20(29.85%)	1(1.49%)	67(100)

**Social aspects and Homosexuality**

Table 11 details respondents' opinions on homosexuality and social issues. The results showed that 60 respondents, or 89 percent, agreed that male homosexuality is a social problem, whereas only four respondents, or 5.9% of the sample population, disagreed. Also, 40 respondents, or 59%, agreed that it is the simplest way to express one's love for another in public, whereas 25 respondents, or 37%, disagreed. The majority of respondents, or 53 (79%), agreed with the

assertion that homosexuality is a problem brought on by the effect of western socialisation, although some respondents, or 11 (16.45%), disagreed, and three respondents, or 4.47%, disagreed with the statement. Nonetheless, 34 respondents, or 50 percent of the sample, expressed the opinion that societal institutions play a role in homosexual behaviour, although 30 respondents, or 44.7% of the sample, disagreed. Only three of the respondents said that they were unaware of this claim. The majority of respondents, 58 (86%) had expressed the opinion that homosexuality had evolved in society as a result of moral standards being weak, while only four respondents, or 5.9%, disagreed with the assertion. The majority of respondents, 40 (59%) said that strong social norms, like *parda*, also allow scope for homosexuality among boys, although some respondents, 20 (29.8%), disagreed. The majority of respondents, 45 (67.1%), agreed with the assertion that having a son is a sign of prestige in Pashtun society, while only 20 (29.8%) disagreed. Similarly to this, the majority of respondents, or 44 (65%), agreed that it is a question of pride and power, but some respondents, or 20 (29.8%), disagreed.

**Table 11.***Social aspects and Homosexuality*

S.NO	STATEMENT	YES	NO	DON'T KNOW	TOTAL
01	Male homosexuality is a social problem	60(89%)	04(5.9%)	03(4.47%)	67(100)
02	It is easy in society to show love to one another in public	40(59%)	25(37%)	02(2.9%)	67(100)
03	Homosexuality is a matter created by the influence of western socialization	53(79%)	11(16.45)	03(4.47%)	67(100)
04	Social institutions are paying a role in homosexual behavior	34(50%)	30(44.7%)	03(4.47%)	67(100)
05	Due to the weakness of moral values homosexuality is emerged in society	58(86%)	04(5.9%)	05(7.46%)	67(100)
06	Strong social norms just like ( <i>parda</i> ) is also providing space for homosexuality in boys	40(59%)	20(29.8%)	07(10.4%)	67(100)
07	To having boy, is the symbol of status in Pashtun society	45(67.1%)	20(29.8%)	02(2.9%)	67(100)
08	It is a matter of pride and power Females have no contact with male in society, due to which males shift their sexual desire toward boys and homosexuality	44(65%)	20(29.8%)	03(4.47%)	67(100)
09		55(82.0%)	10(14.92%)	02(2.95)	67(100)

## Conclusions

The primary goal of this study was to ascertain how people perceived the causes of homosexuality. The study found that the main causes of homosexuality were large, low-income families and a lack of access to social services. The study went on to examine the lack of moral standards as another contributing reason to homosexuality in society. The main causes of homosexuality were also strong societal norms such (*parda*), poverty, and intimate ties to Afghan society. The evidence is clear that gay lifestyles and boys dancing both contribute to the rise of homophobia in society. Furthermore, the evidence shows that homosexuality in Pashtun community is a product of mentality, individual attraction, and a certain type of culture.

## Suggestions and Recommendations

On the basis of the study's findings, some of the recommendations are as follows:

1. Poverty is the primary cause of homosexuality since some impoverished families are unable to provide for their offspring. Children, therefore, rely on others rather than their families. Young youngsters commit crimes like homosexuality for financial gain. Government and non-governmental groups are advised to implement various microfinance programmes to target the underprivileged population directly.
2. Media campaigns raise awareness of the harmful impacts of homosexuality on people.
3. In order to lower the prevalence of homosexuality. The rules of Islam should be followed.

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