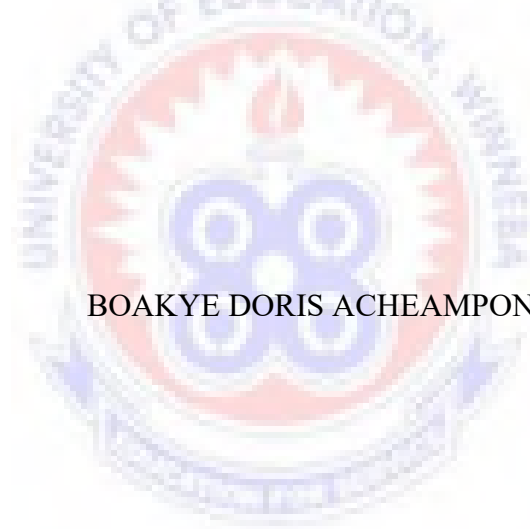


UNIVERSITY OF EDUCATION, WINNEBA

DEPARTMENT OF SOCIAL STUDIES

EXPLORING PEOPLE'S PERCEPTIONS ABOUT SAME- SEX RELATIONSHIPS:

A SURVEY IN THE WINNEBA MUNICIPALITY



BOAKYE DORIS ACHEAMPONG

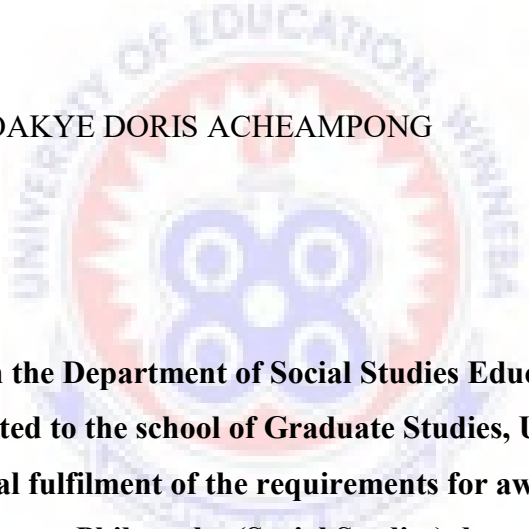
2014

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**A thesis in the in the Department of Social Studies Education, Faculty of Social Sciences, submitted to the school of Graduate Studies, University of Education, Winneba in partial fulfilment of the requirements for award the of the Master of Philosophy (Social Studies) degree.**

**OCTOBER, 2014**

## DECLARATION

### STUDENT'S DECLARATION

I, DORIS BOAKYE ACHEAMPONG, hereby declare that this thesis, with the exception of quotations and references contained in published works, which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole for another degree elsewhere.

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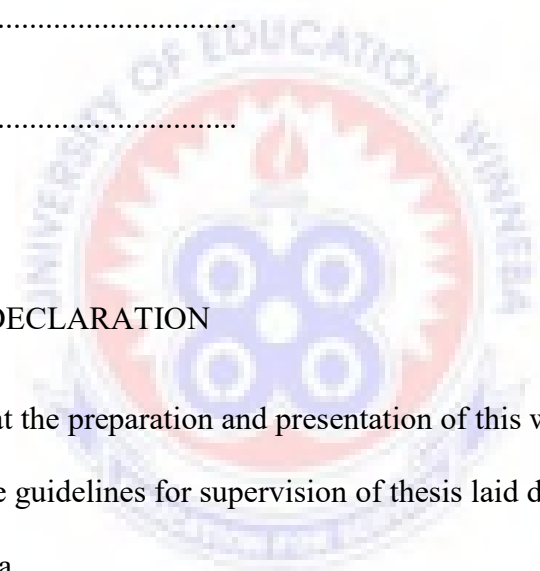
### SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work were supervised in accordance with the guidelines for supervision of thesis laid down by the University of Education, Winneba.

DR. LAWRENCE ODUMAH

SIGNATURE: .....

DATE: .....



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Finally I wish to acknowledge all my course mates for their constant support and encouragement during the conduct of this study. God richly bless you all.

## **DEDICATION**

This work is dedicated to my parents, Mr and Mrs. Boakye Acheampong for giving me the best gift (education) which no one can ever take away from me. It also goes to everyone who has ever contributed directly or indirectly towards my education.



## TABLE OF CONTENTS

CONTENT	PAGE
DECLARATION	ii
ACKNOWLEDGEMENTS	iii
DEDICATION	iv
TABLE OF CONTENTS	v
LIST OF TABLES	viii
LIST OF FIGURES	ix
LIST OF APPENDICES	x
ABSTRACT	xi
<b>CHAPTER ONE: INTRODUCTION</b>	
Statement of the Problem	3
Purpose of the Study	4
Research Questions	5
Significance of the Study	5
Scope of the Study	7
Problems of Data Collection	8
Organization of Research Report	9
Operational Definitions of Research Variables and Terms	10

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

Theoretical Framework	11
The Structural Theory	13
Etymology of Homosexuality	15
Historical Debates on Homosexuality	20
Societal Attitudes Toward Homosexuality	22
Sexual Orientation and Human Rights	26
Justification of Same-sex Relationships	30
Arguments Raised Against Homosexuality	34
Religious Perspectives on Homosexuality	38
Research Supporting the Legalization of Same-Sex Relationships	40

## **CHAPTER THREE: RESEARCH METHODOLOGY**

Preamble	43
Research Design	43
Population	44
Sample and Sampling Technique	44
Research Instruments	45
Procedure for Data Collection	47
Validity and Reliability of Instruments	49
Data Analysis	50
Ethical Issues	51

## **CHAPTER FOUR: DATA ANALYSIS AND INTERPRETATION OF RESEARCH FINDINGS**

Preamble	52
Bio Data of Respondents	53
Analysis of Data from Interviews	83
General perceptions of informants about same-sex relationships in Ghana	83
Informants views in support of the promotion or curtailment of homosexuality in the country.	87
Respondents' views on the legalization of homosexuality in Ghana	88
Discussions	91
Discussion of Research Findings	92
General perceptions of respondents about homosexuality	93
Support for the promotion or curtailment of homosexuality in Ghana	96
Support for or against the legalization of homosexuality in Ghana	98
The influence of religion on the respondents' perceptions about homosexuality	101

## **CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

Preamble	105
Summary of Main Findings	105
Conclusion	106
Recommendations	108
REFERENCES	111



## LIST OF TABLES

<b>Table</b>	<b>Page</b>
4.3.1: What are the perceptions of the people in the Winneba Municipality about same-sex relationships?	59
4.3.2: To what extent do the respondents support the promotion or curtailment of same-sex relationships?	64
4.3.3: To what extent do the respondents support the legalization of same-sex relationships in Ghana?	70
4.3.4: To what extent does religion influence the respondents' perception about homosexuality?	77
4.3.5: To what extent does religion influence the respondents' support for the promotion or curtailment of homosexuality?	79
4.3.6: To what extent does religion influence the respondents' support for or against the legalization of homosexuality in Ghana?	81

## LIST OF FIGURES

<b>Figure</b>	<b>Page</b>
4.2.2: Graphical Representation of Respondents' Ages	54
4.2.3: Graphical Representation of Respondents' Religious Affiliation	55
4.2.4: Graphical Representation of Respondents' Marital Status	56
4.2.5: Graphical Representation of Respondents' occupational status	57
4.2.6: Graphical representation of the educational background of respondents	58
4.3.1. Shows the general perceptions of the respondents on same-sex relationships in Ghana.	63
4.3.2: Respondent views for the promotion or curtailment of same-sex relationships	69
4.3.3: Respondents' support for or against the legalization of homosexuality in Ghana	75
4.3.6: The influence of religion on the respondents' perceptions about homosexuality	82

## LIST OF APPENDICES

<b>Appendix</b>	<b>Page</b>
Appendix A: Questionnaire Regarding Respondents' Perceptions' about Same-Sex Relationships	116
Appendix B: Interview Guide Regarding Respondents' Perceptions about Same-Sex Relationships	120
Appendix C: Reliability Coefficient	124
Appendix D: Letter of Introduction	127



## ABSTRACT

The survey focused on the perceptions of the people in the Winneba Municipality about same-sex relationships in Ghana. The major issues the research investigated were the general views or perceptions the people have about homosexuality, the people's support for the promotion or curtailment of same-sex relationships in Ghana, the people's support for or against the legalization of homosexuality in the country and the influence of religion on the people's attitude towards homosexuality. To achieve these objectives, data were collected from 130 respondents using questionnaires and interview guide. The techniques the researcher employed for sampling respondents for the survey were the purposeful, probabilistic and the Convenience sampling techniques. The results of this survey indicate that the perceptions that majority of the respondents' have about homosexuality were not positive. The results also show that most of the respondents were neither in favour of the promotion of same- sex relationships in the country, nor were they in favour of its legalization. The findings also revealed that religion has a great influence on the respondents' perceptions about the practice of homosexuality in Ghana. Recommendations were made to other researchers who would want to conduct studies in the area of homosexuality to try and look into the influence of gender on people's perceptions about homosexuality, it was also recommended that opinion leaders, policy makers, the government as well as donor countries to consider the stand of Ghanaians first before taking any decisions on the legalization of homosexuality in the country.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Media reports tend to show that same sex relationships have existed in many societies including the Ghanaian society for some time now. Many are the stories that have been told about the existence of this phenomenon in our boarding schools. Most Ghanaians were stunned when the Ghanaian media reported in late August 2006 that an international Conference of gays and lesbians would be held in Ghana. “Public outrage sparked an intense national debate that brought homosexuality to the forefront of the national agenda” (Awedoba, 2009: 104). The Government of Ghana, in reaction to the news, announced a ban on anyone involved in its organization and the then Minister of information issued a statement condemning the conference.

The issue of same sex relationships is a controversial one that requires a careful study before any conclusions could be drawn. As it stands now, it seems many Ghanaians are not willing to declare openly their stand on this issue. This stems from the fact that perhaps the majority of Ghanaians are religious and, therefore, consider homosexuality a sin. According to the 2000 Population and Housing Census, Christianity forms 68.8% of the major faiths practiced in Ghana, while Islam and African Traditional Religion form 15.9% and 8.5% respectively. Only 6.1% however, have no religious affiliation.

Marriage between man and woman is a Ghanaian value which is held in high esteem and also serves as a stable unit that ensures the sustainability of society through procreation. Besides, the ordinances that govern marriage in Ghana; CAP 127 (marriage under

ordinance 1951) and CAP 129 (marriage under Mohammedan Law) both indicate that marriage should be between man and woman or bachelor and spinster. It was therefore, not surprising when it was reported that the youth of James Town, a suburb of Accra, embarked on a demonstration against homosexuals in the area following an alleged marriage between two lesbians on Sunday 11<sup>th</sup> March, 2012 at an old printing press which had been converted into a social centre.

Again, it was reported in the “Daily Guide” on August 2, 2013 that a Tema-based man of God had been arrested by the Domestic Violence and Victim Support Unit (DOVVSU) of the Tema Regional Police Command for having carnal knowledge of a 14-year-old member of his church, which was believed to have resulted in the boy contracting HIV. The man of God accepted sodomising the boy claiming that he only did it under the influence of alcohol.

The aforementioned events and other activities that have been reported in the media of late give an indication that homosexuality is gradually becoming an acceptable lifestyle in Ghana. While some Ghanaians seem to be strongly against this act, others also feel denying homosexuals a chance to practice their preferred lifestyle constitute a form of discrimination and thus constitute an abuse of their human rights.

Moreover, when it comes to issues of this nature the Ghanaian society seems conservative and does not want to tolerate this practice which is considered radical and against our cultural values as a people. However, the society in general is not intrusive and repressive enough hence its inability to eliminate, or even reduce homosexuality, but has rather succeeded in pushing it underground. Meanwhile some Ghanaians also seem to

blame the act of homosexuality in the country on external influence from western countries which have already legalised the act.

The former President of Ghana, the late Prof. John Evans Atta Mills' reply to President Obama of the United States of America and the British Prime Minister David Cameron's edict that African countries should legalise homosexuality as a conditionality for aid was... "I will not do anything against the will of Ghanaians..."

(<http://www.archive.org/governance/council/policy/gay-marriage.pdf>) Retrieved on March 9, 2012).

## **1.2 Statement of the Problem**

The two ordinances that govern marriage in Ghana, CAP 127 (marriage under ordinance of 1951) and CAP 129 (marriage under Mohammedan law) indicate that Marriage should be between a man and a woman for procreation purposes. This notwithstanding, homosexuality is gradually creeping into the Ghanaian society and if this menace is not nipped in the bud, the implication is that, one day when the last lesbian or gay dies, human race would become extinct.

The practice of homosexuality is alleged to be common in our boarding schools, universities and even in some homes. The increasing rates of homosexuality poses a great threat to the future of our society since it can bring procreation to a halt thereby bringing our society to extinction.

The issue of same sex relationships has struck the Ghanaian society for quite some time now. This issue is rather controversial, as it does not only border on the rights of the

individual but also on procreation and thus the replacement of members of the society. Homosexuality, as noted by some people, can destabilise our institution of marriage which serves as a unit that ensures procreation and thus continuity of the society (Awedoba; 2009).

In recent times the issue of same sex relationships has been in our public discourse; as to whether those relationships should be legalized or not. This was heightened with the stance of some donor countries threatening to withhold their aid if Ghanaians do not accept the relationship and even legalize it. The late President Mills' response to President Obama's concern in this regard was that he will always consider the will of the people of Ghana concerning the issue. This makes it necessary to find out the perceptions of Ghanaians concerning same sex relationships; whether they are in favour of this act, whether they want the practice to continue and even legalize it. This propelled the researcher to decide to conduct a survey into the perceptions of the people in the Winneba Municipality regarding same sex relationships.

### **1.3 Purpose of the Study**

The purpose of this research was to explore the perceptions of Ghanaians concerning same-sex relationships, using the people in the Winneba Municipality. Specifically, the objectives of the study included the following:

1. To examine the perception of the people in the Winneba Municipality about same- sex relationships.



2. To determine the extent to which people want same- sex relationships curtailed or promoted in Ghana.
3. To ascertain the views of the people concerning the legalization of same- sex relationships in Ghana.
4. To investigate the influence of religion on the respondents' perceptions about homosexuality in the country.

#### **1.4 Research Questions**

1. What are the perceptions of the people of the Winneba Municipality about same- sex relationships in Ghana?
2. To what extent do the people support the curtailment or promotion of same- sex relationships in Ghana?
3. To what extent do the people support the legalization of same- sex relationships in Ghana?
4. To what extent does religion influence the perceptions the people have about homosexuality in the country.

#### **1.5 Significance of the Study**

It is envisaged that findings of this research would be useful for educational purposes. The study was intended to provide credible information for those who would want to be well informed about the views of the people in the Winneba Municipality concerning same- sex relationships in Ghana.

Opinion leaders and other stake holders such as religious leaders, chiefs and queen mothers will be informed so that they can have enough grounds to argue either for or against the practice of homosexuality in the country. Some opinion leaders have been speaking publicly on the issue but in some cases, they seem to lack empirical information on the issue. Hence this study is intended to provide concrete bases for arguments of that nature. Posterity will equally have information to fall on so that they will be guided and take well informed decisions about their lifestyles.

The study would also provide valuable information to parliamentarians concerning the views of Ghanaians especially in the area of legalization. Even though the findings of this research were not generalized, it could still give a clear picture about the stand of Ghanaians concerning the practice of homosexuality in the country. This will therefore keep the law makers informed before they enact any laws either to ban or promote homosexuality in the country.

It is also envisaged that the study will get the government of Ghana as well as donor nations informed about the stand of some Ghanaians concerning the legalization of homosexuality in the country. In line with the issue of some donor countries like Great Britain trying to impose the legalization of homosexuality in Ghana as conditionality for aid, the government of Ghana will be informed about the will of the ordinary Ghanaian in order to know which decisions to take on behalf of the people.

Above all, this study was intended to help other researchers who would want to conduct studies in this area. In the conduct of this study, the researcher realised that most of the issues raised were those that pertain to the western world. Information pertaining to

Africa in general and Ghana in particular was very minimal. Again, there was a gap in the available literature on the perceptions of people who are not necessarily homosexuals on the promotion or curtailment of same-sex relationships in their communities. It is this gap that this study sought to fill and it is to provide a foundation for other researchers to build on.

### **1.6 Scope of the Study**

The research was limited to the Winneba Municipality in the Central Region of Ghana. The area is made up of people from different socio-economic and religious backgrounds making it more conducive and convenient for the study since it required views from people of different religious, educational and economic backgrounds who are readily available in the Municipality. The study also required views from old and young individuals. Some of the respondents were well above forty years while others were between the ages of fifteen and twenty. Again married men and women as well as single individuals were brought on board to find out whether an individual's marital status could influence his or her perception on homosexuality.

The study also focused on gender. Thus males and females were given the chance to express their opinions on the issue. This was to help the researcher ascertain whether people's gender could influence their perception on same-sex relationships.

Also views were sought from people with different religious and educational backgrounds to find out whether an individual's religion and educational background could influence their thoughts about homosexuality and its legalization in the country.

### **1.7 Problems of Data Collection**

One major setback had to do with data collection. Some of the respondents kept the questionnaires for weeks while a few of them never returned them. Hence the researcher had to make additional copies in order to make up for the loss. This consequently prolonged the intended period for data collection.

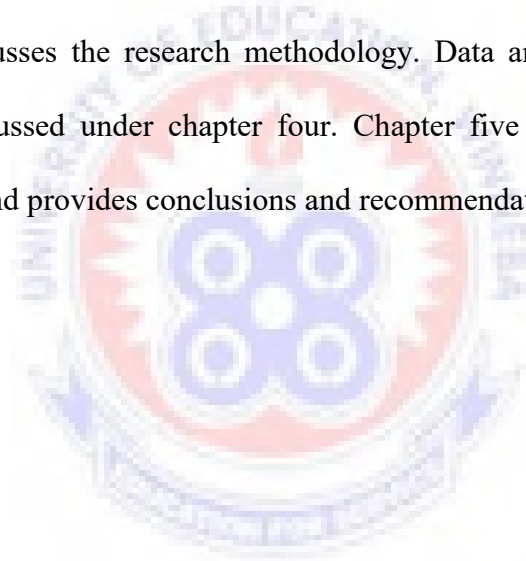
Again some of the respondents refused to provide accurate information on their bio data. Some respondents for instance refused to give accurate information on their age ranges while others were reluctant to declare their marital status and occupational background. These few challenges however did not affect the main data since appropriate responses were given.

Besides, people in many communities especially in Winneba have become research weary as a result of regular visits to them for data collection. This challenge had the tendency of making data collection cumbersome hence the researcher had to be very nice to the respondents and spent time explaining the purpose and usefulness of this particular research. There was also the need for tolerance since some respondents were reluctant to co-operate initially but paying them regular visits on the same issue made them have a change of mind.

Another issue had to do with translation while the interviews were being conducted. Since a few of the respondents could neither read nor write there was the need to translate questions in the interviewers guide into Fante and translate their responses from Fante to English but efforts were made by the researcher not to ignore any details and emphasis.

## **1.8 Organization of Research Report**

This thesis is organized into five chapters. Chapter one comprises the introduction to the research which includes the background of the study, statement of the problem, purpose of the study, objectives of the study, research questions and significance of the study. Chapter two was devoted to a review of related literature on the research. This was done under the following themes: theoretical framework, etymology of homosexuality, history and historical debates, justification of same-sex relationships, arguments raised against homosexuality and research supporting the legalization of same-sex relationships. Chapter three discusses the research methodology. Data analysis and interpretation of findings were discussed under chapter four. Chapter five presents a summary of the research findings and provides conclusions and recommendations.



## 1.9 Operational Definitions of Research Variables and Terms

**Age of consent:** age provided by law for engaging in consenting sexual relations.

**HREA:** Human Rights Education Associates.

**Homosexuality:** sexual relationship with an adult of the same sex. In this study homosexuality and same-sex relationships are used interchangeably.

**Legalization of homosexuality:** making the practice of homosexuality legitimate in the country.

**LGTB:** Lesbian, Gay, Bisexual and Transgender.

**NARTH:** National Association for Research and Therapy of Homosexuality.

**Perceptions:** candid opinions from people without any religious, cultural or legal influence.

**Same- sex relationships:** sexual relationships involving persons of the same sex.

**Sodomy law:** legal provisions criminalizing same-sex relationships.

**The old:** individuals above the age of forty.

**Transgender identity:** refers to a compelling sense that one's gender identity is not in conformity with the psychological characteristics of the sex one is born with.

**Youth:** people from eighteen to forty years.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

The theoretical frameworks that guided the study are Charles Darwin's Evolutionary Theory and the Structural Theory. Ideas from both theories that pertain to sexuality were borrowed to form a framework that guided the literature as well as the conduct of the study. Discussions and conclusions drawn from the study also touched on how relevant these theories are to the study.

The process of evolution by natural selection was developed by Charles Darwin in 1871 and forms the core of Biology. However, some behavioural scientists also take an evolutionary perspective and focus on how humans' evolutionary history has shaped their mental and emotional nature.

These theorists point out that to understand human sexuality one has to consider the long process through which the human mind and body evolved. For example, how Homo sapiens have existed about 200,000 years yet it has only been during the last 20,000 years ago that humans engaged in agriculture. It was only 2000 years ago that Christ walked the earth. Most of the technology and societal influences in our lives are only hundreds of years old, or even much less.

What does this theory have to do with sexuality? The assumption is that the human brain evolved over millions of years in much the same manners as the human body. Certain traits were adaptive in that possessing those traits put one at an advantage with regard to

survival and having offspring. Features that were adaptive were retained and those that were not were out.

Evolutionary theorists agree that to understand sexuality, culture and learning are important, but they point out that both culture and learning are products of human brains. Humans learn certain things more easily than other species and they create culture to both express and attempt to control human nature. For a full understanding of sexuality one must always go back to the base upon which present-day behaviour and experience rest (the brain). The process by which the human brain and the nature it expresses evolved through the process of “natural selection”. The term “natural” refers to the assumption that there was no divine being that fashioned humans into the ideal form. So what was evolved was not predestined nor did it result from any conscious act. The way we are today is as a result of gradual process of selection that occurred over some millions of years up to this point. Characteristics that were adaptive, that resulted in individuals being more likely to survive and have offspring were more likely to be represented in subsequent generations. This is because the people who were most likely to survive and have offspring had more opportunities to pass on the genes responsible for those characteristics; even if the Characteristics were far from being passed on with 100% certainty. Eventually, given enough time, everyone in the species would share certain characteristics because they were adaptive during the long period of evolutionary development (Weiderman, 2000)

Relating this theory to homosexuality it could be associated with the construct of the human mind and the way the brain functions; as humans reason to bring about invention as the years go by so will their sexuality and sexual preferences change with time. This



implies that homosexuality emerged as a result of the mind's ability to reason and come out with new lifestyles with time.

### **The Structural Theory**

Traditional theories in sociology often focus on how societal structures function (work together) and yet may come into conflict. Because all societies consider sexual activity to be important, societal structures frequently attempt to affect society. Why would societies universally consider sexual activity as important? Perhaps because it is necessary for reproduction, it is pleasurable, and it frequently leads to self-disclosure. Sexual activity is not only responsible for population growth; it often involves intimacy both physical and emotional. Since sexuality is important for societal growth and individuals are typically motivated by sexual desires, societies tend to try to regulate and control sexuality to one degree or another.

Societies seek to maintain stability through kinship (family) systems. Because sexual activity is linked to reproduction, it has an important role in kinship systems. So, societies tend to create structures or institutions to regulate sexual activity and thereby protect kinship systems. For example, marriage is a societal institution that makes sexual activity between spouses legitimate and sexual activity with others illegitimate. Such an institution increases the likelihood that sexual activity will occur in the context of marriage, children will then tend to be born into established families and kinship systems and social order will be strengthened. Other societal structures such as law, social organizations, and religion all work together to promote marriage and thereby increase social stability.

Societal institutions do not always work together toward the same sexual goal. Individuals and groups sometimes differ in their sexual goals and vary in degree of power each holds.

Generally, those with power try to control the sexuality of those with less power. For example, mature adults hold more political and economic power than do children, adolescents and young adults. So, it not surprising that it is mature adults who attempt to control the sexuality of children, and young adults, rather than the other way round.

Regardless of whether societal theory focuses on understanding sexuality according to the influence societal structures and institutions impose, that influence usually serves to help stabilize and maintain the status quo, or it is an instance of those in power trying to control those with less power.

Thoughts from the structural theory were triangulated with the evolutionary theory for the purpose of this survey. The structural theory came in handy owing to the nature of the structure of the society under study. The Ghanaian society upholds and regards marriage as a societal institution that ensures procreation.

## **Etymology of Homosexuality**

The Stanford Encyclopedia of Philosophy (2010) indicates that the word homosexual is an invented word mixing the Greek word “homos” (meaning same) and the Latin word “sexus” (meaning gender). It further explains that the first time the word appeared was in 1869 when the Hungary doctor Karl- Maria Kertbeny anonymously published a pamphlet in which he stated his opposition to an anti-sodomy law in Germany, proposing that consensual sexual acts in private should not be subject to criminal law. He divided people’s sexual orientation into three categories; heterosexual, homosexual and monosexual. This was the first time the words were used. A few years later in his seminal work, Richard Von Krafft-Ebing carried over the terms homosexual and heterosexual into what was one of the masterworks on sexual practices psychopathic sexualis. The same source reports that the word homosexual entered the English vocabulary with the translation from German of the academic work into English by C. G. Chaddock, an American in London and Paris.

The Stanford Encyclopaedia of Philosophy (2011) rightly indicates that the term ‘homosexuality’ was coined in the late 19<sup>th</sup> century by a German psychologist, Karoly Maria Benkert. Although the term is new, discussions about sexuality in general and same-sex attraction in particular, have occasioned philosophical discussion ranging from Plato's *Symposium* to contemporary queer theory. Since the history of cultural understandings of same-sex attraction is relevant to the philosophical issues raised by those understandings, it is necessary to review briefly some of the social history of homosexuality. Arising out of this history, at least in the West, is the idea of natural law and some interpretations of that law as forbidding homosexual sex. References to natural

law still play an important role in contemporary debates about homosexuality in religion, politics, and even courtrooms. Finally, perhaps the most significant recent social change involving homosexuality is the emergence of the gay liberation movement in the West. In philosophical circles this movement is, in part, represented through a rather diverse group of thinkers who are grouped under the label of queer theory.

Random History.com gives a similar report on the origin of the word homosexuality as follows:

A major example of the kind of theory being developed on the European continent in the nineteenth century came from Austrian-born Hungarian psychologist Karl Benkert (later changed to Karoly Maria Kertbeny). Kertbeny is credited with the coining of the term “homosexuality,” but more importantly suggested the belief that homosexuality is inborn and one of four natural sexual divisions. Because homosexuality is natural, he posited, laws against it are fundamental violations of human rights. Of course, other researchers persisted in believing that homosexuality was a disease (having a very different understanding of “natural law”) and, as a result, continued to pursue a cure while further embedding the argument against homosexuality in Western science and literature. In the twentieth century, the “cure” included electro-shock therapy.

The term “homosexuality” is often used in explaining a person’s “sexual orientation,” with the intent to challenge the belief in the moral legitimacy of heterosexuality. A mid-century survey of nearly 200 societies around the world showed more than two-thirds generally accepted same-sex relationships, and that the lines between heterosexuality and homosexuality are fluid (Homosexuality). Many of those societies permitted same-sex

union or marriage to a varying degree. While “gay” has been in the English language since about the thirteenth century, the word took on sexual connotations by the seventeenth century. Its original connotation of “lively and merry” could be applied to sexual behaviour, though not to homosexual behaviour until the early twentieth century. Today it is sometimes used only with respect to homosexual men and not in the derogatory way as it once was (Gay). In the public arena, the terminology has important significance, particularly in the current American debate, which persists in relegating gay relationships to a second-class, unnatural status.

Alternatively, recognition of “domestic partnerships,” or unions of same-sexed individuals, to allow the couple access to the same cultural benefits as different-sexed partners has begun to take hold in some parts of the United States. The idea has precedent in Scandinavia dating to as far back as 1989, when Denmark became the first country to allow legally sanctioned same-sex unions, coining the term “registered partnership.” Norway, Sweden, the Netherlands, and Belgium followed, with the Netherlands notably being the first to grant equal status of same-sex marriages to opposite-sex marriages. By 2005, Spain, France, Germany, and Canada were to follow, to varying degrees of recognition (Source: Random History.com, February, 2011).

They further give a historical account of homosexuality as follows:

Evidence exists that same-sex marriages were tolerated in parts of Mesopotamia and ancient Egypt. Artifacts from Egypt, for example, show that same-sex relationships not only existed, but the discovery of a pharaonic tomb for such a couple shows their union was recognized by the kingdom. Meanwhile, accounts of the Israelites' departure for

Canaan include their condemnation of Egyptian acceptance of same-sex practice. In actuality, same-sex marital practices and rituals are less known in Egypt compared to Mesopotamia, where documents exist for a variety of marital practices, including male lovers of kings and polyandry. None of the recorded laws of Mesopotamia, including the Code of Hammurabi, contain restrictions against same-sex unions despite the fact that marriages are otherwise well regulated.

Classical antiquity in the Western world is frequently cited for examples of same-sex love and relationships, though separate concepts of homosexuality and heterosexuality did not exist in the same way as today. Plato's *Symposium*, for example, describes instances of homosexual attraction and same-sex relationships in ancient Greece without condemnation. Some point to examples of same-sex interaction in Greek artwork as further evidence of its equal status within the society. Individual, higher status, however, was of critical importance to free expression of love.

Status enabled older men, beginning in their 20s and 30s to act as mentor to a younger male who had not yet reached adulthood. The relationship consisted of a standardized courtship ritual and the basic belief that male attraction to other men was typically considered to be a sign of masculinity. Same-sex unions were known to have occurred in addition to opposite-sex marriages, existing simultaneously as an educational union available between teacher and pupil, for both men and women outside of their heterosexual arrangement. Such beliefs were not universal in ancient Greece, however. Some states disapproved of the rituals and relationships.

The main considerations in same-sex relationships in early history were often love, beauty, and excellence of character rather than gender. There was also a cultural-religious basis for homosexual practice. Greek mythology records “same-sex exploits” by gods as high ranking as Zeus. And the epics of Homer, the *Iliad* and the *Odyssey*, contain poetic passages that suggested homoerotic love to the educated hearer. But the culture underwent a transition during which homosexual expressions of love went from overt to covert.

Roman social customs are relatively well known, and same-sex unions existed as high in society as among Roman emperors. Roman statesman Cicero also documented legal rights of an individual within a same-sex marriage. Female same-sex unions seemed to have been less common, but only because women enjoyed less freedom in their economic and social endeavours (Eskridge, 1993).

Over time, Rome experienced a similar trajectory as Greece between the early republic and the later empire, and negative attitude toward same-sex unions and non-procreative sexuality increased with the rise of Christianity in the Roman Empire. By the fourth century, anxiety toward obviously pervasive same-sex unions reached a peak when the state passed a law promising punishment to anyone entering a same-sex marriage (Eskridge, 1993).

The Washington Post published an article written by Pamela Taylor on July 31, 2009 which states the lives of many historical figures including Socrates, Alexander the Great, Lord Byron, Edward II, Hadrian, Julius Caesar and a host of others were included or were centred around upon love and sexual relationships with people of their own sex. The

same source further explains that terms such as gay or bisexual have been often applied to them.

### **Historical Debates on Homosexuality**

Broader currents in society have influenced the ways in which scholars and activists have approached research into sexuality and same-sex attraction. Some early 20<sup>th</sup> century researchers and equality advocates, seeking to vindicate same-sex relations in societies that disparaged and criminalized it, put forward lists of famous historical figures attracted to persons of the same sex. Such lists implied a common historical entity underlying sexual attraction, whether one called it 'inversion' or 'homosexuality.' This approach (or perhaps closely related family of approaches) is commonly called essentialism. Historians and researchers sympathetic to the gay liberation movement of the late 1960s and 1970s produced a number of books that implicitly relied on an essentialist approach. In the 1970s and 1980s John Boswell raised it to a new level of methodological and historical sophistication, although his position shifted over time to one of virtual agnosticism between essentialists and their critics. Crompton's work (2003) is a notable contemporary example of an essentialist methodology.

Essentialists claim that categories of sexual attraction are observed rather than created. For example, while ancient Greece did not have terms that correspond to the heterosexual/homosexual division, persons did note men who were only attracted to person of a specific sex. Through history and across cultures there are consistent features, albeit with meaningful variety over time and space, in sexual attraction to the point that it makes sense of speak of specific sexual orientations. According to this view,



homosexuality is a specific, natural kind rather than a cultural or historical product. Essentialists allow that there are cultural differences in how homosexuality is expressed and interpreted, but they emphasize that this does not prevent it from being a universal category of human sexual expression.

In contrast, in the 1970s and since a number of researchers, often influenced by Mary McIntosh or Michel Foucault, argued that class relations, the human sciences, and other historically constructed forces create sexual categories and the personal identities associated with them. For advocates of this view, such as David Halperin, how sex is organized in a given cultural and historical setting is irreducibly particular (Halperin, 2002). The emphasis on the social creation of sexual experience and expression led to the labelling of the viewpoint as social constructionism, although more recently several of its proponents have preferred the term 'historicism.' Thus homosexuality, as a specific sexual construction, is best understood as a solely modern, Western concept and role. Prior to the development of this construction, persons were not really 'homosexual' even when they were only attracted to persons of the same sex. The differences between, say, ancient Greece, with its emphasis on pederasty, role in the sex act, and social status, and the contemporary Western role of 'gay' or 'homosexual' are simply too great to collapse into one category.

In a manner closely related to the claims of queer theory, discussed below, social constructionists argue that specific social constructs produce sexual ways of being. There is no given mode of sexuality that is independent of culture; even the concept and experience of sexual orientation itself are products of history. For advocates of this view,

the range of historical sexual diversity, and the fluidity of human possibility, is simply too varied to be adequately captured by any specific conceptual scheme.

There is a significant political dimension to this seemingly abstract historiographical debate. Social constructionists argue that essentialism is the weaker position politically for at least two reasons. First, by accepting a basic heterosexual/homosexual organizing dichotomy, essentialism wrongly concedes that heterosexuality is the norm and that homosexuality is, strictly speaking, abnormal and the basis for a permanent minority. Second, social constructionists argue that an important goal of historical investigations should be to put into question contemporary organizing schemas about sexuality. The acceptance of the contemporary heterosexual/homosexual dichotomy is conservative, perhaps even reactionary, and forecloses the exploration of new possibilities. (There are related queer theory criticisms of the essentialist position, discussed below.) In contrast, essentialists argue that a historicist approach forecloses the very possibility of a 'gay history.' Instead, the field of investigation becomes other social forces and how they 'produce' a distinct form or forms of sexuality. Only an essentialist approach can maintain the project of gay history, and minority histories in general, as a force for liberation.

### **Societal Attitudes Toward Homosexuality**

Societal attitudes toward homosexuality vary greatly in different cultures and different historical periods, as do attitudes toward sexual desire, activity and relationships in general. Murray (200) for instance argues that all cultures have their own values regarding appropriate and inappropriate sexuality; some sanction same-sex love and sexuality, while others may disapprove of such activities in part. The source further

stresses that as with heterosexual behaviour, different sets of prescriptions and proscriptions may be given to individuals according to their gender, age, social status or class.

Murray (2000) maintains that many of the world's cultures have, in the past, considered procreative sex within a recognized relationship to be a sexual norm — sometimes exclusively so, and sometimes alongside norms of same-sex love, whether passionate, intimate or sexual. Some right-wing sects within some religions, especially those influenced by the Abrahamic tradition, have censured homosexual acts and relationships at various times, in some cases implementing severe punishments.

Compton (2003) rightly says that many countries have also seen rising support for LGBT rights in modern times (including the legal recognition of same-sex marriage, anti-discrimination laws, and other such rights).

The *New York Times*, September 2003 reported that since the 1970s, much of the world has become more accepting of same-sex sexuality between partners of legal age. (Source: The Pew Research Center 2013). The source, through its Global Attitudes Survey "finds broad acceptance of homosexuality in North America, the European Union, and much of Latin America, but equally widespread rejection in predominantly Muslim nations and in Africa, as well as in parts of Asia and in Russia." The survey also finds that "acceptance of homosexuality is particularly widespread in countries where religion is less central in people's lives. These are also among the richest countries in the world. In contrast, in poorer countries with high levels of religiosity, few believe homosexuality should be accepted by society. The source further came out with rates of acceptance in some

countries in Africa. In South Africa 32% of the population agreed that homosexuality should be accepted in their society while 61% opposed the idea. In Kenya 8% agreed, while 90% disagreed. In Uganda 4% were in favour of homosexuality whereas 96% opposed to its acceptance. The case of Ghana is on the same pedestal with that of Senegal as 3% voted for acceptance while 96% with 1% abstention, voted against its acceptance. In Nigeria only 1% was in favour while 98% disagreed. The source further reports that age is also a factor in several countries, with younger respondents offering far more tolerant views than older ones. And while gender differences are not prevalent, in those countries where they are, women are consistently more accepting of homosexuality than men.

From the 1970s, academics have researched attitudes held by individuals toward lesbians, gay men and bisexuals, and the social and cultural factors that underlie such attitudes. Numerous studies have investigated the prevalence of acceptance and disapproval of homosexuality, and have consistently found correlates with various demographic, psychological, and social variables (Herek, 1991). He further explains that for example, studies (mainly conducted in the United States) have found that heterosexuals with positive attitudes towards homosexuality are more likely to be female, white, young, non-religious, well-educated, politically liberal or moderate, and have close personal contact with homosexuals; they are also more likely to have positive attitudes towards other minority groups and are less likely to support traditional gender roles. Kyes (1994), on the other hand, argues that several studies have also suggested that heterosexual females' attitudes towards gay men are similar to those towards lesbians, and some (but not all) have found that heterosexual males have a more positive attitude toward lesbians.

Social psychologists such as Gregory Herek have examined underlying motivations for homophobia (hostility toward lesbians and gays), and cultural theorists have noted how portrayals of homosexuality often center around stigmatized phenomena such as AIDS, pedophilia, and gender variance (Herek, 1984). The extent to which such portrayals are stereotypes is disputed.

Contemporary researchers have measured attitudes held by heterosexuals toward gay men and lesbians in a number of different ways. Commonly used scales include those designed by Herek, (1988), Larson et al, (1980), Kite and Deaux, (1986) and Haddock et al. (1980)

Certain populations are also found to accept homosexuality more than others. Haddock et al (1993) for instance state that in the United States, African-Americans are generally less tolerant of homosexuality than European or Hispanic Americans. Janell (2012) however, reports that recent polls after President Barack Obama's public support of same-sex marriage shift attitudes to 59% support amongst African Americans, 60% amongst Latinos and 50 percent amongst White Americans. *The Atlanta Black Star* May 24, 2012 reports that Israelis were found to be the most accepting of homosexuality among Middle Eastern nations, the Pew Global Attitudes Project found, and Israeli laws and culture reflect that. Pew Global included Arab citizens of Israel in their survey of the Israeli population, who are much less tolerant of homosexuality than Jewish Israelis (e.g., only 2% of Israeli Muslims say homosexuality should be accepted). According to a 2007 poll, a strong majority of Israeli Jews say they would accept a gay child and go on with life as usual. A 2009 Haaretz-Dialog poll found that most of the religious sector, the Arab

sector, and the Russian-speaking sector saw homosexuality as a perversion, while declining (Pewglobal.org 2013-06-04).

Research (mainly conducted in the United States) show that people with more permissive attitudes on sexual orientation issues tend to be younger, well-educated, and politically liberal. Tolerant attitudes toward homosexuality and bisexuality have been increasing with time.

The current study however, intends to look into the issues as they pertain to Ghana. Find out among other major issues whether religion, age, Educational background, occupation, marital status and gender have any influence on the people's perceptions or attitudes towards the practice of homosexuality in Ghana and its legalization for that matter.

### **Sexual Orientation and Human Rights**

The Human Rights Education Associates (2003) presents a paper on sexual orientation and human rights, premised on the Universal Declaration of Human Rights, Article 1: "All beings are born free and equal in dignity and rights". According to the paper, sexual orientation is an enduring emotional, romantic, sexual or affectional attraction to another person. It can be distinguished from other aspects of sexuality including biological sex, gender identity (the psychological sense of being male or female) and the social gender role (adherence to cultural norms for feminine and masculine behavior).

Sexual orientation exists along a continuum that ranges from exclusive homosexuality to exclusive heterosexuality and includes various forms of bisexuality. Bisexual persons can experience sexual, emotional and affectional attraction to both their own sex and the

opposite sex. Persons with a homosexual orientation are sometimes referred to as gay (both men and women) or as lesbian (women only).

Sexual orientation is different from sexual behavior because it refers to feelings and self-concept. Persons may or may not express their sexual orientation in their behaviors. The word homosexual is usually avoided because of its negative connotations relating to the way it has been used in the past.

Sexual orientation is a relatively recent notion in human rights law and practice and one of the controversial ones in politics. Prejudices, negative stereotypes and discrimination are deeply imbedded in our value system and patterns of behaviour. For many public officials and opinion-makers the expression of homophobic prejudice remains both legitimate and respectable - in a manner that would be unacceptable for any other minority.

The main principles guiding the rights approach on sexual orientation relate to equality and non-discrimination. Human rights advocates, lawyers and other activists seek to ensure social justice and guarantee the dignity of lesbians, gays and bisexuals. Lesbians, gays and bisexuals do not claim any 'special' or 'additional rights' but the observance of the same rights as those of heterosexual persons.

Lesbian, gay, bi-sexual and transgendered (LGBT) persons are denied - either by law or practices - basic civil, political, social and economic rights. The following violations have been documented in all parts of the world:

Through special criminal provisions or practices on the basis of sexual orientation, in many countries lesbians, gays and bisexuals are denied equality in rights and before the law. Often laws maintain a higher age of consent for same sex relations in comparison with opposite sex relations.

The right to non-discrimination and to be free from violence and harassment is usually denied by omitting sexual orientation in anti-discrimination laws, constitutional provisions or enforcement.

The right to life is violated in states where the death penalty is applicable for sodomy. The right to be free from torture or cruel, inhuman or degrading treatment is infringed upon by police practices, in investigations or in the case of lesbians, gays and bisexuals in detention. Again, arbitrary arrest occurs in a number of countries with individuals suspected of having a homo/bisexual identity. The freedom of movement is denied to bi-national couples by not recognizing their same sex relation. The right to a fair trial is often affected by the prejudices of judges and other law enforcement officials.

The right to privacy is denied by the existence of 'sodomy laws' applicable to lesbians, gays and bisexuals, even if the relation is in private between consenting adults. More so, the rights to free expression and free association may either be denied explicitly by law, or lesbians, gays and bisexuals may not enjoy them because of the homophobic climate in which they live. The practice of religion is usually restricted in the case of lesbians, gays and bisexuals, especially in the case of churches advocating against them.



The right to work is the most affected among the economic rights, many lesbians, gays and bisexuals being fired because of their sexual orientation or discriminated in employment policies and practices. The rights to social security, assistance and benefits, and from here - the standard of living - are affected, for example when they have to disclose the identity of their spouse.

The right to physical and mental health is at conflict with discriminatory policies and practices, some physicians' homophobia, the lack of adequate training for health care personnel regarding sexual orientation issues or the general assumption that patients are heterosexuals. Meanwhile, the right to form a family is denied by governments by not recognizing same sex families and by denying the rights otherwise granted by the state to heterosexual families who have not sought legal recognition, but still enjoy several rights. Children can also be denied protection against separation from parents based of a parent's sexual orientation. Lesbians, gay and bisexual couples and individuals are not allowed to adopt a child, even in the case of the child of their same- sex partner. Lesbian, gay and bisexual students may not enjoy the right to education because of an unsafe climate created by peers or educators in schools.

The aforementioned events pertaining to the rights of homosexuals give an indication that both homosexuals and their heterosexual counterparts have the same rights but sometimes certain societies tend to deny homosexuals some privileges that are naturally conferred on them. These notwithstanding, some societies also seem to hold gay rights in high esteem.

A review of the related literature indicates three strands of arguments which are preceded by the etymology of the word homosexuality, some historical debates, societal attitudes toward homosexuality and sexual orientation and human rights. The three strands of arguments which form the core of the review are as follows:

- Justification of same sex relationships,
- Arguments raised against same sex relationships, and
- Research supporting the legalization of same sex relationships

### **Justification of Same-sex Relationships**

While there are several arguments against same-sex relationships and gay marriages for that matter, there are moral and legal arguments for them as well. Some scholars who have expressed views in favour of same sex relationships argue on the line that denying homosexuals' legal access to their preferred lifestyle amounts to discrimination.

The American Psychological Association (2004), the American Psychiatric Association (2005) and the American Psychoanalytic Association (2010) for instance argue that denying partners in same sex relationship legal access to marriage and its attendant benefits represents discrimination based on sexual orientation. They further claim that several American scientific bodies agree with this assertion.

Other arguments for same sex relationships are based upon what is regarded as human rights issues. Warner (1999) and Azzolina (2003) Share this view when they opine that issues regarding same sex relationships are considered as universal human rights issue,

mental and physical health concerns, equality before the law and the goal of normalizing relationships.

Pandey (2011) raises arguments in support of the above assertion by saying that when it comes to choice and individuality, we all have our own human rights. It should be an individual's choice to marry someone of his wish. Any discrimination against a section of people with different sexual orientation seems to be a violation of human rights. No morality or law preaches society to force an individual to live a dual life, on others terms. Be it lesbianism or gay, everyone has his own rights.

Borker (2011) rightly says that it is a basic human right that people have a freedom to choose who they wish to marry and that cannot be denied them based on their sexual makeup, whether it is lesbianism or gay. Doing that is akin to discrimination against a section of society which is neither right nor normal.

Some scholars also feel that homosexuality has biological or genetic justification. Bailey and Pillard (1991) for example compared groups of identical twins and found out that 52% of identical twins whose brothers were gay turned out to be gays as well due to their being genetically identical. Bailey et al (1993) confirms that there is a genetic component in homosexuality (see Awedoba, 2009).

The American Psychiatric Association (2000) for instance opines that the Association in 1973 voted to remove homosexuality from Diagnostic and Statistical Manual of Mental Disorders. The current DSM contains a diagnosis of "persistent and marked distress about one's sexual orientation. Evelyn Hooker and other psychologists and psychiatrists helped to end the notion that homosexuality was in and of itself a mental illness. The World

Health Organization currently lists many religious groups and other advocates, like National Association for Research and Therapy of Homosexuality (NARTH), who believe that they can "heal" or "cure" homosexuality through conversion therapy or another method to change sexual orientation. In a survey of 882 people who were undergoing conversion therapy, attending ex-gay groups or ex-gay conferences, 22.9% reported they had not undergone any changes, 42.7% reported some changes, and 34.3% reported much change in sexual orientation. The decision was supported by a majority of the membership. Though some criticized this as a political decision, the social and political impetus for change was supported by scientific evidence. In fact, the research of Evelyn Hooker and other psychologists and psychiatrists helped to end the notion that homosexuality was in and of itself a mental illness. Nicolosi, Byrd & Potts (2000) found out that many Western health and mental health professional organizations believe that sexual orientation develops across a person's mind. Spitzer (2003) for instance argued that this therapy is unnecessary, potentially harmful, and the effectiveness has not been rigorously and scientifically proven. Much attention was given to the dissent from this opinion by Dr Robert Spitzer, in 2012 but he later realized that his research was flawed and apologized for the damage it may have done.

Another study refuting the claims of conversion therapy was done in 2001 by Dr. Ariel Shidlo and Dr. Michael Schroeder, which showed only 3% of the participants claiming to have completely changed their orientation from gay to straight (Shidlo, Shreoder & Drescher, 2001)

Khaled (2005) rightly asserts that in many non-Western post-colonial countries, homosexual orientation is still considered to be a mental disorder and illness. In Muslim areas, this position is ascribed to the earlier adoption of European Victorian attitudes by the westernized elite, in areas where previously native traditions embraced same-sex relations. Pandey (2011) also raises two arguments in support of same-sex relationships thus: kids raised by lesbian and gay couples find a better life instead of going through the trauma of divorce, domestic violence or living in an orphanage. Given the high rate of divorce in traditional marriages there seems not much weight for heterosexual couples to criticize homosexual couples on grounds of being together, after all, people get married to live happily, share burdens and not to get divorced. If gay marriages are allowed, even though the couples will not be able to procreate, they can adopt babies. This can lead to decrease in number of orphans, at least to some extent. Moreover, a couple with respect for themselves will raise healthy and confident individuals. There is no reason why love and commitment of homosexual couples should be looked at with different opinions than that of heterosexual couples. Ending marriage discrimination will rather bring stronger families in the society.

This argument seems to be in support of Frank Scalia's report in CNN on March 25, 2009 which states that there is ample evidence to show that children raised by same-gender parents fare as well as those by heterosexual parents. The source confirms that more than 25 years of research have documented that there is no relationship between parents' sexual orientation and any measure of a child's emotional, psychosocial and behavioural adjustment. These data have demonstrated no risk to children as a result of growing up in a family with one or more gay parents.

Borker (2011) rightly argues that homosexuality poses no threat or harm to society of and for that reason alone there should be no arguments against it. The source stresses that it also works to highlight the importance of love in a person's life for the sake of marriage and no other societal pressures. Another important pointer is that since a gay couple cannot procreate, they adopt, thus the rate of adoption increases and benefits society on the whole. It is also argued that children raised in a family of same-sex parents are at an advantage than those that are raised in a broken family or an unhealthy environment like domestic violence.

The second argument is that love must be the only reason to marry someone. As opposed to traditional marriages, half of which end up in divorces, what wrong would it be if a gay man marries his love? Marriage as an institution is not only for procreation. It is just one dimension of marriage. Other factors like emotional security, acceptance, respect and love are also critical. If two people find all these virtues in their unification, there seems no reason to reject gay marriages, or for that matter lesbian marriages.

In the current study, therefore, an attempt is made to explore the perceptions of people on same-sex relationships in the Winneba Municipality.

### **Arguments Raised Against Homosexuality**

On the other hand arguments against homosexuality premised on genetic factors tend to refute the arguments of Bailey and Pillard (1991). Reacting to the claim of homosexuality as being genetic, Byne and Parsons (1993) examined the most prominent "gay gene" studies on brain structure and on identical twins and published the results in the Archives

of General Psychiatry. They however found numerous methodological flaws in all of the studies, and concluded that:

There is no evidence at present to substantiate a biological theory...the appeal of current biological explanations for sexual orientation may derive more from dissatisfaction with the present status of psychological explanations than from a substantiating body of experimental data. In support of this argument (Layman and Carmines, 1997; Wood and Bartkowski, 2004) from a religious perspective maintain that homosexuality is frequently considered a sin or crime against nature, the moral standards of homosexuals are questioned, and the Books of Leviticus calls homosexual acts between men as abomination.

They go further to say that the logic is that sinful acts are chosen. Therefore, as a sin, homosexuality could hardly be genetically based or determined.

Other arguments against same sex relationships are premised on religious grounds whereby ideas are formulated in terms of religious doctrine. Adherents of religious rights claim that same sex relationships should not be recognized as marriage because such activity contravenes God's will, is immoral and subverts God's creative intent for human sexuality (CBS News, 2009). Awedoba (2009) in support of this view asserts that the majority of Ghanaians are religious and the dominant groups (Christians and Muslims) do not condone homosexuality since they consider this act a sin before God or Allah. He further explains that both groups believe that it was homosexuality that made God destroy Sodom and Gomorrah. Mohler (2011) rightly asserts that the debates about homosexuality are nothing less than revolutionary development.

He further explains that any fair-minded observer of culture and religion must note the incredible speed with which it has been driven into cultural mainstream. The challenge for the believing church now comes down to this...faithfulness to Holy Scripture demands that the church hold to biblical witness. Anything less is road to theological oblivion.

From a behaviourist perspective Spitzer (2003) argues that people can change their “sexual orientation” from homosexual to heterosexual. Spitzer interviewed more than 200 people most of whom claimed that through reparative therapy counselling, their desires for same-sex partners either diminished significantly or they changed over to heterosexual orientation.

Dailey (2011), touching on the negative effects of homosexuality from a health perspective gives the following report: Homosexual activists attempt to portray their lifestyle as normal and healthy, and insist that homosexual relationships are the equivalent in every way to their heterosexual counterparts. Hollywood and the media relentlessly propagate the image of the fit, healthy, and well-adjusted homosexual. The reality is quite opposite to this caricature which was recently conceded by the homosexual newspaper *New York Blade News*: Reports at a national conference about sexually transmitted diseases indicate that gay men are in the highest risk group for several of the most serious diseases. . . . Scientists believe that the increased number of sexually transmitted diseases (STD) cases is the result of an increase in risky sexual practices by a growing number of gay men who believe HIV is no longer a life-threatening illness (Bill Roundy, "STD Rates on the Rise," *New York Blade News*, December 15, 2000, p. 1.) He further stresses that instability and promiscuity typically characterize homosexual relationships. These two factors increase the incidence of



serious and incurable sexually transmitted diseases. In addition, some homosexual behaviours put practitioners at higher risk for a variety of ailments, as catalogued by the following research data: Risky Sexual Behaviour on the Rise Among Homosexuals: Despite two decades of intensive efforts to educate homosexuals against the dangers of acquired immunodeficiency syndrome (AIDS) and other STDs, the incidence of unsafe sexual practices that often result in various diseases is on the rise.

According to the Centres for Disease Control and Prevention (CDC), from 1994 to 1997 the proportion of homosexuals reporting having had anal sex increased from 57.6 percent to 61.2 percent, while the percentage of those reporting "always" using condoms declined from 69.6 percent to 60 percent (*Mortality and Morbidity Weekly Report*; Centres for Disease Control and Prevention, January 29, 1999, p. 45.).

The CDC reported that during the same period the proportion of men reporting having multiple sex partners and unprotected anal sex increased from 23.6 percent to 33.3 percent. The largest increase in this category (from 22 percent to 33.3 percent) was reported by homosexuals twenty-five years old or younger. Homosexuals Failing to Disclose Their HIV Status to Sex Partners

A study presented July 13, 2000 at the XIII International aids Conference in Durban, South Africa disclosed that a significant number of homosexual and bisexual men with HIV "continue to engage in unprotected sex with people who have no idea they could be contracting HIV." A similar report given by Ulysses Torassa during the International AIDS Conference at San Francisco on July 15, 2000, researchers from the University of California, San Francisco found that thirty-six percent of homosexuals engaging in

unprotected oral, anal, or vaginal sex failed to disclose to their casual sex partners that they were HIV positive. (Jon Garbo, n.p. July 18 2000).

Another CDC report from the same authority revealed that, in 1997, 45 percent of homosexuals reporting having had unprotected anal intercourse during the previous six months did not know the HIV status of all their sex partners. Even more alarming, among those who reported having had unprotected anal intercourse and multiple partners, 68 percent did not know the HIV status of their partners.

A Johns Hopkins University School of Public Health study of three hundred and sixty-one young men who have sex with men (MSM) aged fifteen to twenty-two found that around 40 percent of participants reported having had anal-insertive sex, and around 30 percent said they had had anal-receptive sex. Thirty-seven percent said they had not used a condom for anal sex during their last same-sex encounter. Twenty-one percent of the respondents reported using drugs or alcohol during their last same-sex encounter (Jon Garbo n.p. January 3 2001)

### **Religious Perspectives on Homosexuality**

Religions have had differing views about love and sexual relations between people of the same sex. Presently, a large proportion of the Abrahamic sects view sexual relationships outside heterosexual marriage, including sex between same-sex partners, negatively though there are groups within each faith that disagree with orthodox positions and challenge their doctrinal origin. Opposition to homosexual behaviour ranges from quietly discouraging displays and activities to those who explicitly forbid same-sex sexual

practices among adherents and actively oppose social acceptance of homosexual relationships.

Borkar (2011) raises arguments against homosexuality on the grounds of morality thus; “there are many moral issues that are raised against same-sex marriages taking place. The most basic one of them is that it is considered to be a moral sin for a couple of the same sex to marry. Most religious scriptures do not recognise a marriage between a same-sex couple because they equate them to crumbling of society. The argument set forth is that marriage is essentially held between a man and woman because only that union can lead to procreation. Anything apart from that is not right.”

Kulkarni (n.p.) rightly argues that the Qur’an specifically mentions that same-sex intercourse is forbidden. There are several reasons why even without resorting to particular verses of prohibition, same-sex intercourse might be considered wrong in the Islamic context. The source further asserts that same-sex intercourse carries the death penalty in five officially Muslim nations: Saudi Arabia, Iran, Mauritania, Sudan and Yemen. It also carried the death penalty in Afghanistan under the Taliban and United Arab Emirates law is ambiguous on the subject whereas some other Islamic nations such as Turkey have no laws forbidding it (Dhananjay Kulkarni n.p. December, 10 2011).

In the current study, one of the objectives, therefore, is to identify the extent to which the people in the Winneba Municipality want same-sex relationships curtailed or promoted in Ghana.

## **Research Supporting the Legalization of Same-Sex Relationships**

The introduction of same-sex marriage has varied by jurisdiction, resulting from legislative changes to marriage laws, court challenges based on constitutional guarantees of equality, or a combination of the two. In some countries, allowing same-sex couples to marry replaced a previous system of civil unions or registered partnerships.

The *New York Daily News* on June 25, 2006 seem to add a voice to the above arguments by reporting that since 2001, ten countries have begun allowing same-sex couples to marry nationwide: Argentina, Belgium, Canada, Iceland, the Netherlands, Norway, Portugal, Spain, South Africa, and Sweden. The report goes further to say that as of 2012, proposals exist to introduce same-sex marriages in at least ten more countries.

Pamela Taylor's report in *The Washington Post*, on July 31, 2009 shows that the recognition of same-sex marriages is a civil rights, political, social, moral and religious issue in many nations. Conflicts arise over whether same-sex couples should be allowed to enter into marriage, be required to use different status (such as a civil union, which either grants equal rights in comparison to marriage), or have any such rights.

Reports from the Canadian Broadcasting Corporation on the legalization of same sex relationships reveals that the practice is legally recognized nationwide in Argentina, Belgium, Canada, Iceland, The Netherlands, Norway, Portugal, South Africa, Spain, and Sweden. In the United States same -sex marriages are not recognized federally though same sex couples can marry in six of the fifty states (CBC News, 2009). The same source reveals that The Netherlands was the first country to extend marriage laws to include same-sex couples, following the recommendation of a special commission appointed to

investigate the issue in 1995. A same-sex marriage bill passed by the House of Representatives and the Senate in 2000, taking effect on April 1, 2001. The source further reports that in South Africa legal recognition of same-sex marriages came about as a result of the constitutional court's decision in the case of Minister of Home Affairs versus Fourie. The court ruled on 1 December, 2005 that the existing marriage laws violated the equality clause of the Bill of Rights because they discriminated on the basis of sexual orientation. The court gave parliament one year to rectify the inequality. The Civil Union Act was passed by the National Assembly on November 14, 2006 by a vote of 230 to 41, and it came into force on November 30, 2006. South Africa is the fifth country, the first in Africa, and the second outside Europe, to legalize same-sex marriage.

The American Sociological Association (2010) rightly states that a constitutional amendment defining marriage as between man and woman intentionally discriminates against lesbians and gays as well as their children and other dependants by denying access to the protections, benefits and responsibilities extended automatically to married couples. The source claims that legalizing same-sex marriages will make such couples stand a better chance of enjoying their marriages and all the attendant benefits. Again, court documents filed by American Scientific Associations also state that singling out gay men and women as ineligible for marriage both stigmatizes and invites public discrimination against them.

The CBC News, 2010 makes this assertion even clearer when it reports that in the United States even though same –sex marriages are not recognized federally, same-sex couples can legally marry in six states ( Connecticut, Iowa, Massachusetts, New Hampshire, New York, Vermont) and the District of Columbia and receive state-level benefits. Same-sex

marriage laws have also passed in Washington and Maryland, but they are not yet in effect.

In Ghana however, the two ordinances that govern marriage CAP 127 (marriage under ordinance of 1951) and CAP 129 (marriage under Mohammedan law) both indicate that marriage should be between man and woman.

In the current study, therefore, the third objective is to find out whether the respondents are in support of or against the legalization of homosexuality in Ghana.



## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.0 Preamble

This chapter focuses on the research design, population, sample and sampling technique, data collection procedures, instruments for data collection, validity and reliability of data collection instruments, method of data analysis and ethical considerations.

#### 3.1 Research Design

The design adopted for this research was the survey. The survey was used because the research focused on a large group. Some schools of thought stress that the survey is ideal for studies conducted on large numbers. Weiler (2012) for instance maintains that the survey comes in handy when the researcher is looking at the situation of a large group. He however warns that the survey only focuses on the breadth of the issue instead of going into depth. Hence the mixed method approach was used as the researcher wanted to understand a few issues in-depth as they pertain to the Winneba Municipality. The main approach was quantitative and was mixed with qualitative elements. This is what Kwabia (2006) terms as methodological dualism or triangulation. The quantitative design helped to produce information that could be generalised as stipulated by Kwabia (2006). The qualitative design on the other hand helped to produce in –depth information about the issue. This confirms Hoepf (1997) who opines that qualitative instruments give in-depth information to the researcher while quantitative instruments are for breadth of the issue under investigation. Both quantitative and qualitative approaches also produced descriptive and analytical data. The quantitative and qualitative findings complemented

each other to add breadth and depth to the results (Schulenburg, 2007). The strengths of each model are also enriched by the weakness of another. The descriptive quantitative approach came in handy as it involves collection of data in order to test hypothesis or answer questions concerning the current status of the subject of the study. It determines and reports findings the way they are.

### **3.2 Population**

The target population for the study comprised individuals between age fifteen and sixty-five in the Winneba Municipality in the Central Region of Ghana. The estimated number is about 2.5 million people. The accessible population, however, consisted of 130 people drawn from people of different religious affiliation, formal and informal sector workers, married and single individuals and people of different socio-economic backgrounds and orientation.

### **3.3 Sample and Sampling Technique**

A sample of 130 people was drawn out of the target population for the study. Ten respondents who happened to be religious leaders were purposively sampled. The 10 religious leaders comprising 5 Christian leaders, 3 Muslim leaders and 2 staunch African Traditional Religion people were purposively sampled based on the assumption that those people were to give responses concerning the stand of the three major religions in Ghana. “Purposeful sampling is based on the assumption that the investigator wants to discover, understand and gain insight into the issue and therefore must select a sample from which the most can be learned” (Merriam,1998: 61). Patton (1990) also argues that the logic and power of purposeful sampling lies in the selection of information-rich cases for study in-



depth. He further explains that information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term purposeful sampling. Eighty respondents comprising 40 university students and other post secondary institutions and 20 Senior High School students were sampled using probabilistic sampling. Weiler (2012) suggests that the probabilistic sampling which serves as an alternative to purposeful sampling, works when the researcher wants to extract smaller groups from a larger population in a way that they approximate the characteristics of the latter. “With probabilistic sampling, the researcher will be better able to make generalizations from the sample that applies to the larger population” (Weiler 2012:47). The remaining 60 respondents made up of 30 formal workers and 30 informal sector workers were sampled using convenient selection. Owing to their heavy schedules the researcher had to fall on those who were available at the time. Weiler (2012) maintains the convenient selection is appropriate for surveys.

### **3.4 Research Instruments**

The main instrument for data collection under the survey was the questionnaire. The questionnaire was issued to 120 respondents out of which 90 of them being University and other Post-Secondary Students, Senior High School Students and formal sector workers could read and interpret the questionnaire, hence, they responded appropriately on their own. The remaining 30 who happened to be informal sector workers; some were literate and could answer the questionnaire after the researcher had explained a few things to them. The few who could read very well were able to respond after the researcher had taken time to explain thoroughly to them. Also where their candid opinions were required, the researcher assisted by translating their responses.

Apart from their suitability to wider coverage, the questionnaires produced reliable information, helped to gather data from more respondents and reduced bias and influence of the researcher. The questionnaire comprised both close-ended and open-ended questions. The close-ended questions facilitated comparison. They also reduced the time it took to complete the questionnaire; it took much less time for respondents to tick the boxes than it took them to write sentences. However, the close-ended questions were elaborative enough to get much information from the respondents. Nevertheless, they were very clear and concise in order to avoid scattering which could have made analysis difficult. The open-ended items also helped the researcher to get a general overview of the attitudes and opinions of the respondents. Again as in the case of many surveys, the questionnaire was appropriate as recommended by Weiler (2012).

The face-to-face interviews for 10 informants were conducted by the researcher with the help of an interviewer's guide. The responses were recorded and later transcribed. This was done with the permission and consent of each informant. The face-to-face interview helped the researcher to get more in depth by asking open questions and follow-up questions. Again whereby respondents could not get some question clearly or did not seem to understand them the research had the opportunity to ask those same questions in a different way. Besides, the researcher could actually observe the attitudes of respondents through their facial expressions, tone of voice as well as gestures to get a deeper understanding of what the respondents meant. In a nutshell, both the questionnaire and face-to-face interviews served as very useful instruments for collecting accurate data for the study.

### **3.5 Procedure for Data Collection**

Data collection was done by the survey and face-to-face interviews (personal interviews). This is in line with Kirkwood (2004). The survey was used to collect data from 120 respondents. It helped to reach a wider coverage and minimised variability in the sampling process. The face-to-face interview helped to gather data from 10 respondents. This also helped to gather very detailed and accurate information from smaller but well informed respondents (Amoani, 2005).

As Schulenberg (2007) puts it, the use of mixed method allows for the presentation of a broader spectrum of divergent views. In this way, the researcher was able to understand the issues in-depth from the interviews and also got the breadth of the issues from the questionnaire in order to present detailed and broad data.

Conducting the survey, the researcher personally distributed questionnaires to all the respondents at their various locations. Some of the questionnaires had to be collected on the days of distribution to ensure high return rate. The personal interviews were conducted on separate days and times at the respondents' own convenience. Ten respondents comprising 5 Christian leaders, 3 Muslim leaders and 2 African Traditional believers were interviewed.

Interviews were appropriate for this group of respondents because of their heavy schedules and a few were illiterates making the questionnaires inappropriate for them. The interview therefore came in handy. Their number (10 respondents) facilitated the use of interviews. Responses were tape recorded after which notes were taken by the researcher.

The interviews were held under relaxed environments devoid of suspicion. The purpose of the research (educational) was communicated to each of them. Again they were not required to mention their names. Also recordings were done only when respondents had agreed to have their voices recorded. This helped to achieve smooth interview sessions. A period of five weeks was used to conduct the interviews.

The table below illustrates the methods and instruments used in the data collection.

Table 3.1: Data collection methods and instruments.

Respondent Unit	Sample Size of Each Unit	Method of Data Collection	Instruments Used
Post-Sec. Students	40	Survey	Questionnaire
Snr. High Sch Students	20	Survey	Questionnaire
Formal Sector Workers	30	Survey	Questionnaire
Infml Sector Worker	30	Survey	Questionnaire
Christian Leaders	05	Face-to-face interview	Interviewer's Guide
Muslim Leaders	03	Face-to-face interview	Interviewer's Guide
African Trad. Religion	02	Face-to-face interview	Interviewer's Guide
<b>TOTAL</b>	<b>130</b>		

### **3.6 Validity and Reliability of Instruments**

The questionnaires and interview guide were moderated by the researcher's supervisor and another Lecturer at the Social Studies Department, University of Education, Winneba for face and content validation.

The instruments, comprising 20 respondents, were later pilot tested in the Winneba Municipality. The respondents were made up of students and workers who were of similar characteristics as those who were sampled for the study. Suggestions and responses from the pilot test were used to review the instruments. Responses from the questionnaire and interviews were cross-checked and compared in order to achieve valid outcomes.

The reliability of the questionnaire was determined through the use of the Statistical Package for the Social Sciences (SPSS) version 16. The Cronbach's Alpha reliability value obtained for the scale was 0.78. According to Borg, Gall and Gall (1993) coefficient of reliability values above 0.75 are considered reliable. This suggests that the instrument was adequate to be used to gather subsequent data.

The interview protocol was also pilot tested with the same sample size used in the actual face-to-face interviews and the same questions in the questionnaire were used. The reliability of the interview protocol was enhanced by the fact that the researcher held one-to-one interview sessions with the various respondents using the same questions. Conway, Jako and Goodman (1995) maintain that one-to-one interviews with standardized questions appear to have the highest reliability.

### **3.7 Data Analysis**

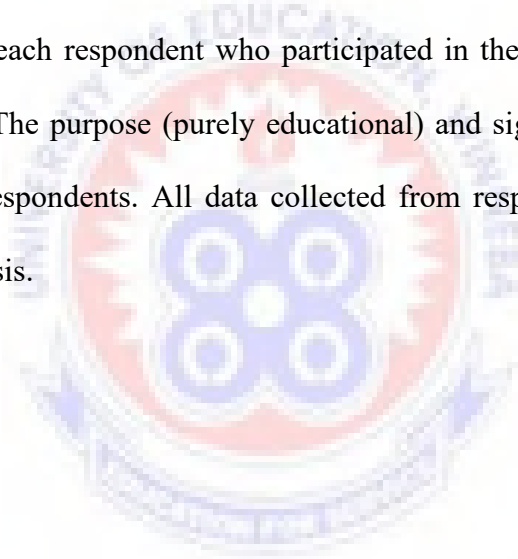
The questionnaires were edited after collection to identify and eliminate errors made by the respondents. Cohen and Manion (1985) recommend this before data analysis. The close-ended questions were later put into non-overlapping categories and analysed using the Special Package for the Social Sciences (SPSS). The SPSS was used to analyse data quantitatively using tables. After each table however, word description was used to interpret the data. The analysis was done as follows:

The Bio Data comprising six elements thus; gender, age, religious affiliation, marital status, occupation and educational background were analysed separately and presented on six different tables after which graphical representation was done for each. They formed items 1-6 in the analysis. Since the questions were composed under themes that are under the various research questions, the analysis was done under those themes and the descriptions were done under the respective research questions as well.

The open-ended questions were analysed using descriptive statistics. Descriptive statistics were again used to analyse data from the interviews because of the qualitative nature of the instruments and responses. The research sought to investigate into the perceptions of people in the Winneba Municipality about same-sex relationships in Ghana. Relentless efforts were made by the researcher to collect all the 120 questionnaires distributed after they had been successfully completed. The questionnaires were analysed using the SPSS, while the responses from 10 interviewees were analysed using descriptive analysis.

### **3.8 Ethical Issues**

There is no doubt that the study was a very sensitive one which required strict adherence to ethical considerations and principles. In the researcher's quest to maintain integrity of the research, efforts were made to ensure that certain ethical issues were strictly addressed in respect of the privacy as well as the security of the participants. These issues were identified in advance in order to prevent problems that could arise in the conduct of the research. Among the significant issues that were considered were consent, confidentiality and data protection. Before the instruments were administered permission was obtained from each respondent who participated in the study. Besides, their names were not required. The purpose (purely educational) and significance of the study were all relayed to the respondents. All data collected from respondents were kept with the researcher for analysis.

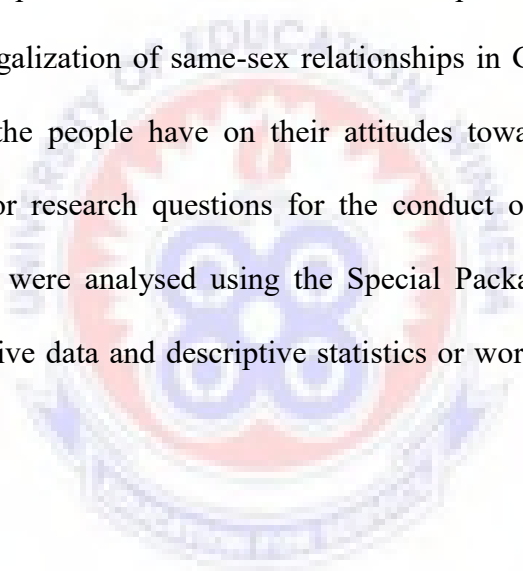


## **CHAPTER FOUR**

### **DATA ANALYSIS AND INTERPRETATION OF RESEARCH FINDINGS**

#### **4.1 Preamble**

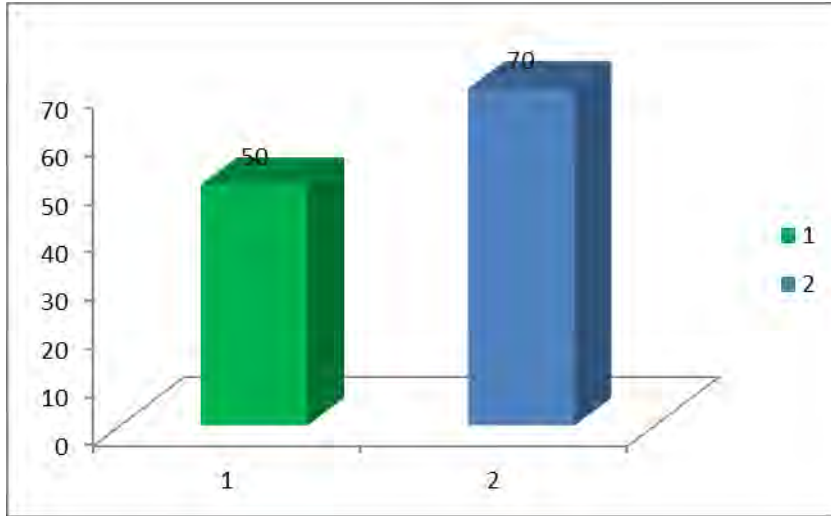
This chapter presents an analysis and interpretation of data from the research findings. The analysis was done under the following headings: bio data, general perceptions of the people in the Winneba Municipality about same-sex relationships, the people's support for the curtailment or promotion of same-sex relationships in Ghana, the people's support for or against the legalization of same-sex relationships in Ghana as well as the impact that the gender of the people have on their attitudes towards homosexuality. These constituted the major research questions for the conduct of the study. Data from the various respondents were analysed using the Special Package for the Social Sciences (SPSS) for quantitative data and descriptive statistics or word description for qualitative data respectively.





#### 4.2. Bio Data of Respondents'

**Fig.4.2.1 Graphical Representation of Respondents' Gender**



**Source: Field Study (2013)**

Figure 4.2.1 shows the gender of respondents. Fifty of the respondents representing 41.6% were males while the remaining 70 representing 58.4% were females. There was no intention to involve more women than men but since the data was mainly gathered from institutions agencies and market places as well as households majority of them happened to be females.

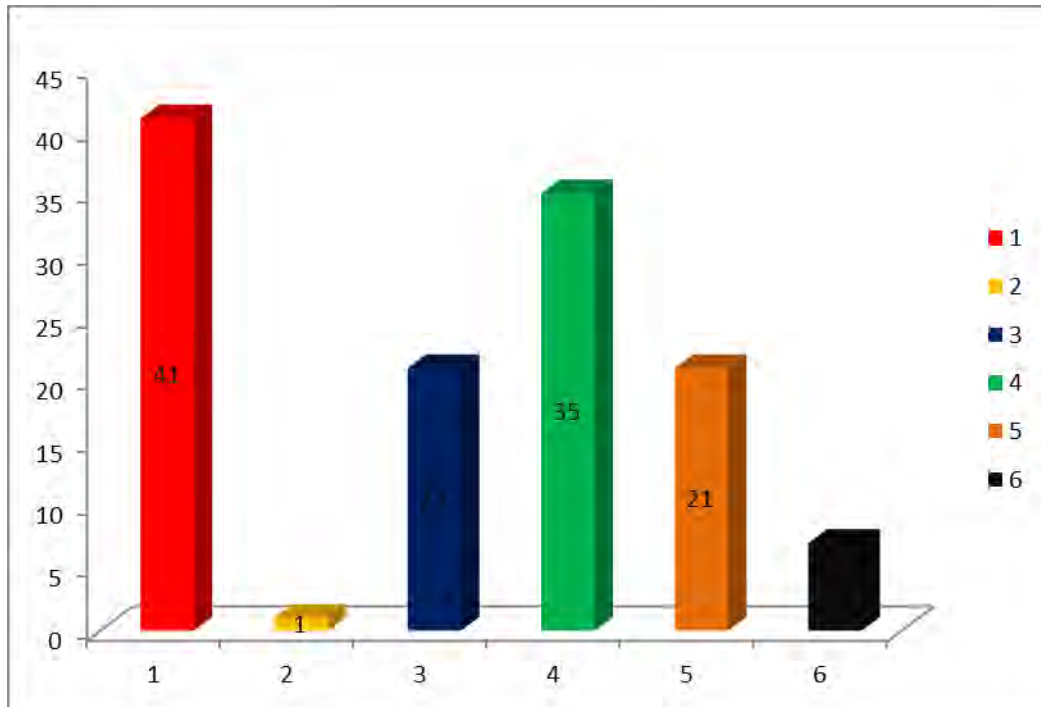
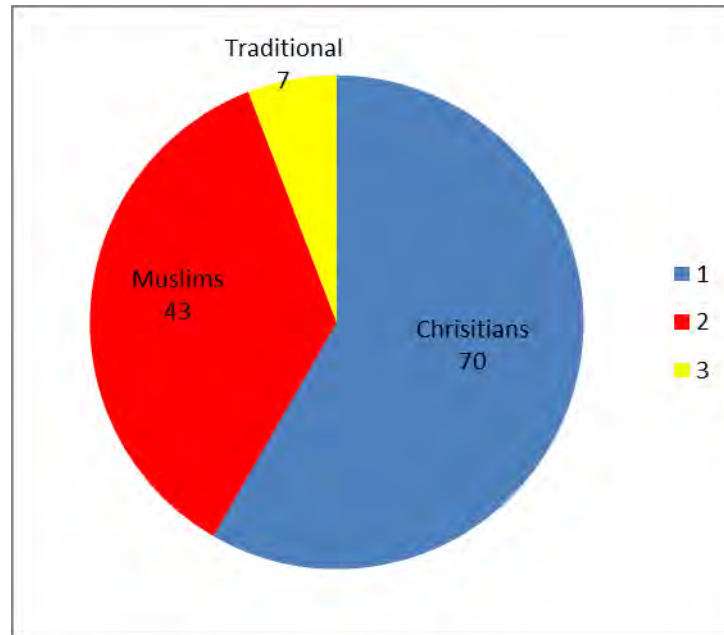
**Fig 4.2.2: Graphical Representation of Respondents' Ages**

Figure 4.2.2 shows the age distribution of respondents. Majority of the respondents were in their youthful ages. They constituted a maximum of 94.1 (%) with their ages ranging from 15-20, 21-25, 26-30, 31-36 and 36-40. Views from respondents in their old age however constituted a minimum of 5.9 (%) made up of 7 respondents who were above the age of forty. This was very crucial to the study as the respondents in their youthful ages are the future leaders, hence getting majority of the views from them made the findings very substantial.

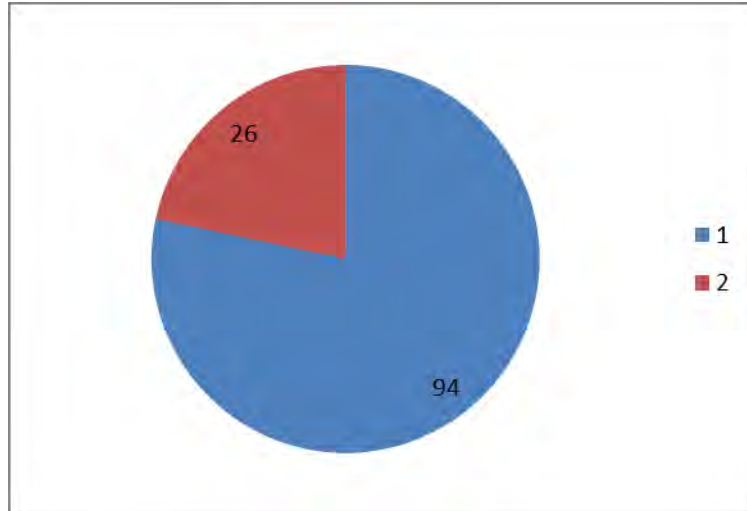
**Fig.4.2.3: Graphical Representation of Respondents' Religious Affiliation**



**Source: Field Study (2013)**

Figure 4.2.3 is a graphical representation of the religious affiliation of the respondents. From the diagram, majority of the respondents, representing 58.3 (%) were Christians while Muslims and Traditionalists constituted 35.8 (%) and 5.9 (%) respectively. this was to ascertain whether the respondents' religious affiliation could influence their attitude towards homosexuality.

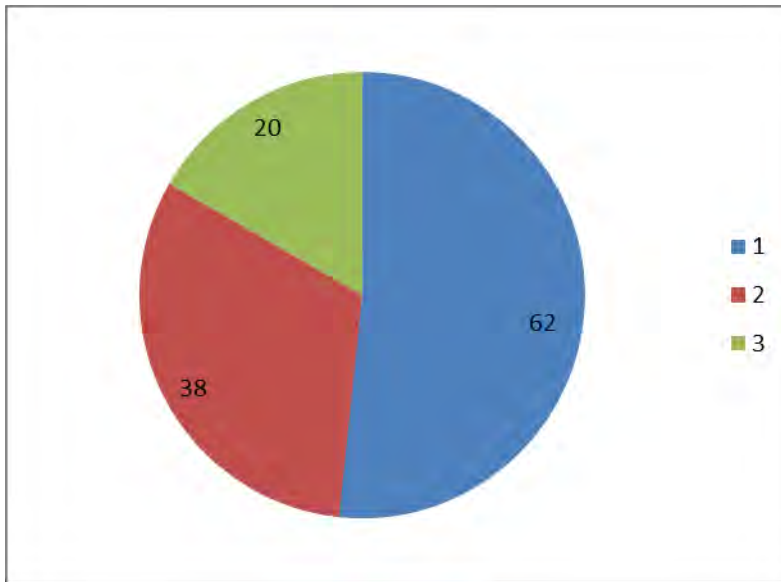
**Fig.4.2.4: Graphical Representation of Respondents' Marital Status**



**Source: Field Study (2013)**

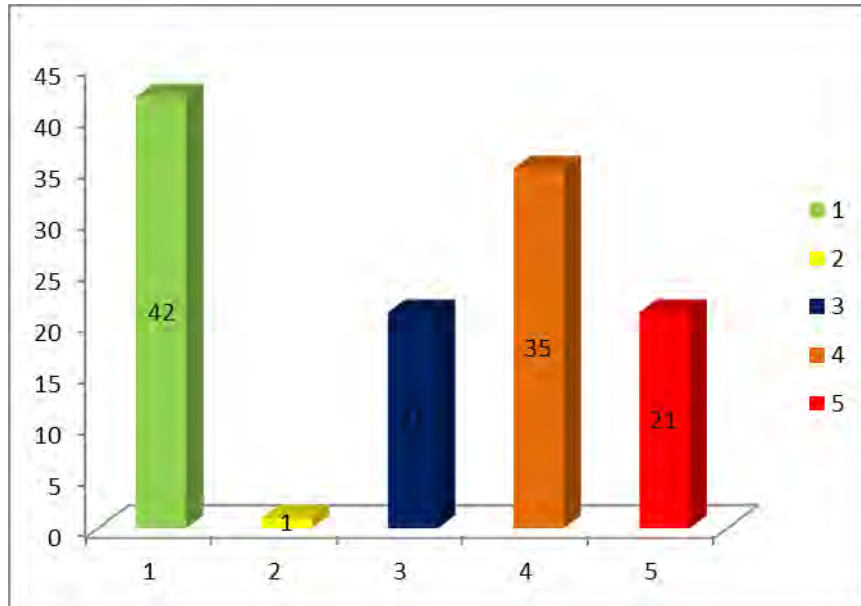
As shown in figure 4.2.4 above, majority of the respondents representing 78.3% were single, while 26 of them representing 21.7% were married. This vast difference emanated from the fact that some of the respondents were in secondary school, Nursing Training College and University. Some of the formal and informal sector workers also happened to be single.

**Fig. 4.2.5: Graphical Representation of Respondents' occupational status**



**Source: Field Study (2013)**

From figure 4.2.5 above, 62 of the respondents representing 51.6% were unemployed. Thirty eight of them representing 31.7 % were formal sector workers with 20 of them thus 16.7% were in the informal sector.

**Fig. 4.2.6: Graphical representation of the educational background of respondents**

**Source: Field Study (2013)**

From figure 4.2.6 above, 42 respondents representing 35% were BECE holders some of which were pursuing Senior High School education, while others were learning some vocations or were into petty trading. Thirty-five respondents representing 29.2% were first degree holders, while 21 of them representing 17.5% were holders of second degree or higher.

**TABLE FOR RESEARCH QUESTION ONE****Table 4.3.1: what are the perceptions of the people in the Winneba Municipality about same-sex relationships?**

Statement	Frequency/Percentage					
	SD F (%)	D F (%)	NS F (%)	A F (%)	SA F (%)	T
Homosexuality is an issue of concern presently in Ghana	6(5)	4(3.3)	9(7.5)	51(42.5)	50(41.7)	120(100)
I am well informed about same sex relationships in the country	6(5)	5(4.2)	22(18.3)	63(52.5)	24(20.0)	120(100)
Same sex relationships are acceptable in our culture	102(85)	5(4.2)	5(4.2)	3(2.5)	5(4.2)	120(100)
People should be encouraged to come out openly to express their sexual preferences	30(25)	15(12.5)	10(8.3)	42(35)	23(19.2)	120(100)
Homosexuality is alien to our culture	8(6.7)	6(5)	11(9.2)	32(26.7)	63(52.5)	120(100)
Sexual rights like all other human rights should be highly respected	35(29.2)	18(15)	15(12.5)	28(23.3)	24(20)	120(100)
Ghanaians should embrace homosexuality as it is part of globalization	93(77.5)	13(10.8)	3(2.5)	2(1.7)	9(7.5)	120(100)
I would feel bad if I found a close relation engaged in homosexuality	7(5.8)	3(2.5)	2(1.7)	33(27.5)	75(62.5)	120(100)
Ghanaians must kick against homosexuality as it can bring procreation to a halt	8(6.7)	4(3.3)	4(3.3)	22(18.3)	82(68.3)	120(100)

**Key: SD-Strongly Disagree D-Disagree N-Not Sure A-Agree SA-Strongly Agree, T-total, F-Frequency**

From Table 4.3.1 above, 10 respondents representing 8.3% disagreed with the statement that homosexuality is an issue of concern presently in Ghana. Nine of them representing 7.5% were not sure about this statement, while 101 respondents agreed to the statement. This implies that majority of the respondents consider homosexuality an issue of concern in Ghana presently. Eleven respondents representing 9.2% disagreed to the statement that they are well informed about same-sex relationships in the country. Eighty –seven of them representing 72.5% however agreed to be well informed about this phenomenon whereas 22 of them representing 18.3% were not sure of this. This suggests that the majority of them were well informed about the practice of homosexuality in Ghana.

Responding to the statement that same-sex relationships are acceptable in our culture a total of 107 (89.2%) respondents disagreed while 8 (6.7%) agreed. Three (2.5) were however not sure about this. This seems to suggest that the majority of the respondents are certain about the dictates of our culture whereas a few of them were not too sure with the least number of them saying it is acceptable in our culture.

As to whether people should be encouraged to come out openly to express their sexual preferences 45 (37.8) respondents disagreed, 28 (23.3%) were not sure while 65 (54.4%) answered in the affirmative. In response to the statement that homosexuality is alien to our culture the outcome was as follows; fourteen (11.7%) of the respondents disagreed, 11 (9.2%) were not sure about the statement whereas 95 (79.2%) agreed to the statement.

Responding to the statement that sexual rights like all other human rights issues should be respected this was the outcome; fifty-three respondents representing 44.2% were in disagreement with 15 (12.5%) not being sure of the statement, while 52 respondents



representing 43.3% were in agreement. This implies that the majority of them felt that the issue of homosexuality should not be respected like all other human rights issues.

Eleven respondents representing 9.3% agreed to the statement that Ghanaians should embrace homosexuality as it is part of globalization. Three (2.8%) were not sure about this while 106 respondents representing 88.3% disagreed out of the 106 a maximum of 93 (77.5%) strongly disagreed. This suggests that a greater majority of the respondents strongly oppose the idea that Ghanaians should accept homosexuality.

Regarding the statement that they would feel bad if they found a close relation engaged in homosexuality, 10 (8.3%) of the respondents disagreed. Two (1.7%) of them were not sure but 108 (90%) of them agreed and out of this number 75 (62.5%) strongly agreed. This implies that majority of the respondents did not want homosexuality whatsoever.

In response to the statement that Ghanaians must kick against homosexuality as it can bring procreation to a halt, 104 (86.6%) agreed. Out of this number, 82(68.3%) strongly agreed. Four (3.3%) were not sure about this statement while 12(10%) disagreed. This suggests that the greater majority of the respondents were strongly against the practice of homosexuality in the country and wanted it to stop.

Question ten on the other hand was an open ended one which sought the respondents' candid opinions about the practice of same-sex relationships in Ghana. Upon the enquiry from respondents as to how they felt about the practice of homosexuality in Ghana they had responses such as:

- ✓ The practice of homosexuality in Ghana should not be entertained, since it is in conflict with our traditional values and our society frowns upon such a bad practice.
- ✓ Even though homosexuality exists in Ghana, it has no place in our culture and must stop.
- ✓ The act of homosexuality brings procreation to a halt and it is against the will of God.
- ✓ It is a threat to our culture and a source of contracting “foreign diseases”
- ✓ Homosexuality is a negative behaviour; all the three known religions are against it.

Ninety-nine respondents representing 82.5% expressed negative views about homosexuality such as the ones mentioned above. Thirteen respondents representing 10.8% were indifferent that is they gave views that were neither absolutely negative nor positive and some of those statements are given below:

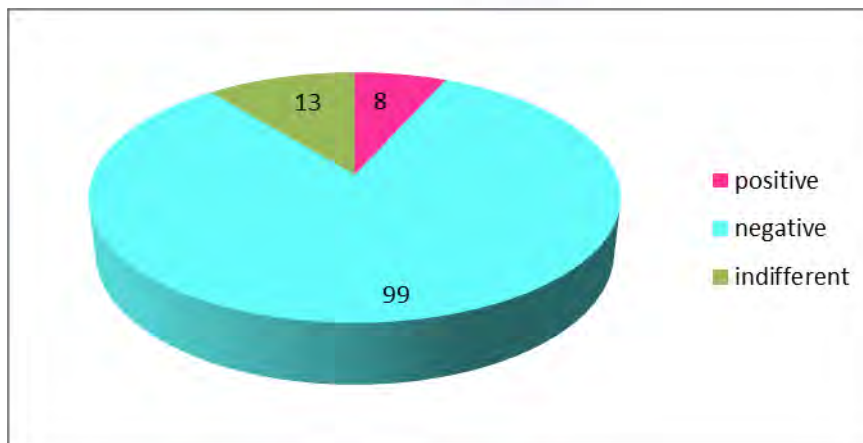
- ✓ Homosexuality is growing fast and something should be done about it.
- ✓ Ghanaians must take the issue of homosexuality seriously and decide on it.
- ✓ The practice of homosexuality is on the increase in Ghana and there is the need to look at it critically.
- ✓ Homosexuality is now on the increase in Ghana, hence, we Ghanaians must decide.
- ✓ Homosexuality is on the increase so we must also decide for ourselves.

Eight respondents constituting 6.6% of the respondents however expressed views that seemed to be in favour of the practice of homosexuality in Ghana. Some of those views are listed below:

- ✓ We should be careful about the way we see homosexuality because it is some people's lifestyle.
- ✓ The law must work; homosexuals also have rights.
- ✓ We have to try and understand why people are engaging in homosexuality, rather than banning them.
- ✓ The homosexuals also have equal rights but people despise them.
- ✓ Ghanaians cannot decide for the foreigners in the country because it is their culture.

Below is a graphical representation of how the respondents felt about the practice of homosexuality in Ghana.

**Fig 4.3.1. Shows the general perceptions of the respondents on same-sex relationships in Ghana.**



**Source: Field Study (2013)**

**TABLE FOR RESEARCH QUESTION TWO****Table 4.3.2: To what extent do the respondents support the promotion or curtailment of same-sex relationships?**

Statement	Frequency/Percentage					
	SD F (%)	D F (%)	NS F (%)	A F (%)	SA F (%)	T
Issues concerning homosexuality are personal	23(19.2)	19(15.8)	11(9.2)	48(40)	19(15.8)	120(100)
My sexual preference can affect other people in the society I live in	10(8.3)	6(5)	12(10)	44(36.7)	48(40)	120(100)
People should not stigmatize those engaged in homosexuality	56(46.7)	20(16.7)	11(9.2)	18(15)	15(12.5)	120(100)
People should not be allowed to practice homosexuality in Ghana	6(5)	7(5.8)	1(0.8)	20(16.7)	86(71.7)	120(100)
People should be allowed to form or join same sex associations	74(61.7)	20(16.7)	5(4.2)	11(9.2)	10(8.3)	120(100)
The issue of homosexuality is a human rights issue	48(40)	16(13.3)	21(17.5)	24(20)	11(9.2)	120(100)
Promoting same sex relationships in Ghana will strengthen her relationship with the western world	72(60)	19(15.8)	13(10.8)	11(9.2)	5(4.2)	120(100)
The 1992 constitution is not explicit concerning homosexuality	14(11.7)	11(9.2)	45(37.5)	27(22.5)	23(19.2)	120(100)
Homosexuality is a deadly monster that should be curtailed	6(5)	3(2.5)	3(2.5)	36(30)	72(60)	120(100)

**Key: SD-Strongly Disagree, D-Disagree, NS-Not Sure, A-Agree, SA- Strongly Agree,**

**T-total, F-Frequency.**

From table 4.3.2 above, 42 respondents representing 35% disagreed with the statement that issues concerning sexuality are personal. Sixty-seven of them representing 55.8% agreed to this statement while 11 (9.2%) were not sure about this. This implies that even though a greater number of the respondents considered the issue of homosexuality are personal, a good number of them also thought they are not personal.

In response to the question as to whether an individual's sexual preferences can affect other people in the society in which they live, this is how the responses went; even though twelve of the respondents could not decide on the issue, 92 (76.6%) agreed to it. Out of this number 48 (40%) strongly agreed meaning they agreed to a very high extent. Sixteen respondents however, disagreed to this. This gives a clear picture that majority of the respondents are of the view that their sexual preferences can affect other people in their society.

Thirty- three respondents representing 27.2% agreed to the statement that people should not stigmatize those engaged in homosexuality. Eleven (9.2%) of them were indecisive whereas 76 of them representing 63.3% disagreed to this. This implies that a greater percentage of the respondents were of the view that people who engage in homosexuality in our society should indeed be stigmatized.

The next statement is: people should not be allowed to practise homosexuality in Ghana and this is how the responses went. Thirteen respondents (10.8%) disagreed while 106 (88.3%) agreed. Out of the 13 respondents 6 (5%) strongly disagreed with one respondent being indecisive. The impression this seems to give is that even though majority of the respondents are against the practice of homosexuality in Ghana a few are also in favour

of it. Responding to the statement that people should be allowed to form or join same-sex associations owing to their right to freedom of association the responses were even more compelling. Out of the 120 respondents 21 (17.5%) were in favour with 10 (8.3%) agreeing strongly while 94 (78.3%) were against it. Five respondents were however not sure. Comparing this to the previous statement the number of respondents who seem to be in favour of the practice of homosexuality in Ghana had shot up by 8 (6.7%). It seems therefore that the respondents' knowledge about freedom of association in Ghana might have influenced their reaction to this particular statement. This notwithstanding however, majority of the respondents still maintained their stance.

The next statement is the issue of homosexuality is a human rights issue and this is how the responses went. Twenty-one (17.5%) were not sure of this statement, 35 of them representing 29.2% agreed, while 64 (53.3%) disagreed. This implies that in the context of human rights issues some respondents who hitherto expressed views against the practice of homosexuality were now in support but that notwithstanding majority of them still stood on their ground against the practice of homosexuality in the country.

The responses to the statement that promoting same-sex relationships in Ghana will strengthen her relationship with the western world were as follows: ninety-respondents constituting 75.8% disagreed whereas 16 respondents representing 13.4% agreed with 13 (10.8%) of them being indecisive. Even though the majority still maintain their stance against homosexuality a few of them are also consistent with their support for it.

In response to the statement that the 1992 constitution of Ghana is not explicit concerning homosexuality this is what the respondents had to say. Forty-five (37.5%) were not sure,

50 (41.6%) agreed while 25 (28.8%) disagreed. Forty-five respondents were not sure about this particular question because obviously some Ghanaians are not conversant with the dictates of the 1992 constitution and hence cannot tell what it says about homosexuality and the manner in which it speaks about it. However the majority of them seemed to be well informed about it hence they agreed. This came about owing to the fact that a good number of the respondents had either obtained first degree or higher.

The last close-ended question under this section was “homosexuality is a deadly monster that should be curtailed”. Nine respondents representing 7.5% disagreed while 108 (90%) agreed. Out of this number 72 (60%) strongly agreed. Three (2.5%) of them were not sure. This seems to suggest that even though a few respondents were consistent with their support for homosexuality, majority of them were strongly against it.

Question twenty was an open-ended question which sought respondents’ views either for or against the promotion of same-sex relationships in Ghana. A total of 102 representing 85% expressed views which vividly suggested that the practice of homosexuality in the country should be curtailed. Some of the views they shared are as follows:

- ✓ I am against the promotion of same-sex relationships in Ghana.
- ✓ I am strongly against the promotion of homosexuality because it is a sin against God, and because He asked man to be fruitful and multiply.
- ✓ I am highly against the promotion of homosexuality in Ghana.
- ✓ I am against the promotion of same-sex relationships in Ghana because it is abnormal and against the right to procreation.
- ✓ I am against the promotion of same-sex relationships in Ghana.

Ten respondents on the other hand gave responses which seemed to be in favour of the promotion of same-sex relationships in Ghana.

- ✓ I think we cannot ban people from being homosexuals since for now it is not a crime.
- ✓ Homosexuality is something private and the people can always decide for themselves.
- ✓ In my opinion the people should be allowed to lead their preferred lifestyles.

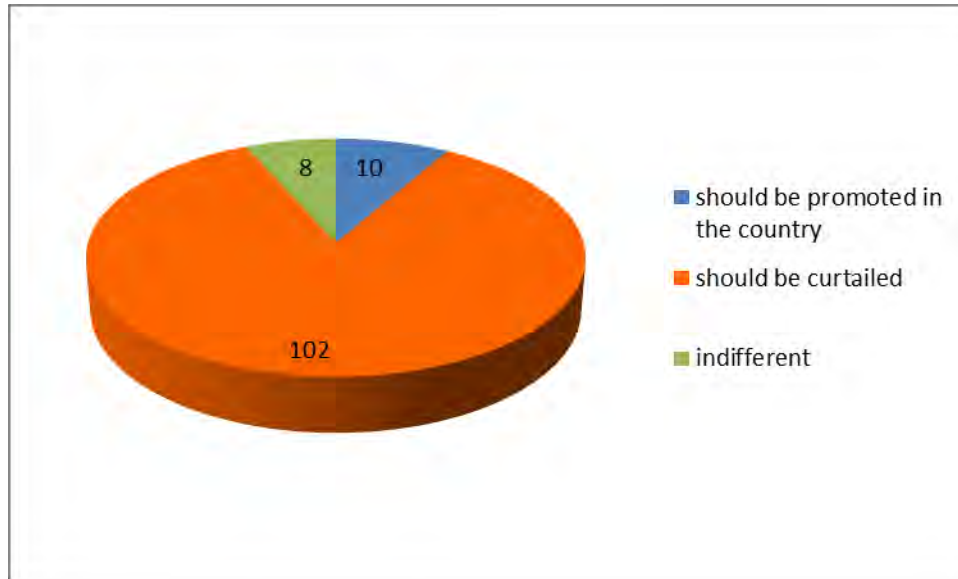
Eight respondents (6.7%) however gave responses which could neither go for promotion nor curtailment, some of which are as follows:

- ✓ The issue of homosexuality is becoming common in the country so the government must decide on it.
- ✓ I think parliament should decide or say something on this issue.
- ✓ The three major religions are all against it so the government must also come out.

Below is a graphical representation of how the respondent reacted to question twenty.



**Fig. 4.3.2: Respondent views for the promotion or curtailment of same-sex relationships**



**Source: Field study (2013)**



**TABL R FOR RESEARCH QUESTION THREE****Table 4.3.3: To what extent do the respondents support the legalization of same-sex relationships in Ghana?**

Statement	Frequency/Percentage					
	SD F (%)	D F (%)	NS F (%)	A F (%)	SA F (%)	T
There is no law that recognizes same sex unions in the country	13(10.8)	6(5)	29(24.2)	38(31.7)	34(28.3)	120(100)
The state should protect the homosexuals' right to sexuality	84(70)	20(16.7)	5(4.2)	6(5)	5(4.2)	120(100)
Same sex unions should be given legal backing	86(71.7)	11(9.2)	8(6.7)	4(3.3)	11(9.2)	120(100)
A law should be enacted to ban all same sex unions in the country	16(13.3)	6(5)	4(3.3)	22(18.3)	72(60)	120(100)
Parliament should enact a law to legalize homosexuality in Ghana	89(74.2)	5(4.2)	1(0.8)	9(7.5)	16(13.3)	120(100)
Parliament should enact a law to ban homosexuality in Ghana	12(10)	7(5.8)	3(2.5)	27(22.5)	71(59.2)	120(100)
Legalizing homosexuality will help Ghana to attract more foreign aid	75(62.5)	15(12.5)	8(6.7)	15(12.5)	7(5.8)	120(100)
Legalizing homosexuality will weaken our social structure for procreation	10(8.3)	3(2.5)	12(10)	30(25)	65(54.2)	120(100)
Our cultural identity may be lost by making same sex relationships legal	6(5)	5(4.2)	6(5)	18(15)	85(70.8)	120(100)

**Key: SD-Strongly Disagree, D-Disagree, NS-Not Sure, A-Agree, SA- Strongly Agree,**

**T-total, F-Frequency**

From table 4.3.3, the respondents' reaction to the first statement which says "there is no law that recognizes same-sex unions in the country", were as follows: seventy-two respondents representing 60% agreed. Out of this number, 34 (28.3%) strongly agreed. Twenty-nine respondents (24.2%) were not sure about this statement while 19 respondents constituting 15.8% disagreed. This seems to suggest that even though majority of the respondents were sure that there is no law that recognizes or approves of same-sex unions in Ghana some were also not sure about this at all. That is why 29 (24.2%) were not able to either agree or disagree to the statement. Nineteen of them however, disagreed. To them there is a law that recognizes same sex unions in the country. Perhaps their knowledge about the right to freedom of association might have influenced their decision.

In response to the statement that the state should protect the homosexuals' right to sexuality a total of 104 respondents representing 86.7% disagreed. Out of this number, 84 (70%) strongly disagreed, whereas 11 respondents representing 9.2% agreed. Five (4.2%) were not sure about the statement. This implies that most of the respondents disagreed to the protection of homosexuals' right to sexuality to a very high extent. That notwithstanding, a few respondents were in favour of it.

The next statement "was same-sex unions should be given legal backing" and this is how the responses went. Fifteen (12.5%) respondents answered in the affirmative while a total of 97 respondents representing 80.8% disagreed. Out of this total, 84 (70) strongly disagreed. Eight (6.7) respondents were however not sure. This suggests that majority of the respondents are strongly against the idea of giving same-sex unions, like several other unions, a legal licence to operate in the country.

Responding to the statement that a law should be enacted to ban all same-sex unions in the country, 94 respondents representing 78.3% were in favour. Seventy-two (60%) strongly agreed. Four (3.3%) respondents were not sure while 22 respondents representing 18.3% disagreed. What can be deduced from this is that it is the wish of majority of the respondents that same-sex unions were banned completely in the country. On the contrary close to 20% of them see nothing wrong with people belonging to same-sex unions in Ghana.

Exactly opposite to the statement above is the next statement which says “parliament should enact a law to legalize homosexuality in Ghana”. To this statement, 25 respondents representing 20.8% agreed. A total of 94 respondents constituting 78.3% disagreed. Out of this number, 89 (74.2) strongly disagreed. Only one respondent could not decide on this issue. Here the 94 respondents who were in favour of a law to ban homosexuality seem to be the same 94 who were against parliament enacting a law to legalizing homosexuality implying that these respondents have been very consistent.

Closely knit to the above four is statement six which says, “Parliament should enact a law to ban homosexuality in Ghana”. Nineteen respondents, which form 15.8%, disagreed to this statement while 3 (2.5%) respondents were not sure about this. Ninety-eight respondents on the other hand agreed out of which 71 (59.2%) strongly agreed. This seems to suggest that the majority of the respondents who were strongly against the legalization of homosexuality equally wish that parliament should enact a law to ban homosexuality in Ghana.

The next statement was about legalizing homosexuality. This was framed into a question thus: will Ghana be able to attract more foreign aid by legalizing homosexuality? This is how the responses went. Ninety respondents representing 75% disagreed out of which 75 (62.5%) strongly disagreed while 22 of them representing 18.3% with 7 (5.8%) agreeing strongly. Eight (6.7%) were however not sure. It could be deduced therefore that irrespective of the legalization of homosexuality being used as conditionality for aid sometimes the majority of the respondents were still consistent with their stance against homosexuality.

Closely related to the above is the next statement which states that legalizing homosexuality will weaken our social structure for procreation. To this statement 13 respondents representing 10.8% disagreed, 12 (10%) were not sure and 95 respondents representing 79.2% agreed out of which 65 (54.2%) strongly agreed. This implies that most of the respondents are in favour of heterosexual marriage as a way of continuity of our society through procreation.

The last close-ended statement under this section was our cultural identity may be lost by making same-sex relationships legal. Out of the 103 (85.8%) who agreed to this statement 85 (70.8%) strongly agreed. 11 (9.2%) on the other hand disagreed with 6 (5%) respondents not being sure. This implies that a greater percentage of the respondents strongly uphold our cultural values in which homosexuality has no place. The open-ended question under this section required the respondents to share their candid opinions about legalizing same-sex relationships in Ghana. Several responses were given but looking at them critically 100 respondents representing 83.3% expressed views which

were against the legalization of homosexuality. Some of the views they expressed are as follows:

- i) I am strongly against homosexuality and it should not be legalized in Ghana.
- ii) Homosexuality should not be legalised at all in Ghana because it has the tendency of making the human race extinct.
- iii) Legalizing homosexuality in Ghana will worsen things. Despite all forms of education, frowning and other things, people are actively involved in it so legalizing it will be totally wrong.
- iv) Same-sex relationships should not be legalised in Ghana since it is a violation of our traditional values.
- v) I am strongly against the legalization of homosexuality in Ghana because it has no place in our culture.

Six respondents on the other hand expressed views which seemed to be in favour of the legalization of homosexuality in Ghana. Some of those views are recorded below:

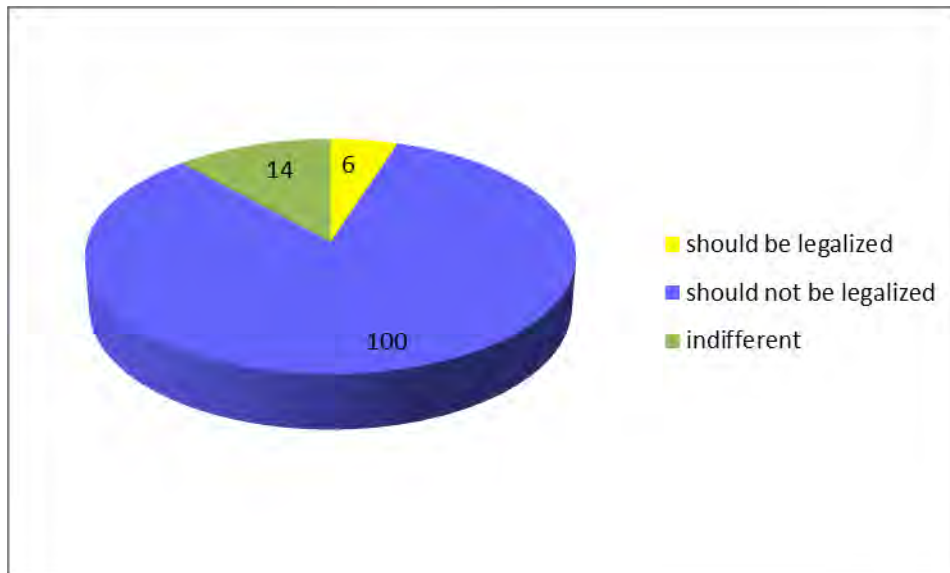
- i) I think those who practice homosexuality also have rights and the law must take its course
- ii) We should also know that some countries have legalized and are still doing well
- iii) I think human rights issues should not be compromised because homosexuals also have rights.

Fourteen respondents seemed to be indifferent as they did not express views which could either go for or against the legalization of homosexuality in Ghana. Some of the views are as follows:

- i) With issues like this I think the law must take its course.
- ii) I think we should leave the issue to the law makers to decide.
- iii) If homosexuality is against the laws of this country then it should not be legalized.

Below is a graphical representation of how the responses went:

**Fig 4.3.3: Respondents' support for or against the legalization of homosexuality in Ghana**

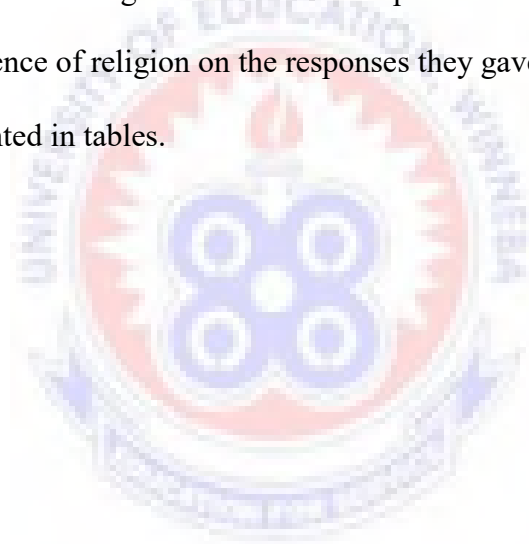


**Source: Field Study (2013)**

## TABLE FOR RESEARCH QUESTION FOUR

### **To what extent does religion influence the perceptions of the respondents about homosexuality?**

The question sought to investigate the influence of religion on the respondent's attitudes towards homosexuality in Ghana. A questionnaire and face-to-face interviews were used to gather data on the perceptions of people in the Winneba Municipality about same-sex relationships in Ghana. The mean score of the responses from the questionnaire items in each dimension (which were gathered from the respondents' bio data) were used to determine the influence of religion on the responses they gave. The mean responses were analysed and presented in tables.





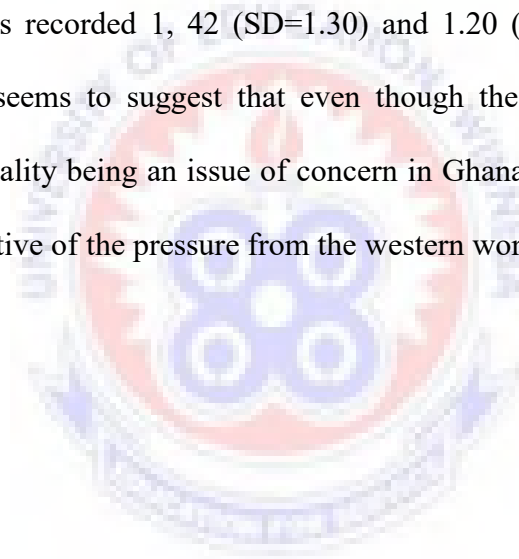
**Table 4.3.4: To what extent does religion influence the respondents' perception about homosexuality?**

Statement	Christian		Muslim		Traditional	
	MEAN	SD	MEAN	SD	MEAN	SD
Homosexuality is an issue of concern presently in Ghana.	4.12	0.8	3.90	1.1	4.02	0.96
I am well informed about same sex relationships in the country.	3.78	1.12	3.60	0.84	3.46	0.68
Same sex relationships are acceptable in our Culture.	1.34	1.53	1.22	1.21	1.11	1.32
People should be encouraged to come out openly to express their sexual preferences.	3.11	1.21	2.43	1.33	2.80	1.12
Homosexuality is alien to our culture.	4.17	1.17	3.82	1.14	3.38	0.89
Sexual rights like all other human rights should be highly respected.	2.88	1.43	2.76	1.11	2.50	0.93
Ghanaians should embrace homosexuality as it is part of globalization.	1.51	1.14	1.42	1.30	1.20	1.10
I would feel bad if I found a close relation engaged in homosexuality.	4.38	1.12	4.58	0.98	4.60	0.86
Ghanaians must kick against homosexuality as it can bring procreation to a halt.	4.38	1.18	4.56	1.10	4.68	0.99

Key: SD= standard deviation.

The total mean of the responses of Christians to the scale on homosexuality is an issue of concern presently in Ghana was 4.12 (SD=0.8). Total mean of the responses of Muslims to the scale was 3.90 (SD=1.1) and the total mean of the responses of traditionalists to the

scale was 4.02 (SD=0.96). The scale on homosexuality is alien to our culture recorded a total mean of 4.17 (SD=1.17) from Christian respondents, 3.82 (SD=1.14) from Muslim respondents and 3.38 (SD=0.89) from traditionalist respondents. The scale with the highest mean score of 4.38 (SD=1.18) from Christian respondents, 4.56 (SD=0.10) from Muslim respondents and 4.68 (SD=0.99) from Traditionalist respondents, was Ghanaians must kick against homosexuality as it can bring procreation to a halt. Another scale opposite to this is Ghanaians should embrace homosexuality as part of globalization which recorded a mean score of 1.51 (SD=1.14) from Christian respondents, that of Muslim respondents recorded 1, 42 (SD=1.30) and 1.20 (SD=1.10) from traditionalist respondents. This seems to suggest that even though the respondents are very much aware of homosexuality being an issue of concern in Ghana presently they are not ready to accept it irrespective of the pressure from the western world.



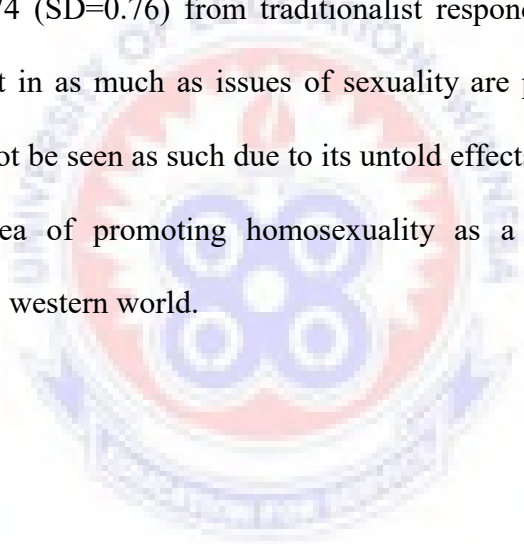
**Table 4.3.5: To what extent does religion influence the respondents' support for the promotion or curtailment of homosexuality?**

Statement	Christian		Muslim		Traditional	
	MEAN	SD	MEAN	SD	MEAN	SD
Issues concerning homosexuality are personal.	3.18	1.14	3.35	1.54	3.11	1.42
My sexual preference can affect other people in the society I live in.	3.95	0.91	3.84	1.02	4.01	0.98
People should not stigmatize those engaged in homosexuality.	2.30	0.88	2.07	1.10	2.00	1.22
People should not be allowed to practice homosexuality in Ghana.	4.46	1.41	4.62	1.42	4.51	1.30
People should be allowed to form or join same sex associations,	1.86	1.32	1.43	1.31	1.52	0.94
The issue of homosexuality is a human rights issue.	1.82	1.28	1.67	1.17	1.56	1.12
Promoting same sex relationships in Ghana will strengthen her relationship with the western world.	1.82	0.86	1.80	1.23	1.74	0.76
The 1992 constitution is not explicit concerning Homosexuality.	3.28	1.20	3.24	0.89	3.01	1.21
Homosexuality is a deadly monster that should be curtailed.	4.38	1.05	4.60	1.13	4.74	0.88

Key: SD= Standard Deviation

The total mean of the responses of Christians to the scale on issues concerning homosexuality are personal was 3.18 (SD=1.14). Total mean of the responses of Muslims to the scale was 3.35 (SD=1.54) and the total mean of the responses of traditionalists to the scale was 3.11 (SD=1.42). The next scale which is directly opposite to the first one is

“my sexual preference can affect other people in the society I live in”, recorded a total mean of 3.95 (SD=0.91) from Christian respondents, 3.84 (SD=1.02) and 4.01 (SD=0.98) from Muslim and traditionalist respondents respectively. The scale on people should not be allowed to practise homosexuality in Ghana recorded the highest mean score of 4.46 (SD=1.41) from Christian respondents, 4.62 (SD=1.42) from Muslim respondents and 4.51 (SD=1.30) from Traditionalist respondents. The scale on “promoting same-sex relationships in Ghana will strengthen her relationship with the western world”, has a mean score of 1.82 (SD=0.86) from Christian respondents, 1.80 (SD=1.23) from Muslim respondents and 1.74 (SD=0.76) from traditionalist respondents. This implies that the respondents felt that in as much as issues of sexuality are personal those pertaining to homosexuality cannot be seen as such due to its untold effects on society. Again, they did not support the idea of promoting homosexuality as a way of strengthening her relationship with the western world.



**Table 4.3.6: To what extent does religion influence the respondents' support for or against the legalization of homosexuality in Ghana?**

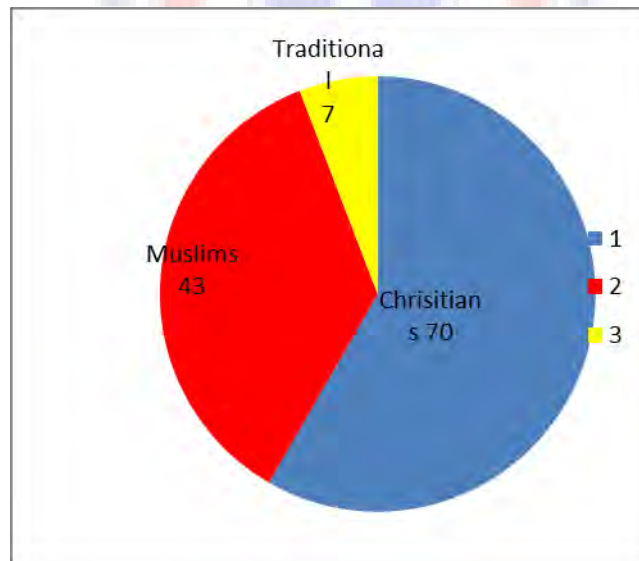
Statement	Christian		Muslim		Traditional	
	MEAN	SD	MEAN	SD	MEAN	SD
There is no law that recognizes same sex unions in the country.	3.61	1.32	3.58	1.00	3.54	1.31
The state should protect the homosexuals' right to sexuality.	1.54	1.12	1.40	1.43	1.22	1.02
Same sex unions should be given legal backing.	1.67	1.44	1.53	1.43	1.42	1.32
A law should be enacted to ban all same-sex unions in the country.	4.07	1.32	4.23	1.13	4.34	0.94
Parliament should enact a law to legalize homosexuality in Ghana.	1.78	0.98	1.53	1.11	1.50	1.21
Parliament should enact a law to ban homosexuality in Ghana.	4.16	1.23	4.20	1.31	4.33	1.22
Legalizing homosexuality will help Ghana to attract more foreign aid.	1.79	1.43	1.64	1.22	1.32	1.02
Legalizing homosexuality will weaken our social structure for procreation.	4.19	1.64	4.32	1.21	4.50	0.98
Our cultural identity may be lost by making same sex relationships legal.	4.51	1.13	4.34	1.32	4.68	1.42

Key: SD= standard deviation.

The total mean of the responses of Christians to the scale on no law recognizes same –sex relationships in Ghana was 3.61 (SD=1.3). Total mean of the responses of Muslims to the

scale was 3.58 (SD=1.00) and the total mean of the responses of traditionalists to the scale was 3.54 (SD=1.31). The scale on a law should be enacted to ban all same-sex unions in the country recorded a total mean of 4.07 (SD=1.32) from Christian respondents, 4.23 (SD=1.13) and 4.34 (SD=0.94) from traditionalist respondents. The scale with the highest mean score of 4.51 (SD=1.13) from Christian respondents, 4.34 (SD=1.32) from Muslim respondents and 4.68 (SD=1.42) from Traditionalist respondents, was our cultural identity may be lost by making same-sex relationships legal. This implies that the respondents hold our cultural values in high esteem and would not want them to be adulterated by acts like homosexuality.

**Fig 4.3.6: The influence of religion on the respondents’ perceptions about homosexuality.**



**Source: Field Study (2013)**

#### **4.4.1. Analysis of Data from Interviews**

Data gathered from informants were analysed using word description. In the views of Bodgan and Biklen (1992) data analysis is the process of systematically searching and arranging interview transcript, field notes and other accumulated materials to increase understanding and to enable presentation of findings.

The data collected from interviews are organized and presented under themes from the research questions as follows:

- ✓ General perceptions of informants about same-sex relationships in Ghana.
- ✓ Informants views about the promotion or curtailment of homosexuality in the country.
- ✓ Informants support for or against the legalization of homosexuality in Ghana.

The researcher supported the findings with verbatim responses from informants to give in-depth understanding of the views as they pertain to this research. These are discussed below.

#### **4.4.2. General perceptions of informants about same-sex relationships in Ghana**

Interviews with respondents revealed that almost all of them were informed about the practice of homosexuality in the country. Out of the ten respondents seven seemed to have been well informed about the issues of homosexuality as they pertain to Ghana. One informant told me that:

*Oh...the issue of same- sex relationships has dominated the media scene for almost eeh... a year now and I think the country need to, the country needs to do something about it. These days it is happening in our boarding schools..., everywhere it is very disturbing and I think something should be done about it. In fact Allah should help us all (a middle-aged Islamic student leader in Winneba: April 4, 2014)*

Further probing revealed that not only were the respondents informed about the current trends of homosexuality in the country but they were also worried about the prevalence of the issue and even wished something to be done about it. The informants were also alarmed about the manner in which some donor nations seem to force homosexuality on developing country by making the legalization of homosexuality as conditionality for aid. This is what one of them said concerning the issue:

*With respect to what the donor countries are saying if parliament is to enact a law it will do what the people will not finally agree. I think that they should rather set up a body to solicit the views of the ordinary Ghanaians to find out if they want same- sex relationships and based on their findings parliament can now enact that law. I know Ghanaians are God fearing and will not succumb to such an abominable act (a 56 year old Christian leader in Winneba: May 5 2014.)*

Another area that was delved into was the issue of religion and homosexuality. Views were sought from people of different religious affiliation. Although we have many religions in Ghana, the study focused on the three major religions being Christianity, Islam and African Traditional Religion. This is what they told the researcher:



*Homosexuality is an abominable act which God himself hates... he created human beings male and female with an intended purpose. He asked them to multiply and fill the earth and if we humans feel we are wiser than God then we should be ready to face worse things than what happened in Sodom and Gomorrah God forbid though. Ah! Even animals know the essence of procreation, pardon my choice of words but the truth is the whole issue to me is very annoying. We Ghanaians are known to be God fearing, almost all the religions here acknowledge God's sovereignty so we should not wait for somebody from a foreign land to come and decide for us (a Rev. Minister in Winneba April 12,2014)*

Similarly, a leader of Islam shared his view on the issue. In fact the view he shared was no different from what the Christian leaders said concerning the issue of religion and homosexuality. Among other things, he had the following view to share:

*...Allah forbid! homosexuality has no place in Islam. I don't think Ghanaians are ready to incur the wrath of Allah. I believe you are aware that we Muslims strictly adhere to Islamic principles and what we know is marriage between males and females and as I said early on, a middle-aged homosexuality has no place in Islam (Islamic student leader in Winneba: April 4, 2014)*

On the same issue of religion and homosexuality this is what a staunch member of the African Traditional Religion said:

*The creator himself thought it wise to create human beings male and female. He also established the institution of marriage which is between man and woman why then do mortals wish to do otherwise. I can always say that homosexuality is alien to our part of*

*the world. It is something that should not be mentioned at all in our society and those who do it should be left in the hands of the gods. They will deal with them accordingly (a staunch member of the ATR in Winneba, May 20, 2014).*

From the above it could be deduced that all the three major religions are against the practice of homosexuality in Ghana in their views it is something foreign which should not be mentioned in our society. They were also emphatic on the fact that it is against God's intended purpose for creating human beings they further explained that it is for the purpose of procreation that God created human beings male and female.

The next issue was on homosexuality and Ghanaian values and culture. When the respondents were asked whether homosexuality is recognised or had any place in our culture as Ghanaians they totally disagreed. From their responses they were emphatic that homosexuality is very alien to our culture and should not be encouraged in any way. They expressed their awareness of people practising homosexuality in the country but stressed that such acts should not be encouraged at all in Ghana.

This is the response that one informant gave me.

*What the gods and our ancestors expect us to do is to marry and have children so that they can shower their blessings upon us. If we decide to do otherwise we shall have ourselves to blame because the gods will not forgive us. What we came to meet is man marrying women and anything apart from that has no place in our culture. I know that in the Whiteman's country homosexuality is common but we blacks also have our rich culture which we should try as much as possible to inculcate in our youth else they will always copy from the whites (a staunch member of the ATR in Winneba, May 20, 2014).*

#### **4.4.3: Informants views in support of the promotion or curtailment of homosexuality in the country.**

The first issue under this session was whether we should leave homosexuals to choose and exercise their sexual preferences since issues concerning sexuality are personal. From their responses it was very clear that the informants were much concerned about what will befall our society if we do not deal with homosexuality. In as much as they appreciated the privacy of those involved, they were also very concerned about the welfare of our society and therefore stood on their grounds not to sit on the face and watch our society decay. Below is the view that one respondent shared:

*We humans were created to be each other's keeper and for that matter we cannot be unconcerned while our brothers go astray and perish. We Christians see this as service to God and mankind. It is true that sexuality issues may be personal but the ones like homosexuality are different due to the effect it has on the entire society. Has anyone ever thought of what would happen if all chose... chose to be homosexuals ...heh? They would prefer we left them alone but God will not forgive us if we refuse to talk about it and leave those engaged in it to perish (a Rev. Minister in Winneba April 12,2014).*

The next question was whether society should stigmatize those who practise homosexuality and all the respondents seemed to share the same view. Their reactions to the question above clearly suggest that even though they were not in favour of the practice of homosexuality in Ghana they seemed not to agree to their being stigmatized by society. They rather suggested that society should help such individuals to be able to adjust and conform to the standards of our society.

Below is the view that one respondent shared.

*I think our brothers and sisters who find themselves in the act should not be stigmatized, they should rather be helped. Allah expects us all to be at peace with each other. Even though we are not expected to associate with them we still need to help them so that they can also be set free. For all you know some were even forced by their guardians to engage in it so I think we should rather help the (a Muslim student in Winneba April 8, 2014.)*

The next question was whether people should be allowed to form or join same-sex associations owing to their right to freedom of association. The respondents expressed views that suggested that they were not in favour of this. This is what one of the informants told the researcher:

*I do accept that people should be allowed to form or join associations of their choice but we as a nation should be sure of what some of the associations are capable of doing. The question is freedom of association or not, are we building the nation or destroying it? What I want to say is some associations are not healthy at all and such should not be entertained since they have the tendency of destroying our society (a Muslim student in Winneba April 8, 2014.)*

#### **4.4.3: Respondents' views on the legalization of homosexuality in Ghana.**

The first question that sought the opinions of informants under this session was whether parliament should enact a law to legalize homosexuality in Ghana. All the respondents

were emphatic and gave straight forward answers to express their objection to the statement. Below is the view that was expressed by one of the informants:

*If parliament should enact a law concerning homosexuality then it should ban and not promote it. I think a law should be made to ban the practice of homosexuality so that those who engage in it can be punished. In fact i may sound harsh on them but I think it is about time we made that bold step for posterity will not forgive us if we do not ban the practice of homosexuality once and for all (a staunch member of the ATR in Winneba, May 20, 2014)*

Responding to the statement whether same-sex unions should be given legal backing to operate in Ghana the informants were explicit about their stand against it.

One informant said:

*No... to me giving same-sex unions legal backing is as good as legalizing them so such things should not be encouraged at all. Once the homosexuals get any form of legal backing them they can go ahead and marry oh what, are we ready to face the consequences of that? I don't think so. Homosexuality is something we should not entertain at all (a Christian leader in Winneba: 22 April, 2014).*

Another important question was: “should Ghanaians legalize homosexuality as a way of helping the nation to attract more foreign aid from western countries”? The responses that came up were all against legalizing homosexuality as conditionality for aid. From their responses it was clear that not only were the informants not happy about a foreign country imposing the legalization of homosexuality on us but they were also unhappy about the way Ghanaians rely on foreign aid for development.

One informant said:

*Why must Ghanaians sit down for somebody from his own country to dictate for us, can't we survive without foreign aid? We should not be afraid of them we should tell them boldly that we ... will... not... legalize homosexuality in our country. God has blessed us with so many natural resources so we should sit up, manage them properly and stop begging. Today it is homosexuality only God knows what they will impose on us tomorrow if we don't stop begging from them (a Rev. Minister in Winneba: April 12, 2014)*

The informants were asked to share their views on the tendency of homosexuality to weaken our institution of marriage as a social structure for procreation. From their expressions, the informants were alarmed about how the youth sometimes forget about the future of our society by engaging in what they termed as irresponsible act such as homosexuality.

One informant shared this view:

*The creator himself established the institution of marriage between man and woman for the purpose of procreation. If the youth of today want to engage in same-sex relationships then they are not thinking about the future of our society at all. The reason why I say this is that two men cannot come together and have children in the same way two women cannot. The creator in his own wisdom created the man and the woman for procreation (a staunch member of the ATR in Winneba: May 20, 2014).*

The informants were again asked to share their views on whether our cultural identity as a nation may be lost by making same-sex relationships legal in Ghana. From their

responses it was clear that homosexuality has no place in our culture and they stressed that it should never be entertained.

This is what an informant told me:

*We Ghanaians have a very rich culture which should not be adulterated in any way. No matter how we copy from the whites we shall always remain black and our colour will never change. To me legalizing homosexuality will make us lose our cultural identity and we will be lost in our own land because this act has no place in our culture (Islamic student leader in Winneba: April 4, 2014).*

#### **4.5.0 Discussions**

The purpose of this survey was to explore the perceptions of the people in the Winneba Municipality about same-sex relationships in Ghana. The major issues the research investigated were the general views or perceptions the people have about homosexuality, the people's support for the promotion or curtailment of same-sex relationships in Ghana, the people's support for or against the legalization of homosexuality in the country and the influence of religion on the people's attitude towards homosexuality.

To achieve these objectives, data were collected from 130 respondents comprising 40 students from the university and other Post-Secondary institutions, 20 Senior High School students, 30 formal sector workers, 30 informal sector workers and 10 religious leaders.

The survey employed both quantitative and qualitative instruments for data collection. Questionnaires were used to collect data from 120 respondents while face-to-face interviews were conducted to gather data from 10 respondents who happened to be religious leaders from the three major religions thus Christianity, Islam and African Traditional Religion.

The techniques the researcher employed for sampling respondents for the survey were the purposive, probabilistic and the convenience sampling techniques.

Data from the research were analysed using the SPSS and word description for questionnaires and interviews respectively. The outcome of the survey and main findings from the data analysis were discussed under:

- ✓ Discussion of Research Findings
- ✓ Summary of Main findings of the survey
- ✓ Recommendations.
- ✓ Conclusion.

#### **4.5.1 Discussion of Research Findings**

Findings from the research are discussed under themes coined from the research questions. The themes are: general perceptions of respondents about homosexuality, respondents support for the promotion or curtailment of homosexuality in Ghana, respondent support for or against the legalization of homosexuality in Ghana and the influence of religion on the perceptions of the respondents.



#### **4.5.2 General perceptions of respondents about homosexuality**

Regarding the general perceptions the people have about homosexuality, 10 respondents representing 8.3% disagreed to the statement that homosexuality is an issue of concern presently in Ghana, while 101 respondents, representing 84.1% agreed with the statement. This implies that majority of the respondents consider homosexuality an issue of concern in Ghana presently. This seems to suggest that since the issue of homosexuality has gained popularity in our public discourse, especially on the mass media, people are gradually getting informed. However the publicity and education must continue since a few seem not to be informed about it. This is because 11 respondents representing 9.2% disagreed with the statement that they are well informed about same-sex relationships in the country. Eighty –seven of them representing 72.5% however agreed to be well informed about this phenomenon. This suggests that the majority of them were well informed about the practice of homosexuality in Ghana.

Findings of this survey clearly confirm that homosexuality has no place in our culture as Ghanaians, since 89.2% of the respondents disagreed with the statement that same-sex relationships are acceptable in our culture. Only 6.7% of them agreed to the statement. Again 79.2% agreed to the statement that homosexuality is alien to our culture. This is in line with Murray (2000) who opines that many of the world's cultures have, in the past, considered procreative sex within a recognized relationship to be a sexual norm. The source further states that in most developing countries heterosexual sex for procreation is the norm. This seems to suggest that the majority of the respondents are certain about the dictates of our culture whereas a few of them were not too sure with the least number of them saying it is acceptable in our culture. This notwithstanding 54.4% of the

respondents were of the view that people who happen to be homosexuals should not hide but come out to express their sexual preferences. Even though some of the respondents were not consistent the majority showed consistency in their responses.

Concerning the issue of homosexuality and human rights some respondents who had hitherto opposed homosexuality felt that homosexuals, like all other human beings, are entitled to their fundamental human rights. Hence 43.3% of the respondents agreed with the statement that human rights issues like all other human rights issues should be respected. 44.2% of them disagreed, while 12.5% were indifferent. This implies that perhaps people are careful with issues regarding human rights since people are generally careful with legal issues. Pandey (2011) maintains that when it comes to choice and individuality, we all have our own human rights. It should be an individual's choice to marry someone of his wish. Any discrimination against a section of people with different sexual orientation seems to be a violation of human rights. No morality or law preaches society to force an individual to live a dual life, on others terms. Be it lesbianism or gay, everyone has his own rights.

The Human Rights Education Associates (2003) rightly presents a paper on sexual orientation and human rights premised on the Universal Declaration of Human Rights, Article 1: "All beings are born free and equal in dignity and rights". According to the paper, sexual orientation is an enduring emotional, romantic, sexual or affectional attraction to another person. It can be distinguished from other aspects of sexuality including biological sex, gender identity (the psychological sense of being male or female) and the social gender role (adherence to cultural norms for feminine and

masculine behaviour). This sounds more of a warning and perhaps explains why people are careful with human rights issues.

Regarding the issue of whether Ghanaians should accept homosexuality as part of globalization as much as 88.3% of the respondents disagreed. This suggests that a greater majority of the respondents strongly oppose the idea that Ghanaians should accept homosexuality if we truly want to be part of the global village. This implies that even though the respondents are aware of the world as a global village they can tell what they are not ready for and homosexuality is one of such.

Regarding the statement that they would feel bad if they found a close relation engaged in homosexuality only 10 (8.3%) of the respondents disagreed. One hundred and eight (90%) of them agreed and out of this number 75 (62.5%) strongly agreed. This implies that majority of the respondents did not want homosexuality to come closer to them. This seems to suggest that the respondents were not ready to accept the practice of homosexuality in their families and perhaps in their communities.

In response to the statement that Ghanaians must kick against homosexuality as it can bring procreation to a halt, 104 (86.6%) agreed. Out of this number 82 (68.3%) strongly agreed .4 (3.3%) while 12 (10%) disagreed. This suggests that the greater majority of the respondents were strongly against the practice of homosexuality in the country and wanted it to stop.

From the discussions above and the feedback from the face-to-face interviews it could be concluded that the general perceptions that the respondents have about homosexuality is not a good one, their attitude towards it is negative and they clearly expressed their

dislike for it. This goes to support Murray (2000) who argues that all cultures have their own values regarding appropriate and inappropriate sexuality; some sanction same-sex love and sexuality, while others may disapprove of such activities in part.

#### **4.5.3. Support for the promotion or curtailment of homosexuality in Ghana.**

From Table 4.3.2, 42 respondents representing 35% disagreed to the statement that “issues concerning sexuality are personal”, while sixty-seven of them representing 55.8% agreed to this statement. This implies that even though a greater number of the respondents considered the issue of homosexuality personal a good number of them also thought they are not personal.

In response to the question as to whether an individual’s sexual preferences can affect other people in the society in which they live this is how the responses went; 92 (76.6%) agreed to it. Out of this number 48 (40%) strongly agreed meaning they agreed to a very high extent. Sixteen respondents however, disagreed to this. This gives a clear picture that majority of the respondents are of the view that their sexual preferences can affect other people in their society.

Thirty- three respondents representing 27.2% agreed to the statement that people should not stigmatize those engaged in homosexuality whereas 76 of them representing 63.3% disagreed to this. This also suggests that a greater percentage of the respondents were of the view that people who engage in homosexuality in our society should indeed be stigmatized.

The next statement after the above is “people should not be allowed to practise homosexuality in Ghana”, and this is how the responses went. Thirteen respondents

(10.8%) disagreed while 106 (88.3%) agreed. Out of the 13 respondents 6 (5%) strongly disagreed with one respondent being indecisive. The implication this seems to give is that even though majority of the respondents are against the practice of homosexuality in Ghana a few are also in favour of it. Responding to the statement that people should be allowed to form or join same-sex associations owing to their right to freedom of association the responses were even more compelling. Out of the 120 respondents 21 (17.5%) were in favour with 10 (8.3%) agreeing strongly while 94 (78.3%) were against it. Comparing this to the previous statement, the number of respondents who seem to be in favour of the practice of homosexuality in Ghana had shot up by 8 (6.7%). It seems therefore that the respondents' knowledge about freedom of association in Ghana might have influenced their reaction to this particular statement. This notwithstanding, majority of the respondents still maintained their stance.

The next statement is the issue of homosexuality is a human rights issue and this is how the responses went. Thirty-five of them representing 29.2% agreed while 64 (53.3%) disagreed. This implies that in the context of human rights issues some respondents who hitherto expressed views against the practice of homosexuality were now in support but that notwithstanding majority of them still stood on their ground against the practice of homosexuality in the country.

The responses to the statement that promoting same-sex relationships in Ghana will strengthen her relationship with the western world were as follows: ninety-respondents constituting 75.8% disagreed whereas 16 respondents representing 13.4% agreed. Even though the majority still maintain their stance against homosexuality a few of them are also consistent with their support for it.

In response to the statement that the 1992 constitution of Ghana is not explicit concerning homosexuality this is what the respondents had to say. Forty-five (37.5%) were not sure, 50 (41.6%) agreed while 25 (28.8%) disagreed. Forty-five respondents were not sure about this particular question because obviously some Ghanaians are not conversant with the dictates of the 1992 constitution and hence cannot tell what it says about the homosexuality and the manner in which it speaks about it. However the majority of them seemed to be well informed about it hence they agreed. This came about owing to the fact that a good number of the respondents had either obtained first degree or higher.

The last close-ended question under this section was “homosexuality is a deadly monster that should be curtailed”. Nine respondents representing 7.5% disagreed while 108 (90%) agreed. Out of this number 72 (60%) strongly agreed. This seems to suggest that even though a few respondents were consistent with their support for the promotion of homosexuality, majority of them were strongly against it. Again, responding to the open ended question which required candid opinions about the promotion or curtailment of homosexuality in the country, a total of 102 respondents representing 85% expressed views which vividly suggested that the practice of homosexuality in the country should be curtailed.

#### **4.5.4. Support for or against the legalization of homosexuality in Ghana.**

From table 4.3.3, respondents’ reaction to the first statement which says there is no law that recognizes same-sex unions in the country were as follows: seventy-two respondents representing 60% agreed. Out of this number, 34 (28.3%) strongly agreed. Twenty-nine

respondents (24.2%) were not sure about this statement while 19 respondents constituting 15.8% disagreed. This seems to suggest that even though majority of the respondents were sure that there is no law that recognizes or approves of same-sex unions in Ghana, some were also not sure about this at all. That is why 29 (24.2%) were not able to either agree or disagree to the statement. Nineteen of them however, disagreed. To them there is a law that recognizes same sex unions in the country. Perhaps their knowledge about the right to freedom of association might have influenced their decision. It is also obvious that some of the respondents were not conversant with the 1992 constitution of Ghana

In response to the statement that the state should protect the homosexuals' right to sexuality a total of 104 respondents representing 86.7% disagreed. Out of this number, 84(70%) strongly disagreed whereas 11 respondents representing 9.2% agreed. This implies that most of the respondents disagreed to the protection of homosexuals' right to sexuality to a very high extent. This result is parallel to Pandey (2011) who raises arguments in support of same-sex unions thus, no morality or law preaches society to force an individual to live a dual life, on others' terms. Be it lesbian or gay everyone has his own rights.

The next statement was "same-sex unions should be given legal backing" and this is how the responses went. Fifteen (12.5%) respondents answered in the affirmative while a total of 97 respondents representing 80.8% disagreed. out of this total 84 (70%) strongly disagreed. This suggests that majority of the respondents are strongly against the idea of giving same-sex unions, like several other unions, a legal licence to operate in the country. This supports Borkar (2011) who asserts that it is a moral sin for a couple of the same sex to marry because such acts are equated to crumbling the society.

The next statement was: “legalizing homosexuality will assist Ghana to attract more foreign aid” and this is how the responses went. Ninety respondents representing 75% disagreed out of which 75 (62.5%) strongly disagreed, while 22 of them representing 18.3% with 7(5.8%) agreeing strongly. It could be deduced therefore that irrespective of the legalization of homosexuality being used as conditionality for aid sometimes, the majority of the respondents were still consistent with their stance against homosexuality.

The next statement which states that: “legalizing homosexuality will weaken our social structure for procreation”, recoded the following results. Thirteen respondents representing (10.8%) disagreed, while 95 respondents representing 79.2% agreed, out of which 65 (54.2%) strongly agreed. This implies that most of the respondents are in favour of heterosexual marriage as a way of continuity of our society through procreation.

Responding to the statement that a law should be enacted to ban all same-sex unions in the country, 94 respondents, representing 78.3% were in favour. Seventy-two (60%) out of this number strongly agreed while 22 respondents representing 18.3% disagreed. What can be deduced from this is that it is the wish of majority of the respondents that same-sex unions were banned completely in the country. On the contrary close to 20% of them see nothing wrong with people belonging to same-sex unions in Ghana.

Exactly opposite to the statement above is the next statement which says parliament should enact a law to legalize homosexuality in Ghana. To this statement, 25 respondents representing 20.8% agreed. A total of 94 respondents constituting 78.3% disagreed. Out of this number, 89 (74.2) strongly disagreed. Here the 94 respondents who were in



favour of a law to ban homosexuality seem to be the same 94 who were against the idea of parliament enacting a law to legalize homosexuality in Ghana.

The open-ended question under this section required the respondents to share their candid opinions about legalizing same-sex relationships in Ghana. Several responses were given but looking at them critically 100 respondents representing 83.3% expressed views which were against the legalization of homosexuality. The face-to-face interviews also produced results which were no different from that of the open-ended questions. This stems from the fact that In Ghana, the two ordinances that govern marriage CAP 127 (marriage under ordinance of 1951) and CAP 129 (marriage under Mohammedan law) both indicate that marriage should be between man and woman. The American Psychological Association (2004), the American Psychiatric Association (2005) and the American Psychoanalytic Association (2010) however, argue that denying partners in same-sex relationships legal access to marriage and its attendant benefits represents discrimination based on sexual orientation. From the trend of arguments it could be concluded that each country should focus on the laws that pertain to that particular country devoid of any form of external pressure.

#### **4.2.5. The influence of religion on the respondents' perceptions about homosexuality.**

Religion is an important factor in the understanding of people's attitudes towards lesbians and gays in every society (McFarland, 1987). In this regard it became necessary for the researcher to look into the influence that religion had on the respondents' perceptions about homosexuality in Ghana. From table 4.3.4, the total mean of the responses of

Christians to the scale on “homosexuality is an issue of concern presently in Ghana”, was 4.12, total mean of the responses of Muslims to the scale was 3.90 and the total mean of the responses of traditionalists to the scale was 4.02. This suggests that majority of the respondents were aware of the currency that the issue of homosexuality had gained in our local discourse. The scale with the highest mean score of 4.38 from Christian respondents, 4.56 from Muslim respondents and 4.68 from Traditionalist respondents was Ghanaians must kick against homosexuality as it can bring procreation to a halt. This is directly linked to Borkar (2011) who raises arguments against homosexuality on the grounds of morality thus; “there are many moral issues that are raised against same-sex marriages taking place. The most basic one of them is that it is considered to be a moral sin for a couple of the same sex to marry. Most religious scriptures do not recognise a marriage between a same-sex couple because they equate them to crumbling of society. The argument set forth is that marriage is essentially held between a man and woman because only that union can lead to procreation. Anything apart from that is not right.”

Another scale opposite to this is Ghanaians should embrace homosexuality as part of globalization which recorded a mean score of 1.51 from Christian respondents that of Muslim respondents recorded 1, 42 and 1.20 from traditionalist respondents. This seems to suggest that even though the respondents are very much aware of homosexuality being an issue of concern in Ghana presently they are not ready to accept it irrespective of the pressure from the western world.

From Table 4.3.5 the scale on people should not be allowed to practise homosexuality in Ghana recorded the highest mean score of 4.46 from Christian respondents, 4.62 from Muslim respondents and 4.51 from Traditionalist respondents. The scale on “promoting

same-sex relationships in Ghana will strengthen her relationship with the western world”, recorded a mean score of 1.82 from Christian respondents, 1.80 from Muslim respondents and 1.74 from traditionalist respondents. It could be deduced from this result that the respondents felt that in as much as issues of sexuality are personal those pertaining to homosexuality cannot be seen as such due to its untold effects on society. Again, they did not support the idea of promoting homosexuality as a way of strengthening her relationship with the western world.

From Table 4.3.6 the total means of the responses of Christians to the scale on “no law recognizes same –sex relationships in Ghana”, was 3.61. Total mean of the responses of Muslims to the scale was 3.58 and the total mean of the responses of traditionalists to the scale was 3.54. The scale on “a law should be enacted to ban all same-sex unions in the country” recorded a total mean of 4.07 from Christian respondents, 4.23 and 4.34 from traditionalist respondents. The scale with the highest mean score of 4.51 from Christian respondents, 4.34 from Muslim respondents and 4.68 from Traditionalist respondents was our cultural identity may be lost by making same-sex relationships legal. This implies that the respondents hold our cultural values in high esteem and would not want them to be adulterated by acts like homosexuality.

Religion played a major role in ascertaining the motivation behind the perceptions that the respondents hold about homosexuality in Ghana. Each respondent who strongly opposed homosexuality happened to be Christian, Muslim or Traditionalist. This is in line with Besen and Zicklin (2007). According to them recent studies that focus exclusively on gay and lesbian discrimination show that some religions are more conservative and less accepting of gays and lesbians. Even though the current study did not focus on

discrimination the findings based on religiosity and the people's attitude towards homosexuality (pertaining to research question 4) are very close to that of Besen and Zicklin (2007). Besides, the Pew Research Centre's 2013 Global Attitudes Survey reports that, homosexuality is particularly widespread in the richest countries where religion is less central in the people's lives. In contrast, in poorer countries with high levels of religiosity, few believe homosexuality should be accepted.



## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0: Preamble

This chapter summarizes the main findings from the survey. It also draws conclusions from findings and makes recommendations based on the findings.

#### 5.1 Summary of Main Findings

The major research questions posed for the survey as well as other interest areas have been exhaustively dealt with. One key finding which came out of this survey was that majority of the respondents over 90% were not in favour of homosexuality and were absolutely against its legalization in the country.

Moreover, the findings revealed that about 90% of the respondents were against the promotion of homosexuality and wished all same- sex unions in the country be banned. They also wanted parliament to enact a law to ban the practice of homosexuality in Ghana.

The study also revealed that religion has a major role to play in curbing the practice of homosexuality in Ghana due to its immense influence on the respondents' attitudes towards the practice of homosexuality in the country. Christian, Islamic and Traditionalist respondents expressed explicit views about their opposition to the legalization of homosexuality in Ghana.

Another finding came out of this survey was that majority of the respondents were aware of pressure from donor countries calling on developing countries like Ghana to legalize homosexuality as conditionality to attract aid from them. Those respondents were totally against the idea of legalizing same-sex relationships or promoting them in Ghana.

Again, from the survey it was found out that over 90% of the respondents hold the Ghanaian cultural values in high esteem and would not like them to be adulterated by acts like homosexuality which to them, is alien to the Ghanaian culture.

Above all the survey found out the majority of the respondents respect our institution of marriage thus marriage between a man and a woman since to them that is the way for procreation to continue in order to ensure the continuity of our society.

## **5.2: Conclusion**

In conclusion, the results of this survey indicate that the perceptions that majority of the respondents had about homosexuality were not positive at all due to the fact that they were well informed about the practice as well as its consequences on the individual and the society at large. The results also show that most of the respondents were not in favour of the promotion of same- sex relationships in the country. They rather wished that parliament should enact a law to curtail or ban same-sex unions in the country rather than legalizing homosexuality in Ghana.

The findings also revealed that religion has a great influence on the respondents' perceptions about the practice of homosexuality in Ghana. The Pew Research Centre (2013) reports that, there is a strong relationship between a country's religiosity and opinions about homosexuality. The source emphasizes that there is far less acceptance of

homosexuality in countries where religion is central to people's lives. In Ghana therefore, where the 2000 Population and Housing Census revealed that 68.8% of the population are Christians, 15.9% are Muslims and 6.1% belong to African Traditional Religion acceptance for homosexuality is very low.

The findings support the work of researchers like Murray (2000) who argues that all cultures have their own values regarding appropriate and inappropriate sexuality; some sanction same-sex love and sexuality, while others may disapprove of such activities in part. They also support Fisher, et al (1994) and the Pew Research Centre's 2013 Global Attitudes Survey reports revealed that homosexuality is particularly widespread in the richest countries where religion is less central in the people's lives. In contrast, in poorer countries with high levels of religiosity, few believe homosexuality should be accepted.

Again, touching on the link between the findings of this study and the theoretical frameworks that guided them there seem to be a strong correlation between what the structural theory stipulates and the findings. From the close-ended and open-ended questions the respondents expressed views that suggested that homosexuality has the tendency of weakening our social structure for procreation which is marriage between man and woman. In view of this they opined by answering open-ended questions that institutions like schools and churches should educate and sensitize the people about the dangers of homosexuality to our society. In line with the evolutionary theory, the respondents expressed views that seemed to suggest that they are aware of the ever changing global trends with the entire world becoming a global village over time as well as the overwhelming pace at which the human brain can transform and bring up new things yet they were explicit in their opinion that Ghanaians should not succumb to

external pressures from the western world such as legalizing homosexuality as conditionality for aid.

The results of this survey have implications not only for academic purposes but policy makers and the government at large. Findings from the survey could be used as bases to conduct further research on issues pertaining to homosexuality. Also it is envisaged that these findings will directly or indirectly inform opinion leaders like religious leaders and chiefs in their decision making. Moreover, it is hoped that these findings will inform policy makers and government in general about the stand of Ghanaians on issues such as the legalization of homosexuality in the country.

### **5.3: Recommendations**

Despite the alleged prevalence of incidents of homosexual acts in boarding schools, homes and even churches and the currency the issue has gained in our daily discourse, local researchers seem to be silent on the issue. It is envisaged therefore, that the findings of this survey will trigger further studies in the area of homosexuality.

One major finding the study revealed was that about 90% of the respondents were not in favour of homosexuality and were also against the promotion of same-sex unions in the country and wished such unions in the country be banned. Based on this finding, it is recommended that same-sex unions should not be allowed to operate in the Municipality.

Another key finding which came out of this survey was that majority of the respondents (over 90%) were not in favour of homosexuality and were absolutely against its legalization in the country. Based on this finding, it is recommended that homosexuality should not be legalised in the country without any investigation into the will of the



ordinary Ghanaian regarding the legalization of homosexuality in the country. Even though the findings of this study cannot be generalised the characteristics of the respondents used in the conduct of the study are the same as those nationwide. The respondents that were sampled for the study were of different socio-economic, educational and religious backgrounds and as such can be used as bases for discussing issues of that nature.

Another major finding was that religiosity has a major influence on the respondents' perceptions about the practice of homosexuality in the country. Based on this finding, it is recommended that the leaders of the three major religions should continue to educate and sensitize their followers about the dangers associated with the practice of homosexuality.

The design adopted for this research was the survey which combined quantitative instruments (questionnaire) and qualitative instruments (face-to-face interviews) for data collection. The quantitative data were analysed using the SPSS and the qualitative data were analysed using word description. The sampling techniques that were employed were the purposeful, convenience and probabilistic. The instruments and techniques were very helpful since they produced reliable answers to the research questions.

However, some issues and new areas cropped up for further investigation. It is suggested that other researchers can examine the influence of gender on people's attitudes towards homosexuality. Again, if other researchers may want to involve homosexuals in their study then the researcher suggests snowballing as an ideal sampling technique. More so a survey will not be appropriate but rather a case study.

In as much as the findings of this survey can give a picture of what the issues are, concerning promoting and legalizing homosexuality in the country one cannot generalize the stand of all Ghanaians in this sense based on the findings of this research as it was limited to 130 people in the Winneba Municipality. This is because the major purpose was educational. It is therefore, suggested that researchers who can influence policy makers directly can use a bigger sample size but the instruments used in this research can be used.



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## APPENDIX A

### **QUESTIONNAIRE REGARDING PEOPLE'S PERCEPTIONS ABOUT SAME-SEX RELATIONSHIPS IN GHANA**

This questionnaire seeks to get the views of the people in the Winneba municipality concerning same sex relationships in Ghana. Any information you give here will be treated as confidential. Hopefully, it will inform the researcher about the stand of Ghanaians regarding same sex relationships in the country.

Please do not write your name on this paper. Your honest response will be most helpful. Thank you.

#### SECTION A

##### **Bio Data**

**Indicate your gender:** Male [  ] Female [  ]

**Age:** 15-20 [  ] 21-25 [  ] 26-30 [  ] 31-35 [  ] 36-40 [  ] above 40 [  ]

**Religious affiliation:** Christian [  ] Muslim [  ] traditionalist [  ] other [  ]

**Marital status:** Single [  ] Married [  ] Divorced [  ] Widowed [  ]

**Occupation:** Unemployed [  ] Formal sector worker [  ] Informal sector worker [  ]

**Educational background:** No formal education [  ] BECE [  ] GCE O' Level [  ]

SSSCE [  ] First degree [  ] Second degree / higher [  ] other [  ]



**SECTION B**

**Perception of the people of the Winneba Municipality about same sex relationships in Ghana.**

The following statements and questions may best describe your perception about same sex relationships in the country. Please fill the questionnaire to the best of your knowledge by ticking where appropriate choosing one of the levels explained below.

**SD- Strongly Disagree, D- Disagree, NS- Not Sure, A- Agree, SA- Strongly Agree.**

No	STATEMENT	SD	D	NS	A	SA
1	Homosexuality is an issue of concern presently in Ghana.					
2	I am well informed about same sex relationships in the country.					
3	Same sex relationships are acceptable in our culture.					
4	People should be encouraged to come out openly to express their sexual preferences.					
5	Homosexuality is alien to our culture.					
6	Sexual rights like all other human rights issues should be highly respected.					
7	Ghanaians should embrace homosexuality as it is part of globalization.					
8	I would feel bad if I found a close relation engaged in homosexuality.					
9	Ghanaians must kick against homosexuality as it can bring procreation to a halt.					

10. Write what you feel about the practice of homosexuality in Ghana.

.....

.....

.....

**SECTION C**

**People’s support for the curtailment or promotion of same sex relationships in Ghana**

The following statements describe the extent to which people support the curtailment or promotion of same sex relationships in the country. Please tick the extent of your agreement or otherwise.

No	STATEMENT	SD	D	NS	A	SA
11	Issues concerning sexuality are personal.					
12	My sexual preference can affect other people in the society in which I live.					
13	People should not stigmatize those engaged in homosexuality.					
14	People should not be allowed to practise homosexuality in Ghana.					
15	People should be allowed to form or join same sex associations owing to their right to freedom of association.					
16	The issue of homosexuality is a human rights issue.					
17	Promoting same sex relationships in Ghana will strengthen her relationship with the western world.					
18	The 1992 constitution of Ghana is not explicit concerning homosexuality.					
19	Homosexuality is a deadly monster that should be curtailed.					

20. Give your own view either for or against the promotion of same sex relationships in Ghana.....  
 .....  
 .....

**SECTION D**

**People’s support for the legalization of same sex relationships in Ghana**

The following statements are either for or against the legalization of same sex relationships in the country. Please tick the extent to which you agree or otherwise.

No	STATEMENT	SD	D	NS	A	SA
21	There is no law that recognizes same sex unions in the country.					
22	The state should protect the homosexuals’ right to sexuality					
23	Same sex unions should be given legal backing.					
24	A law should be enacted to ban all same sex unions in the country.					
25	Parliament should enact a law to legalize homosexuality in Ghana.					
26	Parliament should enact a law to ban homosexuality in Ghana.					
27	Legalizing homosexuality will help Ghanaians to attract more foreign aid from western countries.					
28	Legalizing homosexuality in Ghana will weaken our social structure for procreation.					
29	Our cultural identity may be lost by making same sex relationships legal.					

30. Give your candid opinion about legalizing same sex relationships in Ghana.....  
 .....  
 .....  
 .....

## **APPENDIX B**

### **INTERVIEW GUIDE DESIGNED TO FIND OUT PEOPLE'S PERCEPTIONS ABOUT**

#### **SAME-SEX RELATIONSHIPS IN GHANA**

This interview seeks to get the candid opinions of the people in the Winneba Municipality concerning same-sex relationships in Ghana. Any information you give here will be treated as confidential as this research is purely for academic purpose. Hopefully it will inform the researcher about the stand of Ghanaians regarding same sex relationships in the country. This conversation will last for about 10-15 minutes.

#### **PART 1**

##### **BIO DATA / INTRODUCTION**

Researcher introduces herself and investigates the bio data of respondents by asking them the following questions.

1. Tell about yourself
  - (i) Age e.g. 15-20, 21-25...
  - (ii) Religious affiliation
  - (iii) Marital status
  - (iv) Occupation
  - (v) Educational background

## **PART 2**

### **General perceptions of the people in the Winneba Municipality about same-sex relationships in Ghana.**

2. Is homosexuality an issue of concern presently in Ghana?
3. How informed are you about same- sex relationships in Ghana?
4. Should Ghanaians be encouraged to come out openly to express their sexual preferences?
5. Should Ghanaians embrace homosexuality as part of globalization?
6. Is homosexuality acceptable in our culture?
7. How would you feel if you found a close relation engaged in homosexuality?
8. How do you feel about the practice of homosexuality in Ghana?
9. What is your opinion about the issue of homosexuality and human rights issues?

## **PART 3**

### **The people's opinions for or against the promotion of same-sex relationships in Ghana.**

10. Do you consider the issue of homosexuality personal or national issue?
11. If you consider it a national issue, how does it affect the nation?
12. a .Should people be allowed to practice homosexuality in Ghana?
13. a. Should people be stigmatized for engaging in homosexuality?
  - b. If no, should they be allowed to form or join same-sex associations owing to their right to freedom of association?
  - c. If yes, what are your reasons?

- 14 a. Do you support the view of homosexuality being regarded as a human rights issue?
- b What are your reasons?
15. Should Ghana promote homosexuality as means of strengthening her relationship with the Western world?
16. Express your candid view either for or against the practice of homosexuality in Ghana.

#### **PART 4**

#### **The people's support for or against the legalization of same-sex relationships in Ghana.**

17. Is there any law in Ghana that recognizes same-sex unions in the country?
- 18 a. Should same-sex unions be given legal backing in the country?
- b. Give reasons.
19. Does the constitution of Ghana have any provision for the legalization of same-sex relationships in the country?
20. Should homosexuality be legalized in the country?
- 21 Can Ghanaians lose their cultural identity by legalizing homosexuality?

22. Does homosexuality have any negative effect on our social structure for procreation?

23. a Should a law be enacted by parliament to ban the practice of homosexuality in Ghana?

b. What are your reasons?

24. Give your candid opinion about legalizing homosexuality in Ghana.



**APPENDIX C**

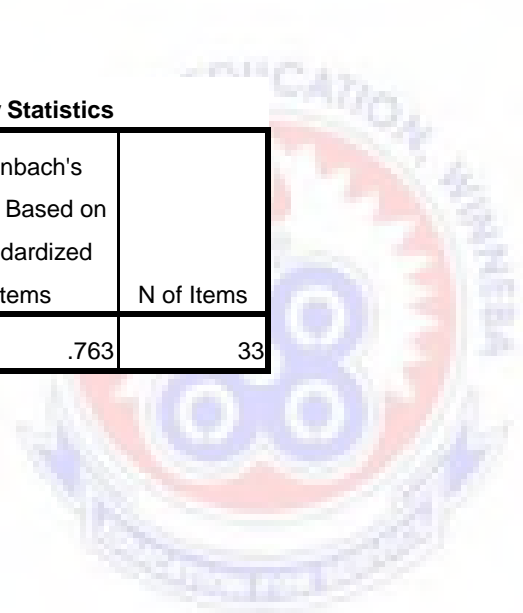
**Case Processing Summary**

		N	%
Cases	Valid	106	88.3
	Excluded <sup>a</sup>	14	11.7
	Total	120	100.0

a. Listwise deletion based on all variables in the procedure.

**Reliability Statistics**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.781	.763	33





## Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
gender of respondents	85.82	197.082	-.014	.	.783
ages of respondents	84.97	194.352	-.004	.	.794
Religious affiliations of various respondents	86.06	195.540	.102	.	.781
marital status of respondents	86.18	198.015	-.089	.	.783
occupations of respondents	85.99	194.828	.136	.	.780
educational background of respondents	83.55	192.745	.047	.	.788
homosexuality is an issue of concern presently in Ghana	83.25	193.201	.109	.	.781
well informed about same sex relationships in the country	83.63	195.035	.038	.	.784
same sex relationships are acceptable in our culture	86.05	197.036	-.031	.	.786
people should be encouraged to come out openly to express their sexual preferences	84.18	184.244	.263	.	.776
homosexuality is alien to our culture	83.18	195.615	.008	.	.786
sexual rights like all other human rights should be highly respected	84.44	186.421	.200	.	.780
ghanaians should embrace homosexuality as part of globalization	85.83	190.085	.169	.	.780
I would feel bad if I found a close relation engaged in homosexuality	85.57	167.600	.870	.	.747
Ghanaians must kick against homosexuality as it can bring procreation to a halt	85.57	167.600	.870	.	.747

Issues concerning homosexuality are personal	85.57	167.600	.870	.	.747
my sexual preference can affect other people in the society I live	83.44	190.916	.144	.	.781
People should not stigmatize those engaged in homosexuality	85.08	185.812	.224	.	.778
People should not be allowed to practice homosexuality in Ghana	85.57	167.600	.870	.	.747
People should be allowed to form or join same sex associations	85.57	167.600	.870	.	.747
Promoting same sex relationships in Ghana will strengthen her relationship with the western world	85.57	167.600	.870	.	.747
The 1992 constitution is not explicit concerning homosexuality	84.13	191.792	.112	.	.783
Homosexuality is a deadly monster that should be curtailed	83.06	194.359	.055	.	.784
There is no law that recognizes same sex unions in the country	83.80	198.789	-.091	.	.791
The state should protect the homosexual's right to sexuality	85.91	194.810	.047	.	.784
Sames sex unions shoud be given legal backing	85.57	167.600	.870	.	.747
A law should be enacted to ban all same sex unions	83.29	200.171	-.126	.	.796