

# CHAPTER-I

## INTRODUCTION

### 1.1 Background

According to International Human Right of the Yogyakarta principles, Sexual Orientation is understood to refer to each person's capacity for profound emotional affection and sexual attraction to and intimate and sexual relations with individuals of a different gender or the same.

Gender identity is understood to refer to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body, (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means.) and other expressions of gender including dress, speech and mannerisms.

In the beginning of the 4000 years, Hijras are living in Tarai of Nepal and India. Hijras means a third gender which are the "Pinghala" or like a mixed up 'Shiva and P rpati'. So they think "We are the spiritual." In the Hijras community, they have many laws and disciplinarians. For example, if one man wants to inter the community, He must be wear female dress etc.

According to World Health Organization WHO, Third sex is also being homosexual or heterosexual. It is not related to sexuality. In the world, study of the population about 8-10% is Homosexual and about 1% is third sex (WHO, 1992). Homosexual person, especially a man who is sexually, attracted people of the same sex and not to people of the opposite sex. Homosexuality is not a disease. (WHO 1992)

Third sex is the state of one's "Gender identity,(self – identification as women men or neither) not matching ones" assigned sex." Identification by others as male or female based on physical or genetic sex. "Third sex" does not imply any specific form of sex may identify as heterosexual, homosexual, bisexual, pansexual, poly –sexual or a sexual. The precise definition for Tran's gender remains influx, but includes.

According to Human Right Watch-Sexual Orientation generally refers to the way in which a person's Sexual and emotional desires are directed. The term categories according to the sex of the object of desire-that is, it describes whether a person is attracted primarily toward people of the same or opposite sex or to both.

Third sex is disproportionately subject to torture and other forms of ill treatment because they fail to conform to socially constructed gender expectation. Indeed, discrimination on grounds of sexual orientation or gender identity may often contribute to the process of the dehumanization of the victim, which is often a necessary condition for torture and ill treatment to take place.

## **1.2 Definition of Terminology Used**

Nepal sexual and gender minorities include a number of different groups and types of people involving differing physical features, sexual orientation, identities and choices. Many of these people may take on, or have more than one of these 'identities' or some of these characteristics involving both issues of sexuality and gender in some cases overlap. Some definitions are as follow:

### **Inter-sexed**

inter-sexed people are those who are born without either a distinctive penis or vagina. These people are often referred as the third gender.

### **Transgender**

The term applied to a variety of individuals, behaviors, and groups involving tendencies that diverge from the normative gender role (women or man) commonly, but not always, assigned at birth, as well as the role traditionally held by society.

The term "trans-man" refers to female-to-male ("FTM") transgender people, and "trans-woman" refers to male-to-female("MTF") transgender people, although some transgender people identify only slightly with the sex not assigned to them. There is a developing school of thought according to which term such as "FTM" and "MTF" are subjecting language that reinforces the stereotype of gender as binary system.

### **Homosexuality**

Homosexual are people who are sexually, romantically, and emotionally attracted towards the same sex. In Nepal homosexual are called lingies or samalingies. The western gay is also for homosexuals to describe their own identity. Homosexual woman are called lesbians.

### **Metis and Kothis**

Many homosexuals act like the opposite sex. Effeminate homosexual men are called Metis in Nepal's hill areas, Singarus in western hills and Kothis in the Terai

A 2004 report of Naz foundation international advocacy organization defines metis and kothis as 'self-identifying' labels for males whose feminize their behaviours (either to attract mainly male sexual partners and or as part of their own gender construction, and usually in specific situation and contexts).

### **Tas**

Many homosexual men and women appear and act no differently to heterosexual people except as regards their sex lives. In Nepal the sexual partners of metis and dories are known as Tas. They see themselves as masculine and mostly act like heterosexual males. In fact they often consider themselves as heterosexuals.

### **Bisexuals**

Bisexuals are people who are attracted to both their own and the other sex-they are both hetero and homosexual. In some cases people's sexual orientation can change over time.

### **Hijra**

Hijra or eunuchs are the most visible gender minority in south Asia. They are people who are born biological male and wish to be female. They undergo castration (surgical removal of male sexual organs) and join the Hijra community. They are mostly found in the Terai region of Nepal.

### **Transsexuals**

Transsexuals are those who have had a sex change, usually through the surgical operation and as a result have changed from being male to female or female to male. Hijras are usually transsexuals.

### **Transvestities**

Transvestities are cross-dressing men who are often but are not necessarily homosexuals. In Nepal, marunis are a type of transvestities. They are male dancers wearing women's clothing in many Nepali cultures.

### **Other terms of homosexuals**

Homosexuals or bisexual males who see themselves as feminine and mostly take respective sexual roles are sometimes known as strains in Nepal, whilst homosexuals or bisexual men who are not necessarily feminine and take both receptive and active/penetrative sexual roles, depending upon the sexual partner, are known as dohoris.

There are many other associated terms in Nepal's languages like chhaka, chameli, champa and so on.

According to Cambridge Advanced Learner's Dictionary, Third Sex is categorized in five types. They are called by "LGBTI". Which are Lesbian, Gay, Bi-sexual, Transsexual and Intersexual.

### **Lesbian**

Lesbian is a woman who is sexually attracted to other women.

### **Gay**

Gay is a homosexual person who is sexually attracted to other men.

### **Bi-Sexual**

Bi-sexual is a person who is attracted to both men and women.

### **Transsexual**

A person especially a man who feels that he should have been opposite sex, therefore behaves and dresses like a member of that sex.

### **Intersex**

An inter sex organism may have biological characteristics of both the male and female sexes.

## **1.3 Statement of the problem**

In The World, There are many problems on the grounds of sexual orientation and gender identity may give rise to the most egregious human rights violation, such as extrajudicial killing, torture and ill-treatment and arbitrary detention. These include inter alia the right to life, right to liberty, right to privacy, freedom of conscience, freedom of opinion, right to social security including social insurance right to education, right to adequate housing. The social sexual orientation exposes them more to violence and human rights abuses; this stigmatization also increases the climate of impunity, in which such violations frequently occur.

In the context of Nepal, Violence taking place against lesbian, gay, bisexual or transgender(LGBT) persons, including killing, torture and ill-treatment. There are different types of problem facing by third sex. So the researcher want to understands about the “Socio-Economic Status of the Third Sex”.

## **1.4 Objectives of the Study**

Third sex is discriminated by family, society and official organization. The ultimate objective of the study is to help the policy makers in formulating plan and policies.

- a. To study the socio-economic characteristics of the third sex of Chitwan Districts.
- b. To study the knowledge of HIV/AIDS and STI.
- c. To identify the third sex related issues at Chitwan districts.

## **1.5 Limitation of the Study**

The study was undertaken with academic purpose. It was intended to find out demographic, social and psychological aspect of third sex. Along with this the study was also focused on the health condition esp. on STI and HIV/AIDS among third sex. Chitwan District's Blue Diamond Society available respondents were the study area; therefore, sample may not cover a wider range of geographical space and sexual identities. It had its own limitation in terms of profession, methodology, time.

## **1.6 Organization of the Study**

This study is organized into five chapters. The first chapter of the study includes background of the study, statement of the problem, objectives of the study, rationale of the study.

In the second chapter review of the literature has been presented where history of theoretical review, third sex and lack of manhood, concept of sexuality, history of Mesopotamia, the Americas," Maya civilization", Mediterranean culture. Third sex and spirituality; contemporary societies. Redefine third sex by sexual orientation, empirical review and conceptual review.

The third chapter is entitled with research method which in corporate rationale of rite selection, research designs, sources of data, universe and sampling procedure, data analysis, and limitation of the study.

Data analysis part has been taken the fourth and fifth chapter. In fourth chapter, demographic and socio-economic characteristics of the household population. In fifth chapter, general aspect of socio-economic status of third sex, third sex's knowledge towards HIV/AIDS and STI and monthly income of the third sex and sources of income. Finally, summary and conclusion part has been kept in the sixth chapter.

In the annex part questionnaire has been included.

## CHAPTER-II

### LITERATURE REVIEW

#### 2.1 Theoretical Review

According to Roscoe, Will-The terms third sex describe individuals who are categorized (by their will or by social consensus) as neither male nor female, as well as the social category present in those societies who recognize three or more genders. The term "third" is usually understood to mean "other"; some anthropologists and sociologists have described even some three genders. (Roscoe, Will, 2000).

Although biology determines genetically whether a human being is male or female (on the basis of the XX or XY chromosomes), the state of being neither male nor female is sometimes considered in relation to the individual's gender role in society, gender identity, sexual orientation or any other characteristic. To different cultures or individuals, a third sex or gender may represent an intermediate state between men and women, a state of being both (such as "the spirit of a man in the body of a woman"), the state of being neither (neuter), the ability to cross or swap genders, another category altogether independent of male and female. This last definition is favored by those who argue for a strict interpretation of the "third gender" concept. In any case, all of these characterizations are defining sex in a different way of the usual meaning that biology gives to living beings.

The term has been used to describe Hijras of India, Bangladesh and Pakistan[4] who have gained legal identity, Fa'afafine of Polynesia, and Sworn virgins of the Balkans, among others, and is also used by many of such groups and individuals to describe themselves (Young, Antonia, 2000)

Like the Hijra, the third gender is in many cultures made up of biological males who take on a feminine gender or sexual role. In cultures that have not undergone heterosexualization, they are usually seen as acceptable sexual partners for the "masculine" males as long as these latter always maintain the "active" role.

In animals that are gonochoristic, a number of individuals within a population will not differentiate sexually into bodies that are typically male or female; this is called intersexuality. The incidence varies from population to population, and also varies depending on how femaleness and maleness are understood. Biologist and gender theorist Anne Fausto-Sterling, in a 1993 article, argued that if people ought to be classified in sexes, at least five sexes, rather than two, would be needed (Fausto-Sterling Anne, 1993).

Evolutionary biologist Joan Roughgarden argues that, in addition to male and female sexes (as defined by the production of small or large gametes), more than two genders exist in hundreds of animal species. Species with one female and two male genders include red deer who have two male morphs, one with antlers and one without, known as hummels or notts, as well as several species of fish such as plainfin midshipman fish and coho salmon. Species with one female and three male genders include bluegill sunfish, where four distinct size and color classes exhibit different social and reproductive behaviours, as well as the spotted European wrasse (*Symphodus ocellatus*), a cichlid (*Oreochromis mossambicus*) and a kind of tree lizard, *Urosaurus ornatus*. Species with two male and two female genders include the white-throated sparrow, in which male and female morphs are either white-striped or tan-striped. White-striped individuals are more aggressive and defend territory, while tan-striped individuals provide more parental care. Ninety percent of breeding pairs are between a tan striped and a white striped sparrow. Finally, the highest number of distinct male and female morphs or "genders" within a species is found in the side-blotched lizard, which has five altogether: orange-throated males, who are "ultra-dominant, high testosterone" controllers of multiple females; blue-throated males, who are less aggressive and guard only one female; yellow-throated males, who do not defend territories at all but cluster around the territories of orange males; orange-throated females, who lay many small eggs and are very territorial; and yellow-throated females, who lay fewer, larger eggs and are more tolerant of each other (Contemporary societies)

Since at least the 1970s, anthropologists have described gender categories in some cultures which they could not adequately explain using a two-gender framework At the same time, feminists began to draw a distinction between (biological) sex and



(social/psychological) gender. Contemporary gender theorists usually argue that a two-gender system is neither innate nor universal. A sex/gender system which recognizes only the following two social norms has been labeled "heteronormative": options. In November 2009, India agreed to list eunuchs and transgender people as "others", distinct from males and females, in voting rolls and voter identity cards.

In addition to the feminine role of hijras, which is widespread across the subcontinent, a few occurrences of institutionalised "female masculinity" have been noted in modern India. Among the Gaddhi in the foothills of the Himalayas, some girls adopt a role as a sadhin, renouncing marriage, and dressing and working as men, but retaining female names and pronouns. A late-nineteenth century anthropologist noted the existence of a similar role in Madras, that of the basivi. However, historian Walter Penrose concludes that in both cases "their status is perhaps more 'transgendered' than third-sex.

### **2.1.1 Third Sex and Lack of Manhood**

Even in the very ancient tribes, masculine gendered boys had to strive for and prove themselves for attaining manhood socially, through "manhood tests" that became more and more torturous and painful. However, the third gendered males had always been exempted from the manhood tests, as they were neither men nor women. Furthermore, boys who failed the masculinity tests were banished into the third gender category, and this is how they started to be stigmatized for men.

### **2.1.2 Third Sex and the Concept of Homosexuality**

Cover to 1959 lesbian pulp fiction novel "The Third Sex", by Artemis Smith-Some writers suggest that a third sex emerged around 1700 AD in England: the male sodomite. According to these writers, this was marked by the emergence of a subculture of effeminate males and their meeting places, as well as a marked increase in hostility towards effeminate and/or homosexual males. People described themselves as members of a third sex in Europe from at least the 1860s with the writings of Karl Heinrich Ulrichs and continuing in the late nineteenth century with Magnus Hirschfield, John Addington Symonds, Edward Carpenter] Aimée Duc and

others. These writers described themselves and those like them as being of an "inverted" or "intermediate" sex and experiencing homosexual desire, and their writing argued for social acceptance of such sexual intermediates. Many cited precedents from classical Greek and Sanskrit literature.

In Wilhelmine Germany, the terms *drittes Geschlecht* ("third sex") and *Mannweib* ("man-woman") were also used to describe feminists — both by their opponents and sometimes by feminists themselves. In the 1899 novel *Das dritte Geschlecht* (The Third Sex) by Ernst Ludwig von Wolzogen, feminists are portrayed as "neuters" with external female characteristics accompanied by a crippled male psyche. Sexual

Throughout much of the twentieth century, the term "third sex" was a popular descriptor for homosexuals and gender nonconformists, but after Gay Liberation of the 1970s and a growing separation of the concepts of sexual orientation and gender identity, the term fell out of favor among LGBT communities and the wider public. With the renewed exploration of gender that feminism, the modern transgender movement and queer theory has fostered, some in the contemporary West have begun to describe themselves as a third sex again. One well known social movement that includes male-bodied people that identify as neither men nor women are the Radical Faeries. The term transgender, which often refers to those who change their gender, is increasingly being used to signify a gendered subjectivity that is neither male nor female — one recent example is on a form for the Harvard Business School, which has three gender options — male, female, and transgender

### **2.1.3 History of Mesopotamia**

According to Murray, Stephen O, and Roscoe, Will-Stone tablet from 2nd millennium BC Sumer containing a myth about the creation of a type of human who is neither man nor woman.

In Mesopotamian mythology, among the earliest written records of humanity, there are references to types of people who are not men and not women. In a Sumerian creation myth found on a stone tablet from the second millennium BC, the goddess Ninmah fashions a being "with no male organ and no female organ", for whom Enki

finds a position in society: "to stand before the king". In the Akkadian myth of Atrahasis (ca. 1700 BC), Enki instructs Nintu, the goddess of birth, to establish a "third category among the people" in addition to men and women, that includes demons who steal infants, women who are unable to give birth, and priestesses who are prohibited from bearing children. In Babylonia, Sumer and Assyria, certain types of individuals who performed religious duties in the service of Inanna/Ishtar have been described as a third gender. They worked as sacred prostitutes or Hierodules, performed ecstatic dance, music and plays, wore masks and had gender characteristics of both women and men. In Sumer, they were given the cuneiform names of *ur.sal* ("dog/man-woman") and *kur.gar.ra* (also described as a man-woman). Modern scholars, struggling to describe them using contemporary sex/gender categories, have variously described them as "living as women", or used descriptors such as hermaphrodites, eunuchs, homosexuals, transvestites, effeminate males and a range of other terms and phrases (Murray, Stephen O. and Roscoe Will (1997).

#### **2.1.4 Indic Culture**

According to Wilhelm, amara Das-The Hindu god Shiva is often represented as Ardhanarisvara, with a dual male and female nature; Typically, Ardhanarisvara's right side is male, and left side female. This sculpture is from the Elephanta Caves near Mumbai. References to a third sex can be found throughout the various texts of India's three ancient spiritual traditions — Hinduism, Jainism and Buddhism — and it can be inferred that Vedic culture recognised three genders. The Vedas (c. 1500 BC – 500 BC) describe individuals as belonging to one of three separate categories, according to one's nature or *prakṛti*. These are also spelled out in the Kama Sutra (c. 4th century AD) and elsewhere as *pums-prakṛti* (male-nature), *stri-prakṛti* (female-nature), and *tritiya-prakṛti* (third-nature). Various texts suggest that third sex individuals were well known in premodern India, and included male-bodied or female-bodied[62] people as well as intersexuals, and that they can often be recognized from childhood. A third sex is also discussed in ancient Hindu law, medicine, linguistics and astrology. The foundational work of Hindu law, the *Manu Smṛiti* (c. 200 BC – 200 AD) explains the biological origins of the three sexes: "A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if both are equal, a third-sex child or boy and girl twins are produced; if either are weak or deficient in

quantity, a failure of conception results. In Vedic astrology, the nine planets are each assigned to one of the three genders; the third gender, tritiya-prakrti, is associated with Mercury, Saturn and (in particular) Ketu. In the Puranas, there are also references to three kinds of devas of music and dance: apsaras (female), gandharvas (male) and kinnars (neuter). The two great Sanskrit epic poems, the Ramayana and the Mahabharata, also indicate the existence of a third gender in ancient Indic society. Some versions of Ramayana tell that in one part of the story, the hero Rama heads into exile in the forest. Halfway there, he discovers that most of the people of his home town Ayodhya were following him. He told them, "Men and women, turn back," and with that, those who were "neither men nor women" did not know what to do, so they stayed there. When Rama returned to from exile years later, he discovered them still there and blessed them, saying that there will be a day when they will rule the world (Wilhelm Amara Das, 2004).

According to Jackson, Peter A.-In the Buddhist Vinaya, codified in its present form around the 2nd century BC and said to be handed down by oral tradition from Buddha himself, there are four main sex/gender categories: males, females, ubhatobyanjanaka (people of a dual sexual nature) and pandaka (people of various non-normative sexual natures, perhaps originally denoting a deficiency in male sexual capacity). As the Vinaya tradition developed, the term pandaka came to refer to a broad third sex category which encompassed intersex, male and female bodied people with physical and/or behavioral attributes that were considered inconsistent with the natural characteristics of man and woman (Jackson Peter A, 1996).

Contrary to what is often portrayed in the West, sex with male (specifically receptive oral and anal sex) was the gender role of the third gender, not their defining feature. Thus, in ancient India, as in present day India, the society made a distinction between a third genders having sex with a man, and a man having sex with a man. The latter may have been viewed negatively, but he would be seen very much as a man (in modern western context, as 'straight'), not a third gender (in modern western context 'gay').

### **2.1.5 The Americas**

The ancient Maya civilization may have recognised a third sex, according to historian Matthew Looper. Looper notes the androgynous Maize Deity and masculine Moon goddess of Maya mythology, and iconography and inscriptions where rulers embody or impersonate these deities. He suggests that the third gender could also include two-spirit individuals with special roles such as healers or diviners.

Anthropologist and archaeologist Miranda Socket notes that several writers have felt the need to move beyond a two-gender framework when discussing prehispanic cultures across Mesoamerica, and concludes that the Olmec, Aztec and Maya peoples understood "more than two kinds of bodies and more than two kinds of gender." Anthropologist Rosemary Joyce agrees, writing that "gender was a fluid potential, not a fixed category, before the Spaniards came to Mesoamerica. Childhood training and ritual shaped, but did not set, adult gender, which could encompass third genders and alternative sexualities as well as "male" and "female." At the height of the Classic period, Maya rulers presented themselves as embodying the entire range of gender possibilities, from male through female, by wearing blended costumes and playing male and female roles in state ceremonies." Joyce notes that many figures of mesoamerican art are depicted with male genitalia and female breasts, while she suggests that other figures in which chests and waists are exposed but no sexual characteristics (primary or secondary) are marked may represent a third sex, ambiguous gender or androgyny (Stockett Miranda K, 2005)

### **2.1.6 Third Sex and Spirituality**

In Hinduism, the most ancient surviving religion, Shiva, the most original god in one of his popular forms is still worshipped as an Ardhnarishwara, i.e. half-male and half-female form. Shiva's symbol, which is today known as Shivalinga, actually comprises a combination of a 'Yoni' (vagina) and a 'Ling' (phallus). The third sex have been ascribed spiritual powers by most indigenous societies. In the Indian subcontinent, e.g., the Hijras are supposed to have supernatural powers, through which they can bless people or curse them. This gives Hijras a unique space in the society, and

traditional Indians still invite Hijras to seek their blessings on important occasions such as marriage.

At the time of the birth of Christ, cults of men devoted to a goddess flourished throughout the broad region extending from the Mediterranean to south Asia. While galli were missionizing the Roman Empire, kalû, kurgarrû, and assinnu continued to carry out ancient rites in the temples of Mesopotamia, and the third-gender predecessors of the hijra were clearly evident. To complete the picture we should also mention the eunuch priests of Artemis at Ephesus; the western Semitic qedeshim, the male “temple prostitutes” known from the Hebrew Bible and Ugaritic texts of the late second millennium; and the keleb, priests of Astarte at Kition and elsewhere. Beyond India, modern ethnographic literature documents gender variant shaman-priests throughout southeast Asia, Borneo, and Sulawesi. All these roles share the traits of devotion to a goddess, gender transgression and receptive anal sex, ecstatic ritual techniques (for healing, in the case of galli and Mesopotamian priests, and fertility in the case of hijra), and actual (or symbolic) castration. Most, at some point in their history, were based in temples and, therefore, part of the religious-economic administration of their respective city-states.

As Holly Boswell notes, "it is very interesting to note that the majority of older world religions perceived their deities as hermaphroditic and whole-gendered. Ardhanarisvara in Hinduism, Avalokitesvara and Kuan Yin in Buddhism, and Dionysus in the Greek pantheon are examples of this. Divine androgyny is reflected in subsequent representations of avatars such as Sri Krsna in Vedanta, Lan Ts'ai Ho in Taoist China, and even Jesus Christ. In the Qabbalah, Adam mirrored an androgynous God before the split into Eve and subsequent fall from grace. As with many nobles, the Pharaohs of Egypt emulated their gods, which were mostly androgynous throughout Africa. Angels and Faeries too, are usually perceived as androgynous beings. The reflections of Transgender Spirit are ancient and deep.

## **2.2 Empirical Review**

According to Talwar, Rajesh-The Hijras of India are probably the most well known and populous third sex type in the modern world-Mumbai-based community health

organization The Humsafar Trust estimates there are between 5 and 6 million hijras in India (Talwar Rajesh, 1999). In June 2009, Supreme court of Pakistan ordered a census of hijras, who number between 80000 and 300000 in Pakistan.

According to Blue Diamond Society, BDS report of Nepal, the officially adopted estimate for the number of MSM and transgender people in Nepal is 128,500 (Low 64,000 – High 193,000). However the studies on which this estimate is based could not possibly identify the "hidden population". International experience and experience in Nepal suggests that the number of MSM and transgender people is likely to more than 3 times this estimate, about 500,000. There has been some progress on this issue in 2009 in that the National Action Plan (2008-2011) includes as a priority the completion a size estimation study of the MSM population. The estimation of the number of current MSM/TG living with HIV/AIDS in Nepal is 6,000 (BDS report, 2066)

### **2.2.1 According to, “Integrated Bio-behavioral Survey” IBBS Survey Among MSM**

#### **Socio-demographic characteristics**

The usual classification of MSM is largely based on their perceived sexual roles. ‘ta’, ‘meti/meta’, ‘dohori’, and ‘pinkyta’ are some of the terms used to define such different roles. In may 2007 the government of Nepal officially recognized ‘third gender’ in addition to the conventional gender categories of male and female. The study participants in this survey were also asked how they would like to be identified on the basis of their sexual orientation/behavior. In response, 44.3 percent of the MSM said they regarded themselves as men, 22.8 percent as meti and 9.3 percent as ta. Around eight percent each of them preferred to be referred to as homosexual or bisexual. (IBBS Survey, 2009)

### **2.2.2 Occupational Backgrounds of the MSM and Sources of Income**

Respondents came from a variety of occupational backgrounds, ranging from farmers to civil servants. In total, 21.8 percent of the MSM relied on wage labors as their main

source of income, whilst 1705 percent were employed by private companies. One in ten of the MSM students were 12.8 percent, were employed as peer/outreach educators (PEs/OEs) 12 percent, or ran their own business is 12 Percent.

The income of the respondents in the month preceding the survey showed a huge variation, (NRs 500-NRs125000) with one non-MSW reporting to have earned NRs125000 in the previous month. However, the median income of MSWs in the month preceding the survey was higher (NRs9000)than non-MSWs(NRs7000)

### **In the context of Nepal**

As a community based organization, the Blue Diamond Society (BDS) exists to improve the sexual health, human rights and well-being of sexual minorities in Nepal. BDS is the first Nepalese organization working with and for sexual minorities on social justice, human rights, sexual health and HIV/AIDS. BDS seeks to encourage and support networks for sexual minorities all over Nepal.

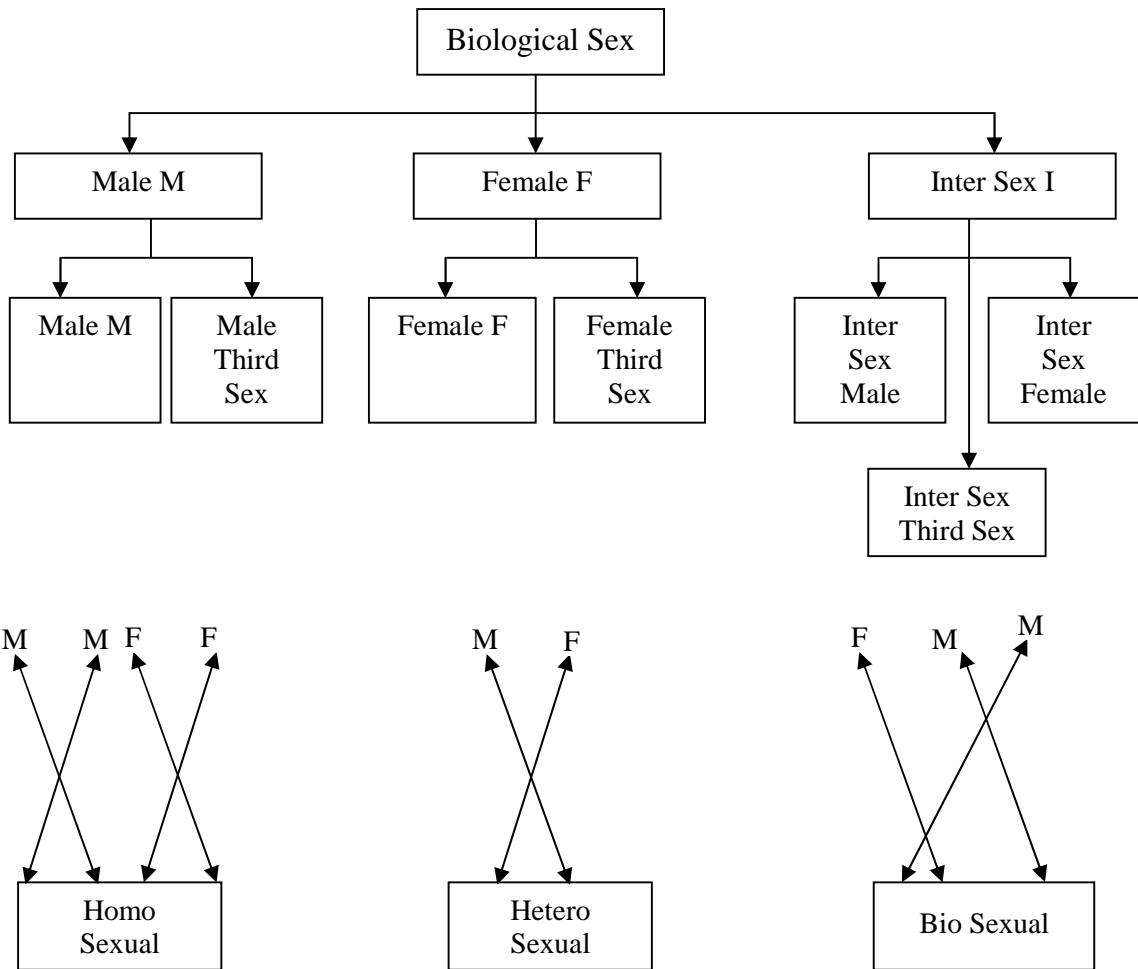
### **The HIV/AIDS Epidemic in Nepal**

AIDS has killed more than 25 million people worldwide since it was first recognized in 1981, making it one of the most destructive epidemics in recorded history. Despite efforts world-wide to tackle the epidemic, the total number of people living with the human immunodeficiency virus (HIV) has reached an estimated 40 million. Nepal reported its first case of HIV infection in 1988 and in the two decades since, it has witnessed a rapidly evolving epidemic with the UN now estimating the total infection at about 70,000. The epidemic in Nepal has been termed as a 'concentrated epidemic', whereby in general, the infection is low in the general community and is seen to be concentrated among certain groups at risk. However, given the fact that there is increasing number of infections reported among housewives through heterosexual transmission, it is possible that Nepal could see an increase in the number of infections including increased infections among the general community



### 2.3 Conceptual Review

Biology determines genetically whether a human being is male or female (on the basis of the XX or XY chromosomes), the state of being neither male nor female is called third sex. The third sex is in many cultures made up of biological males who take on a feminine sexual role. The conceptual framework is as follows.



## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

#### **3.1 Study Area**

Among the 75 districts of Nepal, Chitwan district counts as one of the common ones. So Chitwan district is a study area and “Third Sex” are selected for this research purposively. “Blue Diamond Society” are an organization of Third Sex and members are only 41, so reliable and representative outputs are expected from the universe, as there prevail the major factors affecting people’s perspective. In this district, there is a variant educational as well as the socio-economic status.

#### **3.2 Research Design**

Designing is a preliminary step in every research activity, because it is at the designing stage that the purpose for which design is being prepared is to be decided. The study was based on descriptive and exploratory research design because it describes the present condition of third sex living in Chitwan and members of Blue Diamond Society affected by the various institutions and explores present psychological and social aspects over sexual minorities and its changing direction.

#### **3.3 Universe and Respondent of the Study**

Third sex living around the Chitwan District is the study universe of this research. Third sex associated with the Blue Diamond Society and its drop-in-center along with those who are members of identified in their cruising areas are the respondents. There are 41 Third Sex, who are identified by Blue Diamond Society, all of those are considered as universe of the study. This research is based on census method. (BDS, 2011)

#### **3.4 Nature of Data Collection and Procedure**

The interview method is followed for the data collection. A set of questionnaire related to the socio-economic status, and their knowledge, attitude and skill of HIV/AIDS and

Drugs to hold the interview. Through the questionnaires the information about age, ethnicity, education, income, knowledge about HIV/AIDS and other occupation have been collected.

Semi-Structure Interview: For the primary data collection, semi-structured questions were included in the interview schedule to ask in the field. From this interview schedule, the basic information regarding the third sex and their health conditions could be obtained.

Personal Interviews: There were all together 40 personal interviews conducted among the third sex for this study. The respondents for the personal interview were associated with their supporting organizations.

### **3.5 Data Analysis and Interpretation Procedure**

The data collected from field was edited and then classified according to their nature for the qualitative data whereas quantitative data was analyzed quantitatively. The name and information of the information are pseudo because of their reluctance for real identity.

**UNIT - IV**  
**DEMOGRAPHIC AND SOCIO-ECONOMIC CHARACTERISTICS OF**  
**HOUSEHOLD POPULATION**

Total population of Nepal is 2 core 66 lakh 20 thousand 8 hundred 09. In this decade increasing population is 3469326 (CBS, 2011).

According to census male population are 1 core 29 lakh 27 thousand 4 hundred and thirty one only and female population are 1 core, 36 lakh 93 thousand 3 hundred and seventy eight only. Population growth rate is 1.40 percent only. According to this census, In Mountain Region's population are 17 lakh, 95 thousand. This shows that there are only 6.74 percent people are living, In Hill Regions population are 1 core, 4 lakh 75 thousand and this shows that there are only 43.11 percent people are living in Terai Region population are 1 core, 33 Lakh, 50 thousand this shows that there are 50.15 percent people are living.

According to development region, highest population are in central development region. Highest population districts are Kathmandu, Morang, Rupendehi, Jhapa and Kailali. Lowest population districts are Manang, Mustang, Dolpa, Rasuwa and Humla.

According to this initial census report, international migration are highest increasing in this decade are 19 lakh and 17 thousand. International emigration of Rural area is 85.38 percent and Urban emigration is only 14.69 percent. In this decade Nepalese Rural population is decreasing 83 percent and Urban population is increasing (17 percent). Rural population growth rate is 1.03 percent and urban population growth rate is 3.36 percent.

From this information we can analysis that our mountain and hill area's population density are decreasing and Terai's population density are increasing and socio-economics status of mountain and hill are getting lose.

According to the BDS report of 2065/66 Nepal, the officially adopted estimates are about 128500 (low 64000 - high 193000) in Nepal. It is in increasing pattern.

Latest report of BDS of Chitwan district estimates are more than 1000 are in this third sex. Open person are only 70 and unopen person are 300. Third sex person are more found in Madi and Sharadanagar.

#### **4.1 Demographic Characteristics and distribution of household population by 10 years age group, according to age sex structure**

Information on age and sex of members was obtained from the third sex of households. In all 41 third sex were interviewed and all the information was provided by themselves.

Table 4.1

Household Population by 10 years age group, according to age sex structure

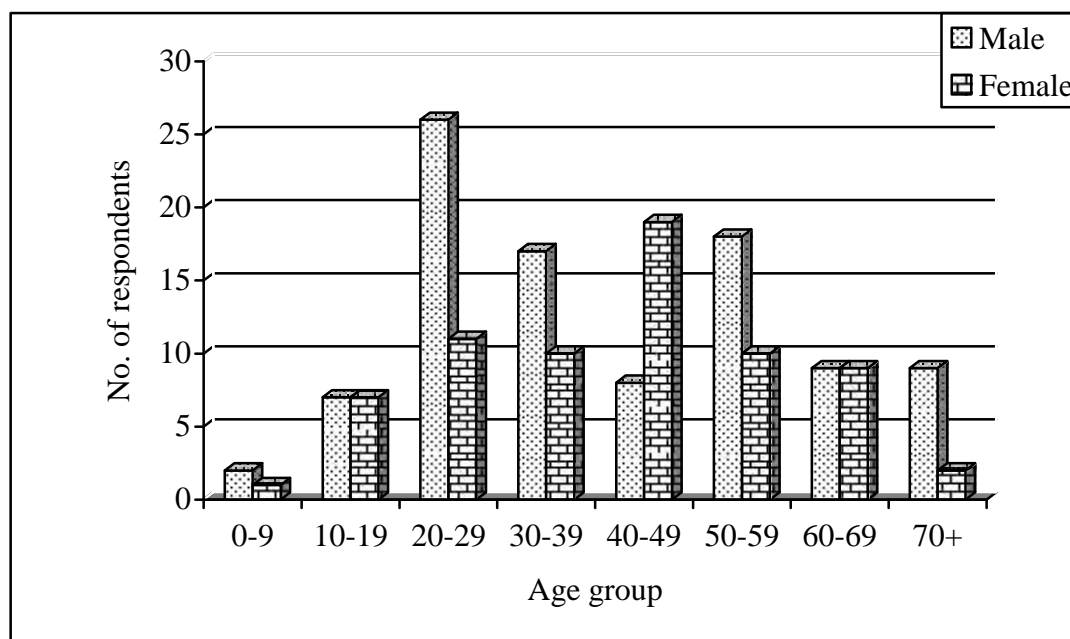
Age	Male	Percent %	Female	Percent %	number	percent
0-9	2	1.21	1	0.61	3	1.82
10-19	7	4.26	7	4.26	14	8.48
20-29	26	15.85	11	6.71	37	22.42
30-39	17	10.36	10	6.1	27	16.36
40-49	8	4.87	19	11.58	27	16.36
50-59	18	10.97	10	6.1	28	16.96
60-69	9	5.48	9	5.48	18	10.91
70+	9	5.48	2	1.21	11	6.67
Total	95	58.48	69	42.05	164	100

Source: Field survey, 2011.

Above table shows that the age and sex structure of male and female. From this table ,a very low proportion of children (1.82 percent) was observed in the 0-9 age group. This is mainly due to the selection of the third sex household. Third sex are young, their sister and brother also young more of them are unmarried and married are homo sexual. A very high proportion of (22.42%) was observed in the 20-29 age group. This is due to the brother and sister of third sex. About 17.58% categorized as old ( 60 years and above).

Figure No. 4.1

Household Population by 10 years age group, according to age sex



#### 4.2 Distribution of Household Population by Literacy Status According to Sex

Population and Education are related to each other like, educational development directly affects to the population skill, knowledge and experience. In the educated family member help their third sex children and give the positive environment and uneducated family member torture the third sex children, so education is most important to change their behaviors.

Table 4.2

Household population by literacy status according to sex.

Literacy status	Male	percent	Female	Percent
Literate	71	73.96	41	59.42
Illiterate	25	26.04	28	40.58
Total	96		69	100

Source: Field survey, 2011.

Figure No. 4.2

Household population by literacy status according to sex

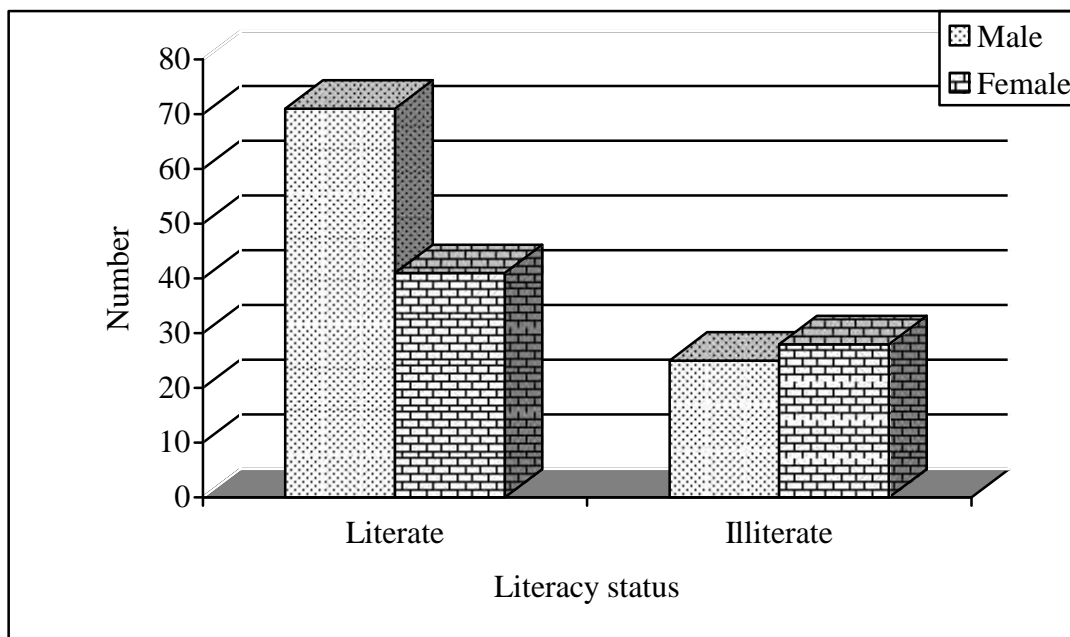


Table 4.3

Distribution of household population by literacy status according to combine sex

Literacy	literate	percent	illiterate	Percent
Male	71	43.03	25	15.15
Female	41	24.84	28	16.96
Total	112	67.87	53	32.13

Source: Field survey, 2011.

Above table 2 reveals that the present literacy rates for the population six years and above. There are marked disparities in the overall female and male literacy rates. 59 percent of females are literate as compared to 74 percent of males. The combined overall literacy rate of the total household is about 67.57 percent. About over than 32 percent are illiterate and more are females.

Table 4.4

Distribution of Dependent family on the third sex by their income

No. of Third Sex	Dependent family member	Percent
14	0	34.15
12	2	29.26
6	3	14.63
2	4	4.88
3	5	7.32
3	6	7.32
1	7	2.44
Total		100

Source: Field survey, 2011.

Above table 3 shows, about 34 percent third sex have not dependent family on their income and 66 percent third sex have three family member within them and 2.44 percent third sex have seven family member dependent on their income.

Figure No. 4.3

Distribution of Dependent family on the third sex by their income

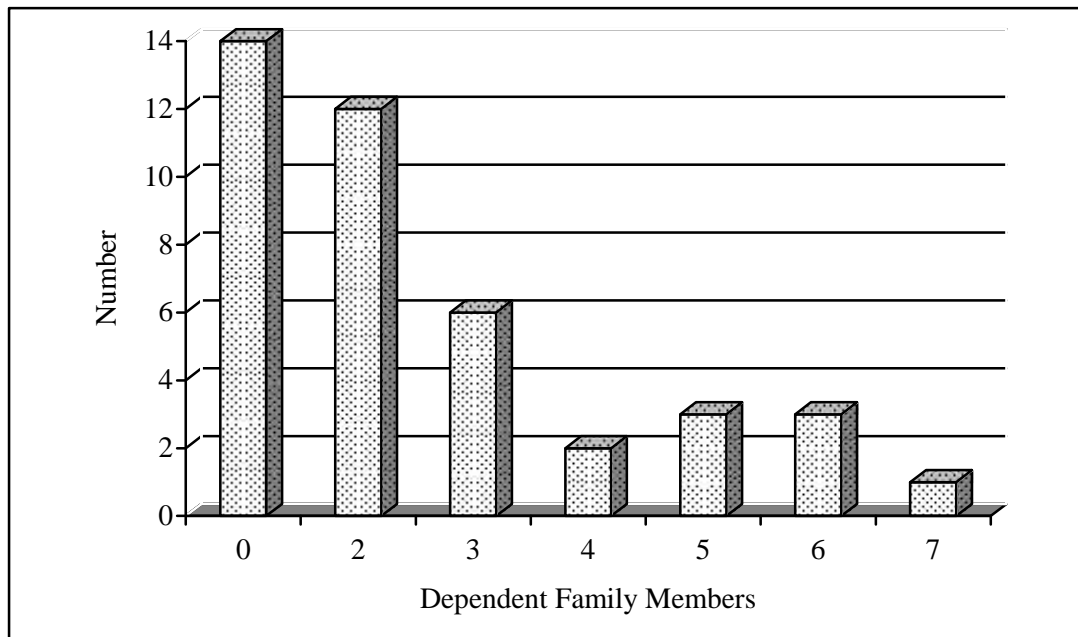




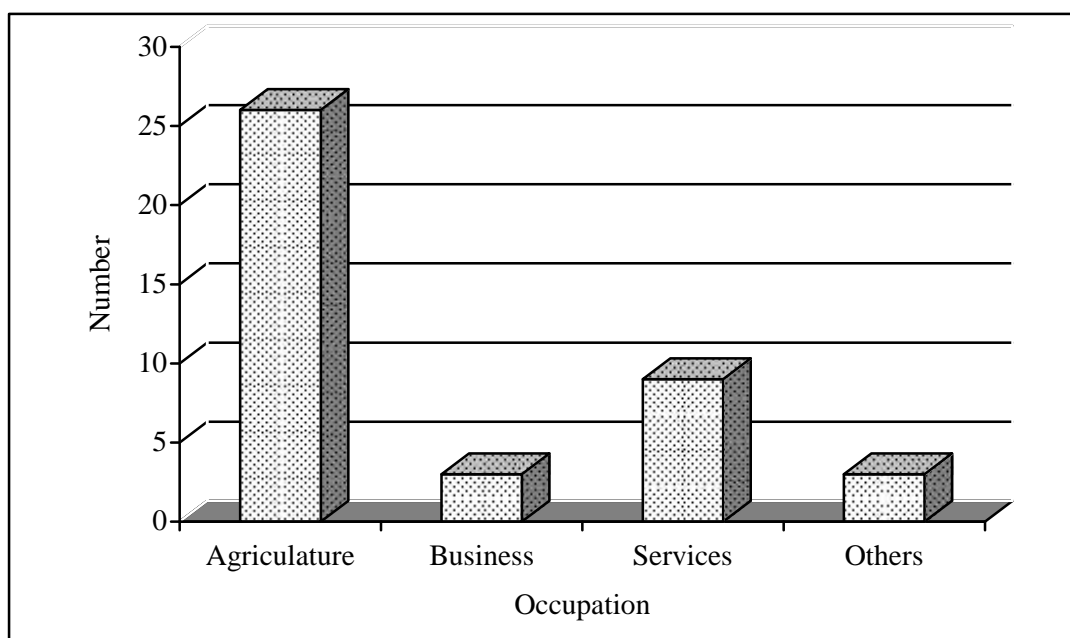
Table 4.5  
Head of Household's Occupational status

Occupation	No of Household	Percent
Agriculture	26	63.42
Business	3	7.32
Services	9	21.95
Others	3	7.31
	41	100

Source: Field survey, 2011.

Above table 4 shows that, Head of household's occupational status categories as agriculture, business, services and others. More than 63 percent household head attended in the agriculture base, 21.94 percent are services in private and government, 7.32 percent are involvement in business and 7.32 percent are involve in others categories.

Figure No. 4.4  
Head of Household's Occupational status



## CHAPTER - V

### 5.1 Socio Economic Status of Third Sex

Nepal is a country of multilingual, multi-religious and multiethnic society. The 2001 census has listed 102 language and there have been identified 92 mother tongue. Similarly, the census has listed 8 religion in the country, these are Hindu, Buddhist, Islam, Kirat, Jain, Christian, sikn, Banai. The census 2001 has identified (103) caste and Ethnic grouping Nepal and only 17 ethnic group one in inner terai and terai, 24 ethnic group are in hills and only 20 ethnic group are in mountains and remaining are the caste groups of Nepal. The total number of identified caste chhetri constituted 15.80 percent, Hill Brahmin 12.74 percent magar 7.14 percent, Tharu 6.75 percent, Tamang 5.64 percent and Newar 5.48 percent.

The literacy rate of Nepal is very low, Only 53.74 percent of the people are literate. The literacy rate of male population is 65.02 percent and the literacy rate of female population is 42.49 percent, wherever the female population is greater than the male. The sex ratio of Nepal is 99.8.

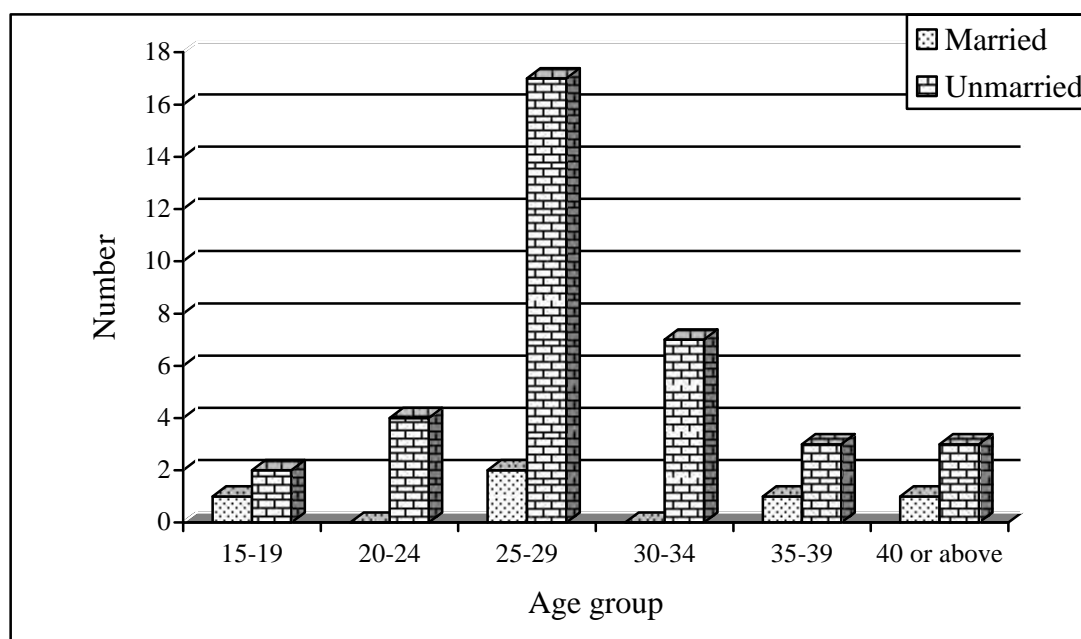
Table 5.1  
Classification of third sex by their age and marital status

Age group	No. of population	Married		Unmarried	
		No.	%	No.	%
15-19	3	1	20	2	5.56
20-24	4	0	0	4	11.11
25-29	19	2	40	17	47.22
30-34	7	0	0	7	19.44
35-39	4	1	20	3	8.33
40 or above	4	1	20	3	8.33
Total	41	5	100	36	100

Source: Field survey, 2011.

Figure No. 5.1

Classification of third sex by their age and marital status



The above table shows that marital status of the respondents according to their age in which 5 are married and the 36 are unmarried. The table shows that majority of the respondents are aged 25-29 in which 40 percent are married and 47.22 percent are unmarried. And less number of respondents are from age group 15-19 i.e., 20 percent married and 5.56 percent unmarried.

Table 5.2

Classification of the third sex by caste group

Caste	No. of Respondents	Percentage
Brahmin	9	21.95
Gurung	8	19.51
Tharu	5	12.20
Chhetry	6	14.63
Newar	4	9.76
Lama	4	9.76
Pariyar/Sarki	2	4.88
Magar	1	2.44
Chepang	1	2.44
Majhi	1	2.44
Total	41	100

Source: Field survey, 2011.

Table 2 shows classification of third sex by their caste. It shows that majority of the population are from Brahmin (21.95 percent) followed by Gurung (19.51 percent) and Chhetry (14.63 percent). Less number are found in Magar, Chepang and Majhi community.

Table 5.3  
Classification of the third sex by religion

Religion	No. of Respondents	Percentage
Hindu	29	70.73
Buddhist	11	26.83
Christian	1	2.44
Total	41	100

Table 3 shows classification of third sex by their religion. It shows that majority of the respondents are from Hindu religion (70.73 percent) followed by Buddhist (26.83 percent) and only a single respondent (2.24 percent) is found from Christian religion. No respondent is found from Muslim religion.

Figure No. 5.2  
Classification of the third sex by religion

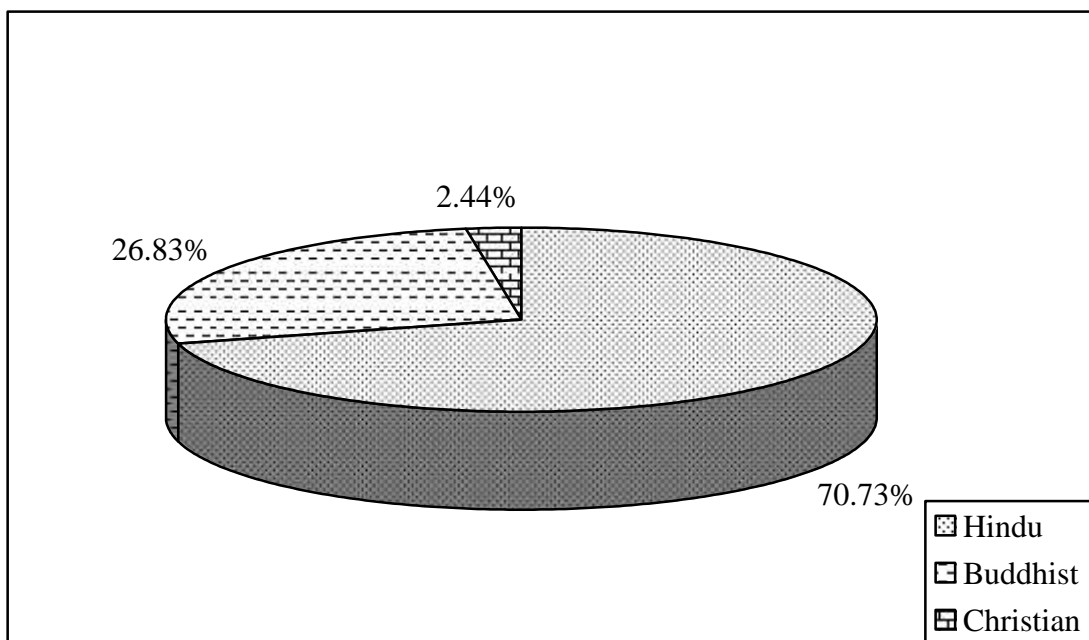


Table 5.4  
Educational status of the third sex

Level of education	No. of Respondents	Percentage
Illiterate	1	2.44
Primary	13	31.71
Secondary	13	31.71
SLC	8	19.51
Reading Intermediate	6	14.63
Total	41	100

Source: Field survey, 2011.

Table 4 shows the educational classification of third sex. It shows that majority of the respondents have school level education i.e. 31.71 percent have primary level of education and other 31.71 percent have secondary level education. There is only one (2.44 percent) respondent who is illiterate and no respondent is found who have Intermediate and above level of education.

Figure No. 5.3  
Educational status of the third sex

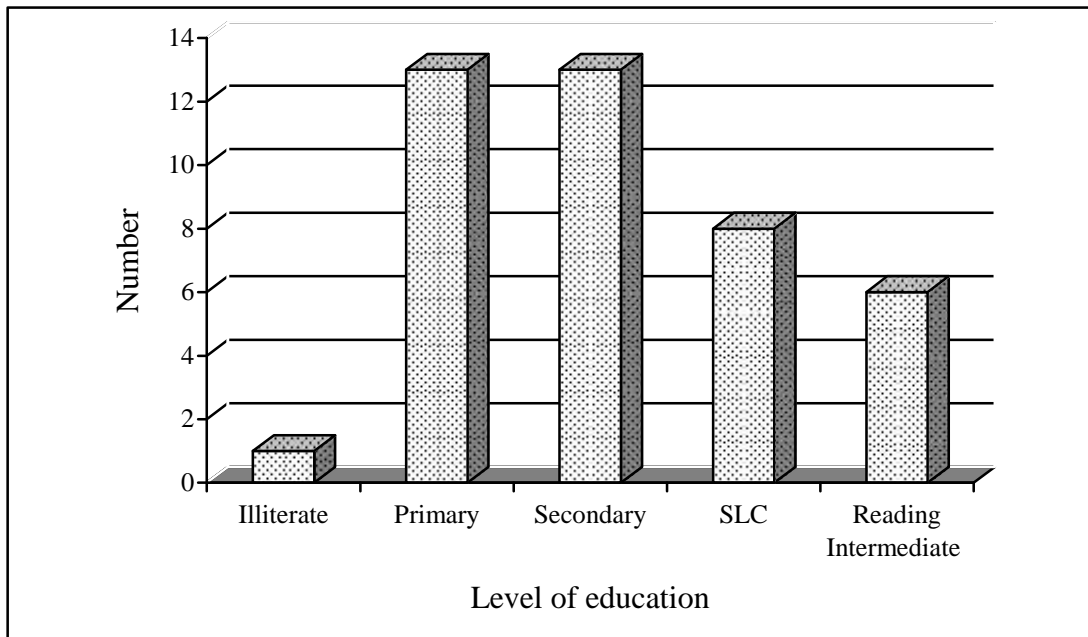


Table 5.5  
Place of resident among third sex

Place of resident	No. of Respondents	Percentage
Urban	18	43.9
Rural	23	56.1
Total	41	100

Source: Field survey, 2011.

The above table shows the represents by their place of residence. It shows that majority of the respondents (56.1 percent) are from rural area. Third sex who resides in urban area is found to be 43.9 percent.

## 5.2 Monthly Income of the Third Sex and Sources of Income

Respondents come from the variety of occupational backgrounds ranging from farmers to civil servants.

Table 5.6  
Monthly income of third sex by level of income.

Level of income	Number	Percent
Less than 3000	3	7.32
3000 - 6000	20	48.78
6000 - 10000	16	39.02
more than 10000	2	4.88
Total	41	100

Source: Field survey, 2011.

Table 8 shows the level of income among the third sex of Chitwan. It is found that among the 41 respondents studied, 7.32 percent were living with less than Rs. 3000 monthly income, 48.78 percent were living with the income of Rs. 3000-6000. There were less than 5 percent respondents who have more than 10000 monthly income.

Figure No. 5.4

Monthly income of third sex by level of income.

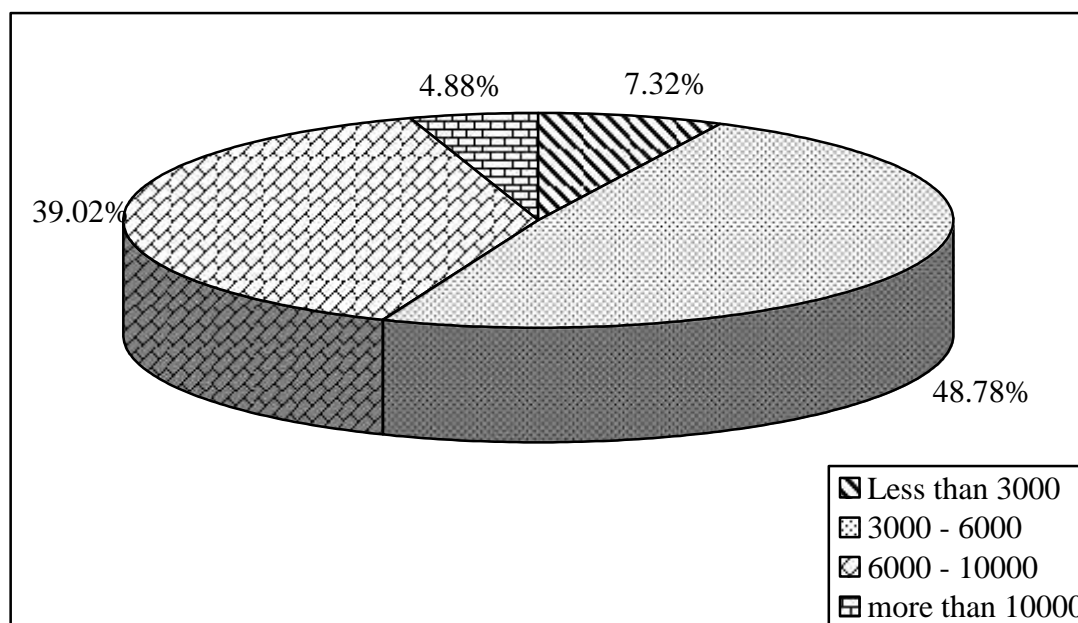


Table 5.7

Sources of income among third sex

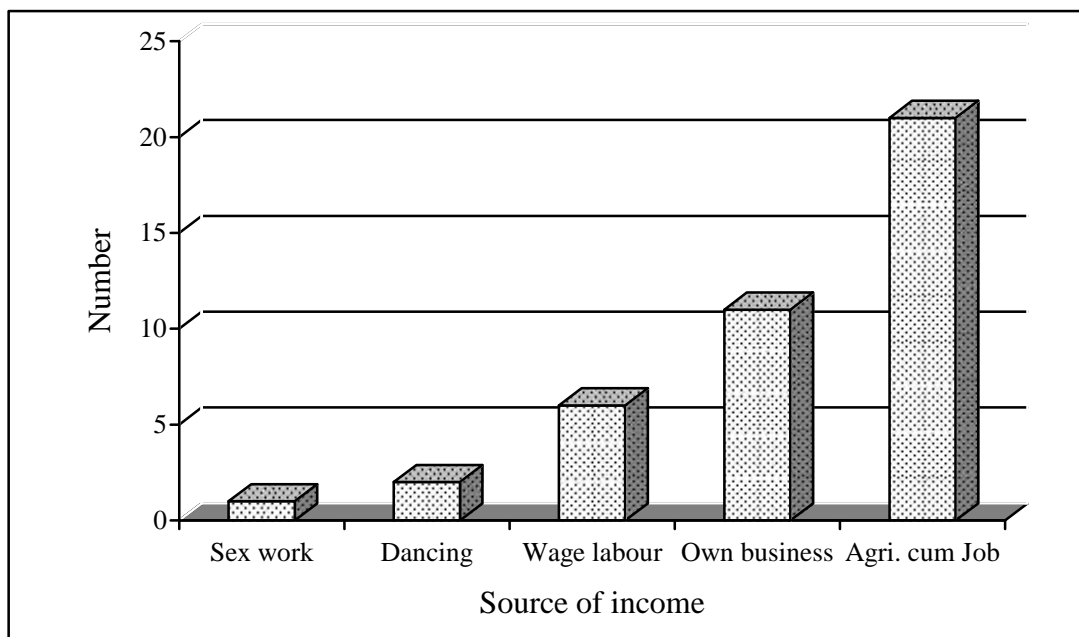
Source of income	Number	Percent
Sex work	1	2.44
Dancing	2	4.88
Wage labour	6	14.63
Own business	11	26.83
Agri. cum Job	21	51.22
Total	41	100

Source: Field survey, 2011.

Table 9 shows that 2.44 percent of the respondents have prostitution as their main source of income, 4.88 percent earns money by dancing. There were large number of respondents (51.22 percent) who earns money partly from farming or agriculture and partly from job.

Figure No. 5.5

Sources of income among third sex



### 5.3 Third Sex's Knowledge Towards HIV/AIDS and STI

The HIV situation in Nepal is categorized as a concentrated epidemic with the estimated prevalence among the general population being below one percent, and more than 30 percent among some groups identified as 'most at - risk population' (MARPs). According to the National center for AIDS and STD control (NCASC) estimates, there were about 70,000 people, including children and adults, infected by HIV in Nepal in 2007. As of may 2009, a cumulative total of 13,885 HIV infections, including 2,384 cases of AIDS, have been reported in the country (NCASC, may 14, 2009). Although the reporting system of HIV/AIDS cannot actually measures the prevalence rate of infection because of under reporting and reporting delays, it does indicate which sub-groups of the population are most affected.

The National HIV/AIDS strategy 2006/2011 has identified several MARPs and proposes effective strategies and targeted intervention programs for these groups. The integrated Biological and Behavioral surveillance survey (IBBS) among these MARPs is conducted regularly as a part of the National surveillance plan to inform the development of the strategy and the National HIV/AIDS action plan. 'Men who



have sex with Men' (MSM) have been identified as a core risk group because of their high risk sexual behavior with low levels of condom use and a high turnover of both male and female partners. According to Blue Diamond society, a non-government organization (NGO) working with MSM in Nepal, the number of MSM in the country is on the rise (CREHPA/SACTS/FHI2005) and low levels of awareness about HIV increases exposure to the disease whilst preventing those who are living with the virus from seeking treatment. A number of intervention strategies are underway to promote HIV/AIDS awareness at a large scale among the MSM population.

The first round of the IBBS among MSM in Kathmandu valley was conducted in 2004 and showed a 4.8 percent HIV prevalence among MSWs and 3.6 percent among MSM (CREHPA/SACTS/FHI2005). The survey also indicated that over half of the MSWs (54%) and one in five (19%) MSM were exposed to at least one form of STI. The second round of the IBBS conducted in 2007 showed a 3.3% HIV prevalence among MSM in the Kathmandu valley, with 3.4% among non-MSWs and 2.9 percent among MSWs. Additionally, it was found that 19.4 percent of MSWs and 16.4 percent of non-MSWs were exposed to at least one form of STI.

Table 5.8  
Knowledge of HIV/AIDS and STI

Knowledge on HIV/AIDS & STI	Number	Percent
Yes	41	100
No	0	0
Total	41	100

Source: Field survey, 2011.

Table 6 shows the knowledge on HIV/AIDS and STI among the respondents. It shows that whole of the respondents are aware of HIV/AIDS and STI.

Table 5.9  
Prevalence of STI among third sex

STI Infected	Number	Percent
Yes	3	7.32
No	38	92.68
Total	41	100

Source: Field survey, 2011.

Table 7 shows the status of STI infection among the respondents. The table shows that among the 41 respondents, only 7.32 percent are infected with any kind of Sexually Transmitted Infection (STI) and 92.68 are not infected with STI.

#### **5.4 Violence against Third Sex**

Violence taking place in some countries against lesbian, gay, bisexual or transgender (LGBT) persons, including killing, "social cleansing" torture and ill-treatment, impairs the right to life, true right to be from torture and cruel in-human or degrading treatment or punishment and the right to security and is also a matter of concern of treaty bodies and special procedure of the former commission.

From discrimination and gender indentify, as less credible by law enforcement agencies and police officials frequently show prejudice towards such persons.

In the school, teachers treat students (third sex) tearing clothes and beating with stick. Peers also pinching the third sex and third sex cannot live with girls and boys also. Third sex cannot use the toilet due to a privacy of sexuality.

Table 5.10

Treat by family, relative, peers, neighbors and police officer.

Treated by	Number	Percent
Family	15	36.58
Neighbors	8	19.51
Peers	7	17.07
Relatives	5	12.20
Teachers	4	9.76
Police officers	2	4.88
Total	41	100

Source: Field survey, 2011.

Table 11 shows about treatment to the respondents by different personals and officials. It shows that 36.58 percent were treated by their own family, 19.51 percent were treated by neighbors, 17.07 percent were by peers, 12.20 percent were treated by relatives, 9.76 percent were treated by by teachers and 4.88 percent were treated by police officers.

### 5.5 Spend of Free Time by the Third Sex

In our patriarchal society, people think that women are in second class and they have many free times and they spend free time by talking informal thinks and they spend their time in misuses. By the same time people think that third sex are also negative, they cannot give a positive think, skill and attitudes towards society. So torture the third sex by family, relatives, peers, neighbors, police officers and teachers. These people are leader of the society. But they tear the clothes, discrimination in a group, give a punishment, off sent for schooling. From this information the researcher want to know about the free time of the third sex In society. How do they passed their free time. But we cannot found negative role in a society. They all are innocent, laborious and they have a little time for following activities.

Table 5.11

## Spend of free time by third sex

Spend of time	Number	Percent
Listening Radio & TV	21	51.22
Meeting friends	9	21.22
Playing games	4	9.75
Reading Books	3	7.32
Dancing	2	4.88
Parlor & tailoring	2	4.88
Total	41	100

Table 12 shows the spent of free time by the third sex. It entails that large number of respondents (51.22 percent) spend their free time by listening radio and watching TV followed by meeting friends (21.22 percent). Only 4.88 percent spent their leisure time visiting parlor and tailoring and other equal number of respondents spent by dancing.

## CHAPTER - VI

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 6.1 Summary

This study aimed to find out socio-economic characteristics of third sex of Chitwan district. The knowledge of HIV/AIDS and STI and the third sex related issues at Chitwan districts.

In this study, the 41 members of 'Blue Diamond Society' were successfully interviewed. The questionnaire collected information on knowledge of HIV/AIDS and STI awareness as well as socio-demographics of the respondents.

Below is a short summary of findings of this study.

- ) The third sex is estimated to be young. The majority of respondents were below the age of 34 years (80.48%).
- ) Around 2.44 percent respondents were illiterate; 63.41 percent had completed SLC or above.
- ) Hundred percent respondents have knowledge of HIV/AIDS. They know about HIV/AIDS and skill of condom use.
- ) 7.32 percent respondents were infected by STI problem and they cure by hospital.
- ) 7.32 percent respondent earned less than 3000 rupees and majority of respondents (48.78%) earned 3000 to 6000 rupees. 4.88 percent respondents earn more than 10,000 rupees.
- ) 2.44 percent respondent earned income by sex work and 51.22 percent respondents earned by salaried job and 26.82 percent earned by own business.
- ) 36.58 percent respondents were treated by family. 19.51 percent respondents were treated by neighbours and 17% respondents treated by peers and 9.75 percent respondents were treated by teachers.
- ) 43.90 percent respondents were living in Urban area and 56.10 percent respondent were living in Rural area.
- ) 12.20 percent respondents were married with Homosexual and 87.80 percent respondents were unmarried.

## 6.2 Conclusion

The study of the knowledge of HIV/AIDS and STI information and some of these findings have been briefly summarized in this section.

- ) Overall third sex was more likely to use Condom. They also showed higher levels of awareness on source of free condoms, use of lubricants, NGOs working in the field of HIV/AIDS on HIV prevention and awareness programmers.
- ) Specific program, activities that target school children, college students, youth and adolescents should be designed to impart HIV/AIDS awareness and sex education.
- ) Respondents socio-economic status was comparably low, so the government, NGO and INGO focused on skill development training for income generating activities.
- ) Necessary information related to sexually rights of sexual minorities should be provided to families of third sex as well as member of the general public and the police to broad their understanding of third issues.
- ) Overall, some third sex had over participated in any HIV/AIDS related program. Ongoing programs should be expanded geographically and capacity building of local NGOs should be focused on to increase access to more of target population.
- ) The study and analysis of the socio-economic characteristics of the third sex in Chitwan districts: revealed that:
  - ) About 34.15 percent respondents are found Brahmin/Chhetri. About 29.26 percent respondents are Gurung and Lama. About 12.20 are Chaudhary and less respondents are from Newar, Magar, Pariyar, Sarki, Chepang and Majhi.
  - ) About 70.73 percent respondents are found Hindu. About 26.83 percent are Buddiest and less respondents are Chrestian.
  - ) About 56.10 percent respondents are living in Rural areas and about 43.90 percent respondents are living in urban areas.

- ) About 97.56 percent respondents are literate and 2.44 percent respondents are illiterate.
- ) About 51.22 percent respondents are engaged in salaried job and 26.83 percent respondent have own business and few are engaged in wage labor. Other work and sex work.
- ) On regarous to the third sex related issues practicing by the family, relatives, peers, neighbours and police offices.
- ) Only 36.58 percent family member treated their third sex children and remaining are help their children.
- ) Only 19.51 percent neighbours treated the third sex and remaining are going to be good.
- ) Only 17.07 percent peers treated their third sex friends and remaining are help, co-operate and support the friends.
- ) Only 9.76 percent teacher treated the third sex student and remaining are like a good teacher. In some cases third sex student leave the school and collages.
- ) 4.88 percent police officers treated the third sex person and blamed in negative in society and "cleaning for them."
- ) About 34.14 percent third sex are free from family and they earned money only for themselves and remaining third sex see their family with their income and dependent family are two to seven.

### **6.3 Recommendation**

Based on the findings of this study, here are some specific recommendations.

- ) It is found that 12.20 percent respondents were married but they have not found legal right like marriage registration, birth registration and property right.
- ) Daily and weekly programs were launched for third sex on TV and FM stations to promote for social justice and right.
- ) In the school, privacy of sexualities, it is suggested to provide the separate bench and toilet.
- ) Data from the study indicate that 2.24 percent of third sex has their homosexual partners and less than 17 years of age. Specific program activities that target

school children, college student, youth and adolescents should be designed to impart HIV/AIDS awareness and sex education.

- ) Skill development programme should be done for income generating programme.
- ) Explore about third sex by the mass media and inform the issues.
- ) About 7.32 percent respondents are infected by STI, so barriers to inconsistent condom use among third sex should be explored and intervention targeted to general population as well as third sex should be stressed. Advocacy, behavioral change programs, health promotion intervention should be further scaled up.
- ) Condom use demonstration should be continued at larger scale. One to one education for promotion of correct condom use practices could yield positive results.
- ) Knowledge of HIV/AIDS and STI infected pattern in terms of socio-demographic characteristics creating a great opportunity to raise awareness about STI at the same time with HIV. HIV/AIDS awareness campaigns should also focus on STI education. Client friendly STI testing and treatment facilities, VCT centers should be made easily available to encourage more third sex to voluntarily come forward for such services.
- ) More specific and appropriate IEC materials should be made available to disseminate HIV/AIDS related information. STI and general health treatment, HIV counseling and testing facilities should be expanded further to cover more of population in the society.
- ) PE/OE program should be continue and geographically expand further to cover more third sex.
- ) Some third sex were subjected to physical violence like beating and forced sex, blackmailing and discrimination on the basis of their sexuality. Necessary information related to sexuality rights of sexual minorities should be provided to families of third sex as well as member of the general public and the police to broaden third understanding of third sex issues.
- ) Third sex only had ever participated in any HIV/AIDS related program. Ongoing programs should be expanded geographically and capacity building of local NGOs should be focused on to increase access to more of target population.



- ) The group specific findings suggest that a relatively less proportion of third sex have participated in different programs/services related to third sex community and HIV/AIDS. New strategies need to be considered to cover unexposed third sex including client of third sex.
- ) In the society, there is not equal status of male and female or third sex. Therefore it is suggested to provide the equal rights for all people by the society and family also.

### **Recommendation for Future Research**

In a research time, Third Sex and they have many problem facing by our common society. So the researcher recommended the future researcher to research the these areas.

- ) Third Sex and Human Right Violation
- ) Parental Property Right to Third Sex
- ) Social Justice and Third Sex
- ) Legal Right for Third Sex
- ) Right for Social Security of Third Sex

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# ANNEX - I

## INTERVIEW QUESTIONNAIRE

Respondent code no.....

Date.....

Name of respondent.....

Address.....

Age.....

Religion.....

Caste.....

### A Household Information

SN	Name	Sex	Age	Education	EcoActivities

#### Education

I Ill-Literate

II Education to primary level

III Education to secondary level

IV S.L.C. pass.

V Certificate level pass.

VI Other if specify.

#### Economic Activity

I Farm work on own land.

II Farm work on own land and sharecropping.

III sharecropping 'adiya'.

IV Formal Employment( eg: Teacher, Health Worker, Gov. officials)

V Business.

VI Driver.

VII Student.

VIII Other.

## B Personal Information

1 What is your marital status?

.....married.....Unmarried

2 What is your spouse's sex status?

.....Homosexual.....Heterosexual

3 When do you felt yourself that you are a third sex (LGBT)?

.....Age

3.1 How you found knowing that?

.....Friends

.....Family

.....Relatives

.....Doctors

.....Others

3.2 Did anybody know that you are third sex?

.....Yes.....No

3.3 How did they treat?

3.3.1. Was there any change in the treat by those people then and now to you? If so then can you specify that?

4. How you find yourself comfortable living

..... Staying with family members

..... Staying with friends

..... To be with third sex friends

.....Staying alone

.....Reading books

..... Other

5 What types of uncomfortable activities you get from the various people? (Including Verbal and Physical)

- a) Family member:
- b) Relatives:
- c) Peers:
- d) Neighbors:
- e) Police officers:
- f) Others:

6 How many other third sex are there in your circle?

Men/Women	Age	Caste/ethnic group	Place of origin	Place of living	Workplace	Other

7 How do you spend your free time?

..... Listening F.M. Radio

.....Reading books

.....Playing game

.....Others

8 Have you ever visit any psychologist or sexologist to cope your anxiety?

.....Yes.....No

8.1 What they suggest?

8.2 Have you ever been known about the sexually transmitted infection or HIV/AIDS?

.....Yes.....No

9.1 Have you ever suffered with any STI and AIDS or other physical disorder?

.....Yes.....No

9.2 How did you get the treatment?

9.3 What are the changes in attitude towards third sex by common people in the past and present?

9.4 How do you find the manifestation of sexually (Third sex) by the mass media?

9.5 How do you find the education system of our country regarding sexuality?

10 What is your main Profession?

- a) Student
- b) Driver
- c) Other civil servant
- d) Businessman
- e) Private company staff
- f) Unemployed
- g) Labor/wage Labor
- i) Sex worker
- j) Others

10.1 What was your total Income in last month?

NRs.....

10.2 How did you earn that money?

- i ..... sex work
- ii..... Money from family
- iii.....Salaried job
- iv .....Own business
- v ..... Wage labor
- vi .....Other work specify

10.3 How many people are you supporting with your income now ?

No of people.....

11 Are there any types of disappointment you find in rituals that celebrate your society?

.....marries ceremonies

.....Others

12 Are there any institutions supporting for the people like you?

12.1 What are the supporting activities?

12.2 What do you expect form the following institutions?

- Family:
- Relatives:
- Neighbors:
- Peers:
- Academic institutions:
- Police:
- State policy:
- Other: