

SITUATION OF THIRD GENDER IN POKHARA VALLEY

A Thesis Submitted to the Faculty of Humanities and Social Sciences

Department of Sociology

In partial Fulfillment of the Requirements for the Master's Degree of

Arts in Sociology

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2017

LETTER OF RECOMMENDATION

This is to certify that **Ms. Mina Kumari Karki** has completed this dissertation entitled "**Situation of Third Gender in Pokhara Valley**" under my supervision and guidance. I therefore, recommend this dissertation for the final approval and acceptance to the dissertation committee.

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LETTER OF APPROVAL

We hereby certify that the dissertation entitled "**Situation of Third Gender in Pokhara Valley**" submitted by **Ms. Mina Kumari Karki** to the Department of Sociology, Prithivi Narayan Campus, Pokhara, Faculty of Humanities and Social sciences, Tribhuvan University, in the partial fulfillment of the requirements for the Degree of Master of Arts in Sociology has been found satisfactory in scope and quality. Therefore, we accept this dissertation as a part of the mentioned degree.

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ACKNOWLEDGMENT

I would like to express my appreciation to numerous individuals who have given their kind assistance, encouragement and support for the completion of this study without which this endeavor would not have been possible.

First of all, I am grateful to Tribhuvan University, Prithvi Narayan Campus, Pokhara, for providing an opportunity to conduct this study as a partial fulfillment for the requirement of Master Degree in Sociology.

It is a sense of great honor and pride to place on record my sincere gratitude to my thesis supervisor Mrs. Shanti Bhusal for her guidance, support valuable suggestions and constant encouragement throughout this study.

I would like to express my heartfelt gratitude towards, to my respectable teachers of Department of Sociology/ Anthropology, Prithvi Narayan Campus for worthy co-operation and inspiration while preparing this thesis.

I would like to show my greatest appreciation to all members and staff of Naulo Bihani office Kaski, Pokhara without their support and help the Dissertation cannot be completed.

I would further like to express gratitude to my family members and my entire classmate for their encouragement. Specially, I would like to thank my sister Ms. Renuka karki for their invaluable suggestion, time and support.

Moreover, I extend my sincere appreciation to all those people who helped me directly or indirectly during the course of my study.

Finally, I would like to express my thanks to City Photo and Computer Service, Pokhara-1, Bagar for computer setting and printing this thesis.

Mina Kumari Karki

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ABSTRACT

This study aims to find out the situation of third gender (Lesbian, Gay, Bisexual, Transgender and Intersexual) people living in Pokhara Valley. The specific objectives of this study are: to know the socio-economic and to explore stigmatization society and identity discrimination faced by third gender people. For this purpose, self-administered interview were taken out by eighteen seven respondents in Pokhara Valley. The interview was taken by using snow ball sampling method. Among them 10 particular respondents were selected for case studies.

Although there were change of society and their behavior towards third gender people, still they are getting lots of problems. Most of the respondents had nothing as their ownership. Respondents were involved in sex work as their main occupation while two fifth searched stage show program. It is found that there were some positive changes about third gender that more than three fourth of the respondents were job holder.

Third gender people from ethnic group were highly disclosed their gender identity comparative to other castes. However, more than half of the respondents never wanted to expose their own identity. All of them have reported that main cause of hiding own gender identity was the fear of ignorance from family. Similarly, There were less no. of third gender respondents who arrested by police just due to their gender identity. Further, half of the respondents got normal behavior from family. In context of last election, there were more than half respondents who did not have voting card but very few had voting card with their own gender identity. More than half of the respondents never informed about their own gender identity to physicians during checkup because the respondents were getting problem of ignorance for checkup. Very few respondents had citizenship card with their own gender identity.

Most of the respondents responded that they did not have rule of homophobia at school. It means there were no any securities about their right. But there were found that disclosed respondents felt safety than hidden respondents at school. Almost all respondents have view about positive social change about them. Majority of third gender people used drug/alcohol. Most of the respondents did not have knowledge about their health.

This study suggests the state to provide easy environment for citizenship card to third gender people according to their gender identification. State should also provide opportunity for work in different sector as normal people. State should provide equal rights to the third gender people like other people.

LIST OF ABBREVIATIONS

AD	Anno Domini
AIDS	Acquired Immune Deficiency Syndrome
BC	Before Christ
BDS	Blue Diamond Society
HIV	Human Immunodeficiency Virus
LGBTI	Lesbian, Gay, Bisexual, Transgender, Intersexual
NGO	Non- Government Organization

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Lesbians, gay men and bisexuals are found in all occupations and professions, all cultural groups, all social classes, can be of any age and live in all areas of the country. It is estimated that one in 10 of the population are lesbian or gay. But, society assumes heterosexuality is the only natural and acceptable lifestyle. Many lesbians, gay men and bisexuals are forced to hide their sexuality at work because by openly coming out they risk isolation, victimization or even dismissal (Sharma, 2000).

Sexual orientation is an enduring emotional, romantic, sexual, or affection attraction toward others. It is easily distinguished from other components 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 heterosexuality to exclusive homosexuality and includes various forms of bisexuality. Bisexual persons can experience sexual, emotional, and affection attraction to both their own sex and the opposite sex. Persons with a homosexual orientation are sometimes referred to as gay or as lesbian (women only). Sexual orientation is different from sexual behavior because it refers to feelings and self-concept. Individuals may or may not express their sexual orientation in their behaviors (Humjinsi, 2002).

Third gender is an umbrella term used for those men are transgender, eunuch, transvestites and hermaphrodites or intersexes, bisexuals or homosexuals. He (hijra) is a third gender role, who is neither man nor woman but contain the element of both. He is an intersexes impotent man, who undergoes emasculation in which all parts of the genitals are removed (Sharma, 2008).

Nepal has a patriarchal society where women are always considered to be second to men (Thapa, Oli, Dulal, Baba, & Y., 2009). Women are seldom in a decision –making position in the family (Acharaya, et al., 2010). Life expectancy at birth for a female

was always less than her male counterpart: however this has changed only since 2004(World Health Organization , 2005). Nepali people have many strong traditional norms and belief on sex and sexuality (Mahat & Scolovean, 2001). Open discussion regarding sexual and reproductive health issues is still a social taboo (Simkhada, Van, Teijlingen, Regmi, & Bhatta, 2009).However, males are sometimes excused when talking about sex (Regmi et al. ,2010). Sexual minorities i.e. Lesbian, Gay, Bisexual, Transgender- LGBTI (Ullerstam 1967) have only very recently been recognized at government level and are yet be socialization in Nepal.

The female homosexuals(lesbian), male homosexuals (gays) as well as the people of the third gender are considered as minority people on the basis of sexual orientation and gender identity. Such people introduce themselves as third types of people. Those people are also known as third gender and homosexuals in general parlance. They are categorized under the five different groups. Those are known as lesbian, gay, bisexual, trans-gender and inter-sexual. Such identities of human beings are not hypothetical but a scientifically proved fact. Even in Report the World health Organization has acknowledge existence and birth of such types of people, the report has also emphasized that it is a natural phenomenon and not a disease. Despite the fact they said persons are born naturally, the existing society mistrusts their existence in the name of unnatural phenomenon. They have been boycotted by the family and the society as a whole. Even the state has ignored them. In the situation of being socially boycotted, we should have been protected by the law but the law doesn't seem serious in the issue. The state has not taken any initiative to resolve their problem. The state is responsible to provide equal status to all citizens by making sufficient laws in this issue. The international human rights instruments, including the Universal Declaration of Human Rights have prohibited discrimination of the bases of race and origin. Many countries including the European countries have made remarkable legal provisions to protect the right of the people in regard to the sexual orientation and gender identity. The latest one is South Africa which has made constitutional provision to ensure non-discrimination on the basis of sexual orientation. Similarly, the constitution of Fiji has incorporated similar provisions. Number of instances can be found regarding this issue in the decisions of the courts in the united state of America and Canada as well as the European court of human rights. There are many groups in different places of this category. In India, there is a group non as Hijaras and there is the provisional of

specifying their own sexual identity as Hijarain their passport and other identity cards. Likewise in Nepal, part 3 of the interim constitution of Nepal, 2063(2007AD) define them and accepted Nepal citizenship act 2007. It is the responsibility of the state to provide the documents including the birth certificate, citizenship certificate, passport, voter- identity card etc specifying the sex as per their interest to the people of gender minorities to make them free the practice of gender discrimination (Decision of the Supreme Court bench on the Rights of Lesbian, Gay, Bisexual, Transsexual and Intersex(LGBTI) people,2008).

Normal male, physical hale and hearty, born with normal genitals and testicles, which may or may not be castrated later and attire in female garbs, most importantly, they are all men, including hermaphrodite or intersexes, who wear female clothes and behave like women or try to attain female identity. Women who wear men clothes or try to attain male identity do not fall in the category of third gendered. (Sharma,2000)

1.2 Statement of the Problem

There have been very few studies in this area; especially in the context of Nepal. It explores various dimensions of third gender from social, economic, demographic aspects.

LGBTI and their issue is one of burning issues in the present context of Nepal. It is hard topic to study about LGBTI group because they are still hesitating to open their gender. They are afraid to deprive from facility and respect which they get from society and family. The society and family can't accept easily if they open their gender identity. How is the perspective for society of LGBTI? What do LGBTI expect from society and family? This study finds out these all problem of LGBTI.

The custom and norm are supported to male. The decision making, leading, incoming generating are holding by male so they are categorized by first gender. Female are house holder, they are part of kitchen, home, nurse of family and follower of decision of first gender but about third gender, no one wants to talk about them. The concept of Nepali society about third gender is wrong. They thought it was just a mentally or psychologically illness. Due to lack of education, lack of knowledge of third gender, low information and lack of right from government, the society and family member

think them negative way. Society suspects them who are nearby third gender. So nobody wants to be close with them.

Social stressors affecting lesbian, gay, and bisexual older adults, such as a lack of legal rights and protection in medical emergencies and a lack of acknowledgment of couples' relationship, particularly following the loss of a partner, have been associated with feeling of helplessness, depression, and disruption of normative grief processes (Berger & Kelly, 1996); (Slaster, 1995).

It is generally recognized that they suffer from depression, low self-esteem and social ostracism as well as lack of economical source. Biaggio argued that lesbianism provokes confusion and uncertainty (for the women concerned) about how to address its consequence (Biaggio, 1997). Therefore, they are forced to lead a split life or dual existence. There is also evidence that lack of legislation and action by government of Nepal to protect lesbians have resulted in many instances of abuse and discriminations (Mitini Nepal Annual Report, 2007).

.Nepali society gender and sexual minorities are disrespected and defamed. The rights of these groups' are not recognized nor do they have access the fact that the Right to Equality is incorporated in the constitution. Flourishing societal misconceptions makes people view them with discrimination. There are so called "jurists", who unfairly claim that they have nothing to contribute to society. In this way those who oppose the fundamental human right of equality for all seek to banish the Lesbian, Gay, Transgender, and Intersex community from the societal realm (Shah, 2013).

The supreme court of Nepal has expressed conflicting viewpoints of the subject of the recognition of third gender and the rights of all sexual and gender minorities in Nepal. While the Right to Equality attempts to establish that no differentiation should be made according to gender and sexual orientation, in practice these groups are often discriminated against due to their sexual preference and subject to persistent human rights violations. Recent research has found that sexual minorities are unable to get appropriate support from the law against those who commit crimes against them. This problem can be attributed largely to the opposite sex; this is Nepalese traditional conception of what is "normal". Anything that falls outside of this conception is considered strange and is therefore perceived negatively. Sexual and gender minorities are far from establishing a secure identity due to this denial of their right to

equality and freedom. They face discrimination in access to economic, social, and cultural rights. These problems persist in the private sphere as well as the public. The problem of non-recognition of sexual identity by friends and family forces many individuals to remain silent and invisible for most of their lives (Shah, 2013).

According to sexual orientation and gender identity in Human Rights Law, published by International Commission of Jurists explained that from discrimination because of their sexual orientation and gender identity, as they are often perceived as less credible by law enforcement agencies and police officials frequently show prejudice toward such persons. These particular in cases of abuse, ill treatment, including rape or sexual assault, torture, or sexual harassment, and may be disinclined to investigate promptly and thoroughly extrajudicial executions of LGBT persons. In some countries, sexual relationships between same –sex consenting adults or “unnatural behavior”, such as the manifestation of transgender behavior, are criminalized under “sodomy laws” or under the abuse of morality laws, which violate the right to privacy and the equal protection of the law without discrimination. They have also called on states to take initiatives against homophobia and hate crimes, including policies and programs aimed towards overcoming hatred and prejudice against LGBT persons(Blue Diamond Society, 2064)

On Dec.27, 2007 the Supreme Court of Nepal issued a decision mandating that the government scrap all laws that discriminated based on sexual orientation and/or gender identity and establishes a committee to study same-sex marriage policy. In the constitutional Context: Article for Citizens and Citizenship Id has suggested recognition of Third gender citizens and rights to have Citizenship ID according gender identity. Gender Neutral terminologies are used while defining rights to family, rights to marriage so that no discrimination is ensured for third genders. Nondiscrimination grounds have included Gender (and Gender is defined as Third gender, women and man now). Supreme Court decision from 21 Dec 2007 ordering government of to issue citizenship ID to Third gender. Leading by constitutional leader Mr. Sunil Babu Pant processed legally for right of third gender in 2007, article 107 which passed by supreme court, Honorable Justice Mr. BalramK.C. Honorable Justice Mr. Pawan Kumar Ojha(Blue Diamond Society, 2064)

This study is designed to answer the following research question:-

- Is social behavior changed for these people?
- Are they protected from organizations with their rights?
- How do they survive in their livelihood?
- Do people misbehave in public places?
- How do they face economic problems?
- How are they discriminated by family/society?

1.3 Objective of the Study

The general objective of this study is to find out perception toward the third gender people in Nepal. However, the specific objectives are as follows:-

- To know socio-economic profile of third gender
- To explore stigmatization in society for LGBTI
- To identify discrimination of third gender

1.4 Definition of Terms

Lesbian: A woman who is sexually attracted to other women.

Gay: A homosexual person especially with men.

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

Transgender: Transgender is the state of one's gender identity (self-identification as woman, man, neither or both) or gender expression not matching one's assigned sex (identification by others as male, female or intersex based on physical/genetic sex). Transgender people may define themselves as female-to-male or male-to-female.

Intersexual: A person who is born with characteristics (mostly gonadic, chromosomal or genital) that does not seem to fit the typical definition of female or male, as far as the reproductive or sexual anatomy or may not show up at birth.

Homosexual: A person, especially a man, who is sexually attracted to people of the same sex and not to the opposite sex.

Heterosexual: A person who is sexually and emotionally attracted primarily to people of the opposite sex.

Homophobia: The fear and hatred of lesbian and gay men and of their sexual desires and practices that often leads to discrimination behavior or abuse.

Sexual Orientation: The direction of an individual's sexual/ emotional attraction. Whether to individual of a different sex (heterosexual), same- sex (homosexual) or both sexes (bisexual).

Queer: An umbrella term to include a range of alternative sexual and gender identities including gay, lesbian, bisexual and transgender or gender questioning.

Transvestites: Transvestites are cross-dressing men who are often but are not necessarily homosexual. In Nepal marunis are a type of transvestite. They are male dancers wearing women's clothing in Nepal's Gurung community.

Hijars: Hijars or eunuchs are the most visible gender minority in South Asia. They are people who are born biologically male and wish to be female. They undergo castration (surgical removal of male sexual organs) and join the Hijars community. Some are born inter-sexed.

1.5 Significance of the Study

According to BDS office "Naulo Bihani" there are 4000 LGBTI in kaski district. They are claiming themselves as a minorities and needy group. However there is no recorded data about this community. According to director of Naulo Bihani, There are 41 people who disclosed their identity & 37 are still working in that organization. About 3200 third gender people have come in contact. This group and their issues are being burning issues in the present context of Nepal.

Nowadays, this gender people are also being active in society. They are also seeking opportunities in each and every sector. This study will disclose that and how they like to survive their life and mostly in which sector they are working. So it may help for authorized organization to make plan and policy for their opportunity. Third gender is different gender than male and female. Even being a human being, they deprived from human right as well as they are not counted in case of their real gender identity so they are out of reach from facilities. For example, public toilets are not available for

third gender they are being ignorance in health post for service. Education center don't admit them. So, they are hiding their identity with together they are not showing their real behavior and activities.

1.6 Limitation of the Study

- This study is based on the sexual and gender minorities, people residing in Pokhara Valley which may not be generalized for the whole Nation.
- It includes the information of third gender people who are living and surviving their life in Pokhara.
- There is no age bar of third gender people.
- The situation of third gender people are limited only on identification the attitude, Discrimination and stigma faced by them & legally access to protect of third gender people.

1.7 Organization of Study

This dissertation has been divided in to six chapters. The preliminary part contains approval sheets, acknowledgement, table of contents, list of figures, list of case studies and abstract. The first chapter describes the background of the study, statement of problem, objectives of the study, definition of terms, significance of study and limitation of the study. The second chapter deals with literature review. Third chapter deals with research methodology which includes rational of the selection, research design, universe and sample size, nature and source of data, primary data collection technique and data presentation and analysis. In the fourth and fifth chapters depict and describes table and data of the study. The case studies of ten respondents have been included in fifth chapter. Summary, major finding, conclusion and recommendations are included in six chapters.

CHAPTER II

LITERATURE REVIEW

The review of literature is the most essential part of the study. The main purpose of literature review is to find out what works have been done in the area research problem and what has not been done in the field of research study being undertaken. Focusing on causes Situation of Third Gender, this chapter will discuss the relevant literature available that can be inter-related with the topic.

The researcher has used different books, reports, journals and studies published by various institutions and unpublished dissertation by master level students.

2.1 Concept Overview

The terms third gender and third sex describe individual who are categorized as neither man nor women as well as the social category present in those societies who recognizes three or more genders. To different cultures or individual, a third gender or six may represent an intermediate state between men and women, a state of being both (such as “the spirit of man in the body of women) the state of being neither (neuter),the ability to cross or swap genders, another category altogether independent of men an woman (Sharma,2012).

Third Gendered is a unique form of gender role expression in Nepal, India, and Pakistan where man behaves like woman; people refer to such an individual as behaving like Third Gendered, but not as a woman. Term hijrais often attributed as an abuse to a man who is whimsical, womanly, effeminate, impotent or ineffective. Large and ugly liking person, with big hands and feet, wearing high tone colors and make up (beard is noticeable), emphasis on certain body parts(breasts, hips etc.), exaggerated movements and non-verbal gestures including clapping, cracking obscene jokes, vulgar in talk and gestures etc; indeed these stereotype impressions developed about third gendered over the ages (Talwar, 1999).

“Gender is an anchor and once people decide what you are they interpreting everything you do in light of that”. While sex is the biological component, gender is the psychological and social component. However, there are certain conditions in

which the biological aspects are in contradiction with the social and psychological aspects of gender. These conditions override the biology in determining gender identity and influencing gender role (Kessler & Mckenna, 1978).

Homosexuals use substances to dull the pain of feeling “different and alone,” to reduce “sexual inhibitions” relating to internalizes homophobia, and to reduce the stress of the keen competition for good looking sexual partners (Saghir & Robins 1973).

Condition and Status of “Hijras” (Transgender, Transvestites etc.) in Pakistan’ identifies “people hate some people but we do not know them and we do not want to know them because we hate them”. This dictum stands valid in our attitude towards hijras. People are driven by certain myths related to hijras but very few have tried to know them. Hijaras may be suffering from any psychological problem or genuine handicap, beyond their control; they understand them and abridge the prevailing state of doubt and mistrust. This will help in solving their psychological and financial problem of hijras and make their life comfortable and productive for society at large (Jami 2006).

It can be hypothesized that homosexuals are at risk of drinking to the point of addiction because the gay life style often revolves around gay bars, which have a history of permissiveness and protectiveness (Rotello, 1997).

According to the BDS study, Nepal’s sexual and gender minorities include a number of different groups and types of people involving differing physical features, sexual orientations, 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. These may change over time. The definitions are quite complicated and in some cases overlap. Several of these definitions follow:-

Bisexuals - bisexuals are people who are attracted to both their own and the other sex. They are both hetero and homosexual [sic]. Note that in some cases people’s sexual orientations can change over time.

Lesbian - A woman who is sexually attracted to other women.

Gay - A homosexual person especially a man

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

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

Transsexuals - Transsexuals are people who have had a sex change, usually through a surgical operation, and as a result have changed from being male to female or female to male. Hijras are usually transsexuals (Blue Diamond Society, 2064).

History of third gender

The two great Sanskrit epic poems, The Ramayan and the Mahabharata, also indicate the existence of a third gender in ancient Indic society. Some versions of Ramayan tell that in one part of the story, the hero Rama heads into exile in the forest. Halfway there, he discovers the most of 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 (Wilhem, 2008).

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 recognized 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 prakrti. These are also spelled out in the Kama Sutra (c. 4th century AD) and elsewhere as purus-prakrti (male- nature), stri-prakrti (female-nature), and tritiya-prakrti (third-nature). Various texts suggest that third sex individuals were well known in pre modern India, and included male bodied or female-bodied people as well as intersexual, 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 Smriti (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. Indian linguist Patanjali's work on Sanskrit

grammar, the Mahabhaya (c. 200 BC), states that Sanskrit's three grammatical genders are derived from three natural genders. The earliest Tamil grammar, the Tolkappiyam (3rd century BC) also refers to hermaphrodites as a third "neuter" gender (in addition to a feminine category of un-masculine males). 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) (McGee & Richard, 2011).

Global scenario of Third Gender

In June 2009, the Supreme Court of Pakistan ordered a census of hijras, who number between 80,000 and 300,000 in Pakistan (Shakeel, Abbas, & Nadeem, 2010). According to Humaira Jame has written that like other parts of the world, the attitude toward hijra is also discriminatory and biased in general. They are denied any quota in employment in the basis of their handicap (if it is there) and also deprived of opportunities to take education, health assistance due to people's attitude towards them. Due to certain behavioral patterns such as cracking vulgar jokes, using obscene language and throwing vulgar gestures, induce annoyance resulting in people harboring negative attitude towards them. No one is there to understand and solve their problems. There is no legal restriction on hijra in enjoying their right as also fulfilling their normal obligation. Under Islamic jurisprudence and the constitution sex/ gender is recognized as male and female in major act, 1987. So, no any separate category is laid down for intersex (Jami, 2006). In Philippines, there is 11% of population identified as third gender (Winter). In Thailand and Philippines in South-east Asia are well known for having the third gender playing important roles as tourist guides, service staff, and the ever popular to the lady boy entertainers and masseurs. Many were also trapped in the prostitution industry as it brings instant income to them (Zakaria, The Third Gender in the Tourism Industry: A Preliminary Observation). In context of Malaysia, transvestites have been implicitly regarded legal and well accepted. They are also important in film industry. The real films were produced in Thailand such as the Beautiful Boxers and The Iron Lady. Both films hit stardom internationally upon being released to the viewers throughout the world (Zakaria, 2013).

Third gender in Nepal

Nepal is one of the underdeveloped and patriarchal country. As other countries, there are also socio, economic and cultural problems and challenges. In spite of instances of same-sex love and sexuality within almost all ancient civilizations (Vanggaard, 1972) sex and sexuality issues are not widely accepted in Nepal (Dahal, 2008). The researcher and observation were talked about gender bias, discrimination, and empowerment but excluding third gender. However, public acknowledgement of 'sexual minorities' is very recent in Nepal. The total population of third gender is around five lakhs (Saptahik, 2013).

Third gender is a term used in Nepal to describe biological males who have “feminine” gender identity or expression and biological females who have “masculine” gender identity or expression. Activists and government officials have agreed that the term “other” (anya) will be used to represent this category on official documents. In Nepal, the Supreme Court decided Nepal's sexual and gender minority rights movement in 2007, December through Er. Sunil Babu Panta who is president of Blue Diamond Society. In its work to define third gender people, the court begins, “Persons who are born with the physical characteristics of one sex but psychologically feel and behave like members of opposite sex are called transsexual.” It then adds, “The other category of sexual minority are intersexual who are born naturally with both genetic sex organs of male and female.” then defines gender identity by quoting the Yogyakarta Principles (Bochenek & Knight, 2012).

In Nepal, there is famous NGO which is favor of third gender- The Blue Diamond Society (BDS). It was established in 2001. The first challenge was the registration of an NGO for sexual minorities when the constitution doesn't recognize them. BDS was consequently registered as a sexual health program. BDS works in Kathmandu with local communities and on a national level with the mission to improve the sexual health, human rights and wellbeing of sexual minorities in Nepal, including Métis, gay men, bisexuals, lesbians, and men who have sex workers. BDS has already established networks in more than 20 municipalities/districts in Nepal (SAATHI, The Asia Foundation, & Department for International Development(DFID), 2010).

Blue Diamond Society contributed to the legalization of sexual minority issues by demanding protection of their legal rights in a petition for a verdict of the Supreme

Court of Nepal. Their demands were threefold: to recognize the civil rights of transgender people without requiring them to renounce one gender identity for another, to create a new law preventing discrimination and violence against LGBT communities and to require the state to make reparations to LGBT victims of state violence and discrimination. This petition was premised on the unique relationship between Nepal's Supreme Court and its legislature. In response to a request by BDS for legal observers to be present at the hearing, the International Gay and Lesbian Human Rights Commission (IGLHRC) commissioned a team of lawyers from India, to serve as court observers and share legal strategy with BDS legal counsel. Their report outlines the history behind the proactive litigation by LGBTI groups in Nepal and provides legal analysis proceedings, which includes some precedent-setting remarks by the Court (Divan, 2007). In this way, Nepal's Supreme Court ruled in favor of laws to guarantee full rights to sexual minorities, and all gender minorities have been defined as "natural persons". The Government of Nepal has also given consent to same-sex marriages (Narayan, 2008).

2.2 Theoretical Review

Modernization is the synthesis of old and new ways as such varies in different environment. Modernization brings change, which may very well product not only benefit but also conflict, pain and relative disadvantage. Modernization must be thought of as a process that is simultaneously creative and dislocation and suffering. Modernization means therefore adopting new ways at life, the consequences of which do not necessarily lead to a bitter life for all the individuals involved. Modernization would be viewed as a process involving the interaction of many factors, so that more than one aspect of an individual's behavior must be measured in order to determine his status on the modernization continuum (Roger, 1969: 15)

LGBTI people are also new for Nepali society. We have still patriarchal system in our society. There is discrimination between male and female in various aspects. Even though there are many difficulties, third gender people are disclosing their identity nowadays because of modern times. They are aware for their rights.

Nepal is facing a period of historic socio-political change and the "new" democratization processes have given rise to the development of 'new' social movement. Amongst various minorities in Nepal, LGBTI persons constitute a

vulnerable population with limited legal protection. Prominent understanding that heterosexuality is natural, unproblematic, taken-for-granted and ordinary phenomenon underestimates diverse sexual orientation and different gender identity that prevails in the society. As a result, the legal and consequent social and economic benefits enjoyed by heterosexual couples are not enjoyed by third gender person. Hence, in our social, economic, legal and political worlds, third gender persons are denied even the most basic rights and recognition (Bista, 2013).

There are other historical concepts of the classification of the intersexes that are revived in the second half of the 20th century. Amongst others, in the case of anthropological studies these notions have emerged from the investigation of homosexuality in the middle of the 19th century. Karl Ulrichs, a German scholar published his first accounts on 'Uranism' in 1890:2 he spoke about a third sex, which was hermaphroditic in the soul not in the body. But growing evidence of homosexuals' anatomical 'normality' increasingly challenged the hermaphroditic model imposed by advocates of the third sex/gender and the emphasis laid on the body shifted to the mind. In anthropological accounts on intersexuality (and also in studies on the berdache and other cultural gender variant people) 'The Third' became installed as an ontological and even a cross-cultural entity. This entity was employed to depict the assumption of a third possible formation of subject (ivity) s – unfortunately on the grounds of biology. The 'sex/-ual difference' between man and woman was likewise mediated through the newly discovered body of theories of intersexuality. This mysterious third entity is a dangerous localization of 'truth' in respect to the materiality of bodies and the formation of subject (ivity) s. Foucault has exemplified this by discussing the term 'sex', but it depicts what the construction of the very idea of any 'truth' of the materiality of bodies might mean: we cannot think of either the body or the subject(ivity)s as freed from 'sex/-ual difference'(Foucault, 1978).

2.3 Previous Study

The world Health Organization had declared LGBTI and their behavior are by their mental illness. It had also published the methods of curing this issue in 1981. In 1990 May 17 World Health Organization had again declared that LGBTI are not any diseases and mental illness. It had also published it's a special gender quality and behavior of the people.

Gays, lesbians, and bisexuals are stigmatized and oppressed because they violate social standards for acceptable sex behavior; transsexuals because they violate standards for sex identity. Intersexual are punished for violating social standards of acceptable sex anatomy. But our oppressions stem from the same source: rigid cultural definitions of sex categories, whether in terms of behavior, identity, or anatomy. People come in two biological sexes, male and female, and that this biology naturally corresponds with two genders, man and woman. Males express themselves as men, females as women. But the reality of transgender people's lives stands as a testament against the universality of male and female, and a system that upholds this universality is, ultimately, life-denying (Winter, 2002).

Bell and Weinberg (1978) found the major reason for suicide attempts was the breakup of relationships, they said, the inability to accept oneself. Since homosexuals have greater numbers of partners and breakups, compared with heterosexuals, and since long term gay male relationships are rarely monogamous, it is hardly surprising if suicide attempts are proportionally greater. The median number of partners for homosexuals is four times higher than for heterosexuals (Whitehead and Whitehead 1999, calculated from Laumann et al 1994).

In the end from the various literatures and from various studies, Sexual and gender minorities' people are not pretending to be third gender but they are by nature and psychologically being like this. They are discriminated in everywhere and every sector of society. They are socially, politically, culturally and economically marginalized oppressed and excluded. They are abused on everywhere in the society.

2.4 Conceptual Framework

This study found out that people, society, family do not respect their feeling. They think as negative way to third gender people. This study also found out socio-economic characteristics of third gender in Pokhara which are education, occupation, income, family status and marital status. They face discrimination and stigmatization in opportunity for participation, health service, ownership, education, political and legally.

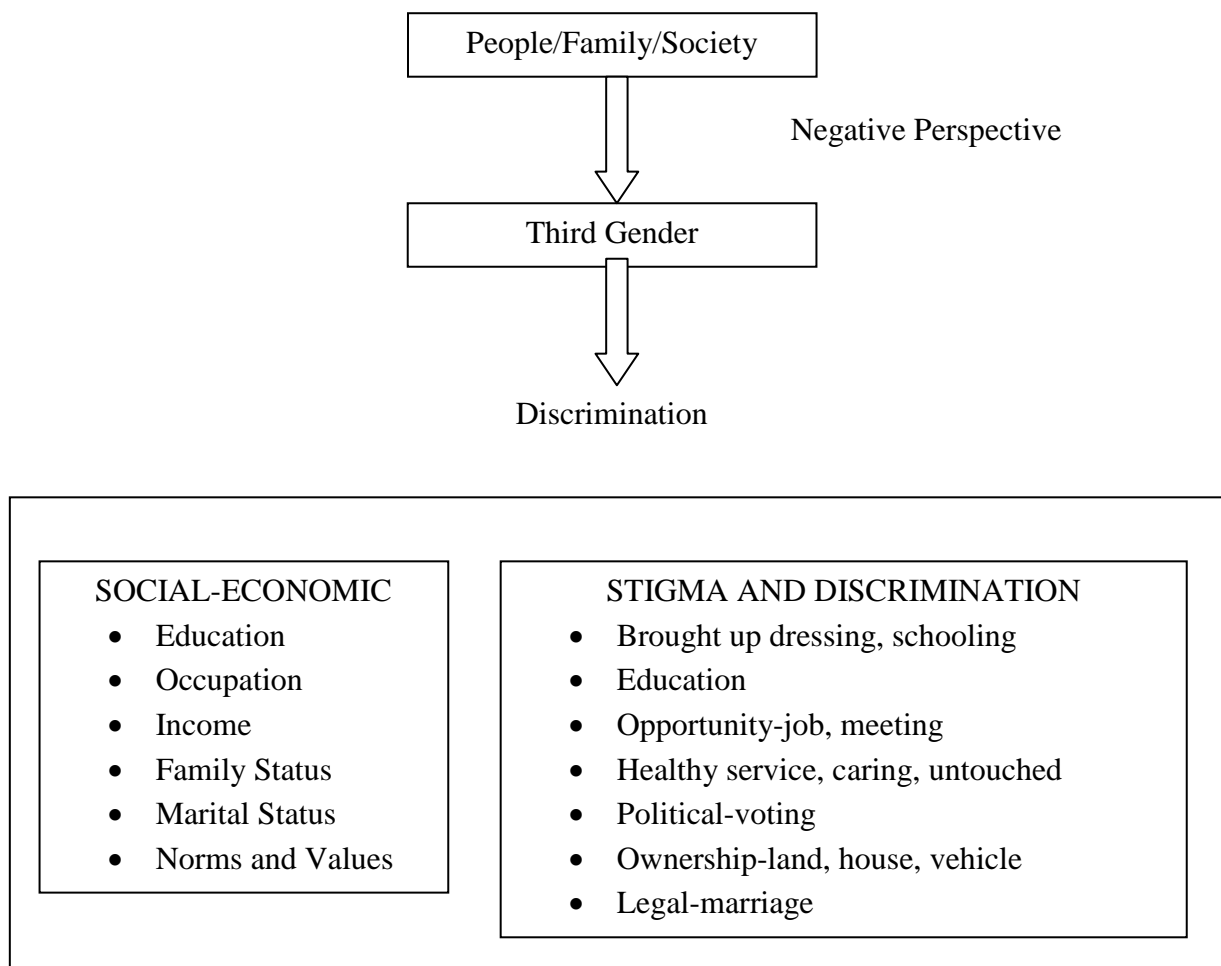


Figure 2.1: Conceptual Framework

This study discusses about the socio-economic condition of the respondents which includes education, occupation, income, family status, marital status and norms and values of society. It further discusses about the stigma and discrimination at the study area, which includes brought up dressing, food, schooling, education, opportunity-job, meeting, healthy service, caring, untouched, political-voting, ownership, land, house, vehicle and legal marriage.

CHAPTER III

RESEARCH METHODOLOGY

The chapter presents the methodology that will be followed for this study. It includes the research design, study site, nature of data, sample size, sampling techniques, method of data collection and data analysis

3.1 Rational of the Selection of Study Area

The area of this study was at Naulo Bihani Organization in Pokhara. This organization belongs to LGBTI people. It helps these people, who are confused about their gender. There are about 37 people are working in this organization. There is very less people research about LGBTI so that researcher preferred this organization because she is interested in this field and it is new field as well for her.

3.2 Research Design

A descriptive as well as exploration research design has been adopted it has described the socio-economic and demographic characteristics as well as explored the discrimination and stigma faced by the respondents.

3.3 Universe and Sample Size

The primary data were collected from the third genders who were working in Naulo Bihani, Blue Diamond Society and who were contact in this Organization. The total population of third gender is about 4500 in Kaski district and there were about 3200 third gender people came in contact(Director of Naulo Bihani).From this population, total 87 respondents were selected for the study. So, data were collected through Naulo Bihani organization during data collection period. 37 respondents directly were taken interviewed and through those 50 respondents were filled the interview schedule during their survey because they were sensitive. They did not want to open their gender identity with other person. So, snowball method was applied to collect the sample.

3.4 Nature and Sources of Data

The natures of data were qualitative and quantitative during the data collection. Similarly, primary sources of data were used during the study.

3.5 Primary Data Collection Technique

To collect data, interview schedules as well as case studies were taken from the respondents for the qualitative data.

3.6 Data Presentation and Analysis

The collected data edited, entered in Microsoft Office Excel. Frequency analysis was carried out and the output was shown by frequency table, pie chart, cross tabulation. The case studies were manually analyzed to collect qualitative information.

CHAPTER IV

STUDY AREA AND SOCIO-ECONOMIC STATUS OF RESPONDENTS

This chapter organizes data on three major units as demographic profile of LGBTI people, socio-economic profile of LGBTI people, and stigma and discrimination analysis of LGBTI people in necessary tables with interpretation, interviews and case studies.

This study is Pokhara valley. This valley was chosen because the third gender people mostly migrated nearby rural area of Pokhara and neighbor districts to the valley. “Naulo Bihani” is an organization which works for LGBTI people. It has been established A.D 2006. Its main goal to aware the LGBTI people from HIV & AIDS. It also helps these people who are confusing about their gender identity. There are about 4500 LGBTI people around in kaski district among them about 3200 LGBTI people came in contact with organization. About 37 third gender/homosexual are working in organization. Among these number one of transgender got citizenship with identity “Other”.

4.1 Profile of Third Gender

This section presents the demographic, socio-economic profile of third gender peoples of Pokhara valley.

4.1.1 Demographic Profile of Respondents

This section presents demographic profile of LGBTI peoples of Pokhara valley. In the section LGBTI people were classified in terms of age group, LGBTI group and marital status.

Table 4.1: According to Age Group of Respondents

Age Group (in computed year)	Number of People	Percentage
15-25	48	55.2
26-35	22	25.3
36-45	12	13.8
46-55	5	5.7
Total	87	100

Source: Field Survey, 2015

Table 4.1 presents the majority (55.2) age of 15-25 among 87 respondents whereas the least no. was from 46-55 age group (5.7). There were 25.3 percent respondents from 26-35 age group and the respondents from 36-45 age group were 13.8 percent. So, it shows that teenage and young people are more ranged in LGBTI groups.

Table 4.2: Distribution of LGBTI People according to Marital Status of Respondents

Gender Identity of Respondent	Marital Status of The Respondents						Total	
	Unmarried		Married		Separate			
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Transgender	34	39.1	18	20.7	1	1.2	53	61
Lesbian	15	17.2	8	9.2	1	1.2	24	27.6
Gay	8	9.2	0	.0	0	.0	8	9.2
Bisexual	1	1.1	1	1.1	0	.0	2	2.2
Intersexual	0	0	0	.0	0	.0	0	0.0
Total	58	66.6	27	31	2	2.4	87	100.0

Source: Field survey 2015

The table 4.2 indicates that there were majority of transgender identified respondent who were 61 percent. Among total transgender, 39.1 percent were unmarried, 20.7 percent were married and 1.2 percent was separated. Similarly, there were 27.6

percent of lesbian respondents who were 17.2 percent of unmarried, 9.2 percent of married, 1.2 percent of separated. In the table, 9.2 percent of the respondents were gay. Among them, there were 9.2percent and 0.0 percent unmarried and married respondents respectively. Likewise, there is found that 2.2 percent respondents were from bisexual and among them 1.1 percent of unmarried and married. Whereas 0.0 percent of respondent was intersexual.

Table 4.3: Distribution of Respondents by Having Child

Respondents	Numbers	percentage
Having child	10	11.5
Not having child	77	88.5
Total	87	100

Source: Field survey 2015

Table 4.3 shows 11.5percent respondents who had child. 88.5 percent respondents who did not have child. It is said that LGBTI people don't have capacity to fertile. Some people have misconception in our society that they don't have reproductive body as normal people but it proves that they can have child and physically they are fine.

4.1.2 Socio-economic Profiles of LGBTI People

This section presents Socio- economic profiles of LGBTI respondents of Pokhara valley. It includes caste, religion, education, occupation and major income source of family, extra income source of respondents, alcoholic habitation and health conscious among third gender.

Table 4.4: Distribution of LGBTI People by Caste

Caste	Number of People	Percent
Ethnic	48	55.2
Dalit	23	26.4
Chherti	11	12.6
Brahmin	5	5.8
Total	87	100

Source: Field survey 2015

Out of 87 respondents, there were majority of ethnic people in high rank who were 55.2 percent. The respondents from Dalit cast were 26.4 percent. Similarly, 12.4 percent were belonging with Chhertri people and the 5.8 percent of respondents were Brahmin people.

Table 4.5: Distribution of Respondents People by Religion

Religion of Respondent	Number of People	Percentage
Hindu	60	69
Buddhist	23	26.4
Christine	4	4.6
Total	87	100

Source: Field survey 2015

The table depicted the highest proportions (69) of Hindu religion among 87 respondents while 26.4 percent of respondents were related from Buddhist religion and 4.6 percent of respondent were related from Christine religion.

Table 4.6: Distribution of Respondent by Education and Occupation

Occupation of Respondents	Education of respondents								Total	
	Lower School		Higher Secondary		Bachelor Level		Technical Education			
	Numb er	Perce nt	Numb er	Perce nt	Numb er	Perce nt	Numb er	Perce nt	Numb er	Perce nt
Job	8	9.2	26	29.9	18	20.7	1	1.2	53	61
Business	0	.0	9	10.3	0	.0	0	.0	9	10.3
Wage work	1	1.2	4	4.6	0	.0	0	.0	5	5.7
Sex work	1	1.2	3	3.5	0	.0	0	.0	4	4.7
Other	1	1.2	2	2.3	1	1.1	0	.0	4	4.6
Unemploy ment	9	10.3	2	2.3	1	1.1	0	.0	12	13.7
Total	20	23.1	46	52.9	20	22.9	1	1.2	87	100.0

Source: Field survey 2015

The table shows that there were majority (61) of people as a job holder, 10.3 percent of respondents were doing business, 5.7 percent were wage worker, 4.7 percent people were making main source of income to sex being as a sex worker and 4.6 percent people have other job. 13.8 percent of them were unemployed where included students were as well. They were getting help from family income for expenses. The high percent of job holder were having job in BDS, Naulo Bihani. Similarly, there were 52.9 percent of respondents having higher secondary education which divided as 8-12 grades. Below 8 grades, there were about 23 percent. 22.9 percent respondents having bachelor level education. This survey also found out least number of respondents having technical education but they have not exposed gender identity. It clarified that the education is also increasing among LGBTI, but most of them who having high education are hiding their identity.

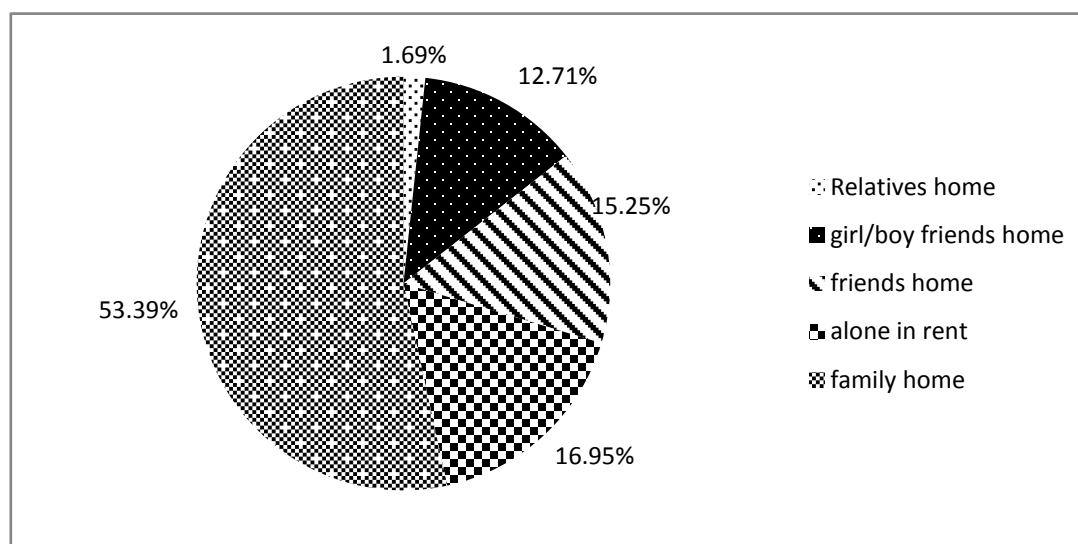
Table 4.7: Distribution of Respondents by Major Income Source of Family

Major Source of Family Income	Number of Respondent	Percent
Agriculture	40	45.9
Foreign Employment	28	32.2
Business	10	11.5
Service	8	9.2
Wages work	1	1.2
Total	87	100

Source: Field survey 2015

The table 4.7 shows that the majority of agriculture (45.9%) as a major source of family income of respondents whereas 32.2 percent were found as major income of family in Foreign employment. Among 87 respondents, 11.5 percent of respondents had business as a major income source of family while 9.2 percent were engaged in service. There was 1.2 percent respondent whose main income source of family was wages work.

Figure 4.1: Distribution of Respondent by Accommodation



Source: Field survey 2015

The respondents were asked about their living arrangements and most of them were found living in family home. There was 53.39 percent respondent who lived in family home with family members. 16.9 percent respondents were more likely to be living

alone in rent while 15.6 percent lived with friends among 87 respondents. Similarly, 12.7 percent respondents were with their partner and the remainder of small proportion 1.7 percent respondents lived in relatives home with own relatives. There found that most of respondents lived with family home who have not disclosed their identity.

Table 4.8: Distribution of the Extra Income Source of Respondents

Extra Income Source of Respondents	Number of Respondent	Percent
Stage Show	10	11.5
Sex Work	8	9.1
Work at Dance Bar	3	3.5
Other	3	3.5
Who do not have extra income source	63	72.4
Total	87	100

Source: Field survey 2015

Only 24 respondents were found extra income source except major income source among 87 respondents of LGBTI respondents due to lack of enough money for survive. There was proportion of stage show 11.5 percent and sex work was 9.1 percent. Similarly, 3.5 percent respondents were found in work at dance bar and other. Big percent 72.4 did not have extra income because they engage their regular job or some of them are unemployed.

Table 4.9: Distribution of Age Level of Living Separation by Respondent

Age Level of Separate Living	Frequency	Percent
20-39	27	31.1
15-19	29	33.3
Live with family or relative	31	35.6
Total	87	100

Source: Field survey 2015

There were found that most of respondent being separated from family and relatives in teenage age. Age level of living separation was categorized in two groups. 33.3

percent respondents separated from their family in age group 15 to 19 years whereas big percentage (35.6) respondents were living with their family or relatives home still. It shows that they prefer to live with their family. There were 31.1 percent respondents separated from their family in age group 29 to 39 years.

Table 4.10: Percentage of Respondent who has Other Third Gender People in Family

Respondent Who Have Other Third Gender	Frequency	Percent
Yes	4	4.6
No	83	95.4
Total	87	100

Source: Field survey 2015

In society there is concept that only one person may have possible to be born as a LGBTI in a family group. The table 4.10 depicts the No. of respondents who have another member from LGBTI group in own family including him/herself. There were 4.6 percent of respondents among 87 respondents who have their sibling or relatives as LGBTI. So, it proves that there is possibility of LGBTI member more than one in a group of family.

Table 4.11: Knowledge of LGBTI Right among Respondent

Gender Identity of Respondent	Know Very Well	Little Bit Know	Don't Know Anything	Total
Lesbian	8(9.2)	6(6.9)	1(1.1)	15(17.2)
Gay	5(5.7)	1(1.1)	1(1.1)	7(8.1)
Bisexual	1(1.1)	0(0.0)	0(0.0)	1(1.1)
Transsexual	30(34.5)	23(26.4)	11(12.6)	64(73.6)
Intersexual	0(0.0)	0(0.0)	0(0.0)	0(0.0)
Total	44(50.5)	30(34.4)	13(14.8)	87(100.0)

Source: Field survey 2015

After successful step of Mr. Sunil Babu Panta, the number of LGBTI people increased to disclose their identity in society. Many no. of LGBTI people joined organization

for their right. The right of third gender people has passed by constitution in 2063 through Mr. Sunil Babu Panta which was praise able over the world. Of the total respondent, 44 percent respondent had good knowledge about their right while least percent of respondent, i.e. 14.8 percent had no knowledge about it and 34.4 percent respondent responded little bit knowledge about it. There was 9.2 percent respondent among group of lesbian who had knowledge about their right. In group of transsexual, there were majority (34.5) of those respondents who had very well knowledge about their right and Bisexual and gay were similar percentage (1.1) for well and little bit knowledge.

CHAPTER V

ANALYSIS OF STIGMATIZATION IN SOCIETY FOR RESPONDENTS

5.1 Stigma Faced by Respondents

This section presents about the stigma analysis of LGBTI people in necessary tables and charts with short presentation. This section presents about the stigmatization which they are facing different sectors with different ways.

Table 5.1: Exposure of Gender Identity by Caste/ethnicity

Exposure of Gender Identity by Respondent	Caste of Respondents				
	Brahmin	Chhetri	Ethnic	Dalit	Total
Exposure	2(2.3)	5(5.7)	36(41.4)	11(12.6)	54(62.1)
Not Exposure	3(3.4)	6(6.9)	12(13.8)	12(13.8)	33(37.9)
Total	5(5.7)	11(12.6)	48(55.2)	23(26.4)	87(100)

Source: Field survey 2015

The cast effects on expose own gender identity because of the cultural rule and regulation according to different cast. In Nepalese society, there are strike rule and conservative mind in Brahmin and Chhetri. So the table shows the least 2.3 percent exposed their gender identity by Brahmin respondent comparing with other cast. In the context of Chhetri, 6.9 percentage of respondents were hidden their gender identity among total Chhetri respondents. There were same proportions 12.6 percent Dalit people have exposed their gender identity. Out of total 87 respondents, 62.1 percent respondents have disclosed their gender identity whereas the majority of ethnic, i.e. 41.4 percent were found to be expose themselves and 13.8 percent were hidden ethnic cast respondents.

Table 5.2: Distribution of Respondents, Causes of Using Alcohol or Other Kinds of Drugs

Cause of Use of Alcohol/Drug	Frequency	Percent
For Fun	46	52.9
For Rid from Depression	14	16.1
Not habit / Do not like	10	11.5
For Relax	9	10.3
Habitation for Use	8	9.2
Total	87	100

Source: Field survey 2015

The above table 5.2 illustrates the causes of use of alcohol/drug by respondents. 10 respondents did not have habit or they did not like it. There were majority (52.9) of respondent who used to use drug or alcohol for fun. 16.1 percent respondents used alcohol or drug to get rid from depression.

Table 5.3: Percentage of Respondent being arrested by Police due to their Gender

Arrested by police	Number of respondent	Percent
Yes	21	24.1
No	66	75.9
Total	87	100

Source: Field survey 2015

Among 87 respondents, there were 24.1 percent people who were arrested by police being third gender while 75.9 percent respondents have not arrested by police.

Table 5.4: Percentage of Respondent by Preference of Sex Partner and Satisfaction of Sex

Selection of Gender	Satisfaction for sex	
	Frequency	Percent
Same Gender	68	78.2
Both with Boys and Girls	17	19.5
Opposite Gender	2	2.3
Total	87	100

Source: Field survey 2015

In the table, there was majority i.e. 78.2 percent of respondents among 87 who prefer same gender people for sex. There were 19.5 percent respondents who prefer both boy and girls for sex. In same gender sex, there are included gay, lesbian and third genders people who have sexual satisfy with same gender or who prefer same gender for sex.

Table 5.5: Distribution of Respondent by rule of Homophobia in School

Rule of Homophobia at School	Number of Respondent	Percent
Yes	6	6.9
No	81	93.1
Total	87	100

Source: field Survey 2015

It is seen that almost cent percent (93.1) out of 87 respondents did not have rule of homophobia at school but there were 6.9 percent respondents who reported they have rule of homophobia at school. They got equal participation and well response from teachers and friends. It means, people are aware about discrimination toward third gender.

Table 5.6: Distribution of Respondent by Perception of Positive Response of Society toward Third Gender

Perceived of Third Gender about Positive Response of Society	Number of Respondent	Percent
Yes	81	93.1
No	6	6.9
Total	87	100

Source: Field survey 2015

The case of LGBTI is worldwide famous. The problem, right, their movement is concentrated the society. So the concept about LGBTI people is changed. Among 87 respondents, there were majority (93.1) of respondent who perceived that the society is being positive about third gender. They agreed about positive response of society toward LGBTI people.

Table 5.7: Distribution of Respondents by Cause of Positive Response of Society

Perception of Respondents the Reason of Changing Positive Response of Society	Number	Percent
Advertisement from media, Newspaper	26	29.9
Increasing Educated People	22	25.3
Increasing Help of Organization for Third Gender	21	24.1
Involvement in Politics of Third People	18	20.7
Total	87	100

Source: Field survey 2015

Among 87 respondent, 29.9 percent respondent have reported that the cause of positively changing the social response due to advertisements from media, newspaper. There were 25.3 percent respondents who agreed the cause of changing response of society is increasing no. of educated people in society. However, 24.1 percent respondents thought that the cause of changing positive response of society is increasing no. of helping organization for third gender and 20.7 percent respondents has reported that the society is changing their perception about third gender positively due to involvement in politics of third gender. It proves that the majority of group of

LGBTI people who feel that the response, behavior of society has been changing day by day. It means they are getting positive behavior from society comparing previous years.

Table 5.8: Distribution of Respondents by Behavior of Family to Them

Behavior from family	Frequency	Percent
Normal	47	54.0
Love and Respect	21	24.1
Careless	12	13.8
Misbehave	7	8.1
Total	87	100

Source: Field survey 2015

The table 5.8 presents that the behavior of family to exposed respondent where, 54.0 percent of them responded normal behavior from the family, which means they were treated well from society too. There were 13.8 percent people who were getting careless or ignorance from family. However, there were found 24.1 percent respondent whom love and respect by family.

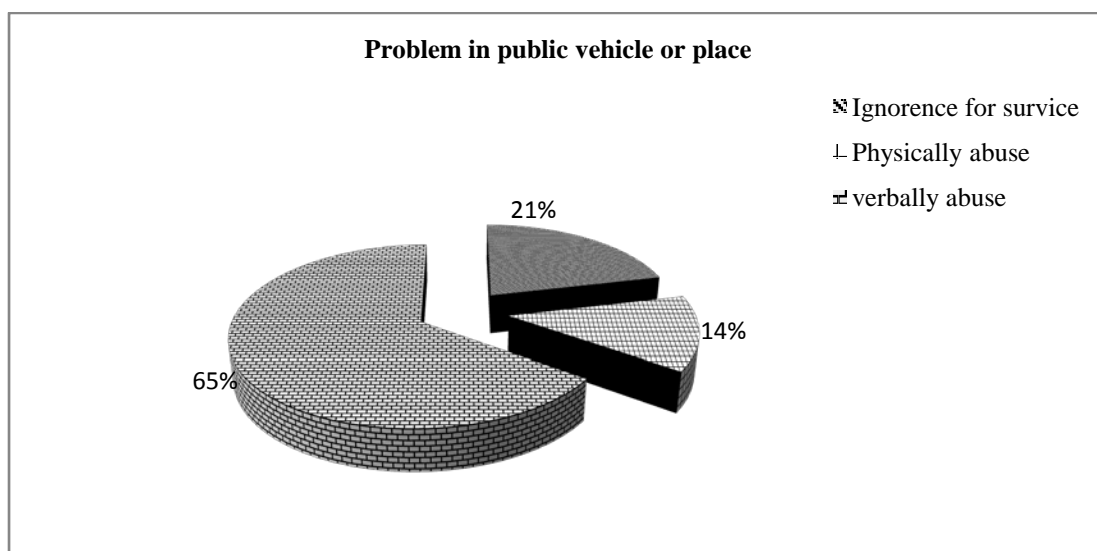
Table 5.9: Distribution of Respondents, Claim Ownerships over Family Resources

Claim with Family for Ownership	Frequency	Percent
Yes	46	52.9
No	41	47.1
Total	87	100

Source: Field survey 2015

There were 52.9 percent out of 87 respondents who talked about ownership with family that they need something as their ownership. There were 47.1 percent people who never told before about ownership.

Figure 5.1: Distribution of Respondent by Faced Stigma in Public Places



Source: Field survey 2015

65 percent of respondents faced a problem of ignorance for service while 21 percent of respondents reported physically abuse and 14 percent respondents were suffered from verbally abuse.

Table 5.10: Percentage of Respondents who have Problems in Public Line

Problem in public queue	Frequency	Percent
Yes	51	58.6
No	36	41.4
Total	87	100

Source: Field survey 2015

Out of 87, there were (58.6) respondents who had problem in public queue and 41.4 percent respondents who did not have problem in public line. On the pubic queue, there are two lines of male and female they have reported that they have the problems on which line to stay.

Table 5.11: Number of Respondents by the Reason behind Feeling Unsafe

Reason of unsafe	Number	Percent
Stare by People	28	32.2
Tease by People	20	23
Use Slang Words	15	17.2
Feel nothing/ Normal	24	27.6
Total	87	100

Source: Field survey 2015

The same when we asked the main reason to feel unsafe, 32.2 percent respondents have reported that people stared them like abnormal people. There were 23 percent people who have reported the cause of feeling unsafe is used to tease watching them. 17.2 percent respondents have reported that some people use to call them using slang words but there were 27.6 percent who did not feel anything or they did not feel unsafe because Lesbian and Gay, they look normal so they did not face that much like transgender people. In the table there were large numbers who have reported the cause of feeling of unsafe is used to stare by people. Our society still doesn't know very well about LGBTI group. Most of the people behave them abnormal.

5.2 Discrimination Analysis of LGBTI People

This section presents about discrimination between LGBTI people. In this section, there are including problem of getting citizenship card, voting card, legal marriage document , decision making role of LGBTI groups, their complain about misbehave, status of getting service from health center and interfere from family in their life.

Table 5.12: Number of Respondent in Response to Decision Making Role

Decision Making Role	Frequency	Percent
Father	52	59.8
Self	20	23
Mother	11	12.6
Other	4	4.6
Total	87	100

Source: Field survey 2015

In table 5.12, there were majority (59.8) of father who played decision making role in family. It shows that our society is patriarchal society. There were 23 percent respondents who leaded at home themselves. It presents that nowadays LGBTI people are also having role of decision maker while, there were 12.6 percent respondents whose mother has main role at home.

Table 5.13: Percentage of Respondent who complained the Misbehave of People in Differerent Place

Complain	Frequency	Percent
Not complained	58	66.7
Organization	13	14.9
Human right commission	10	11.5
Police	6	6.9
Total	87	100

Source: Field survey 2015

The table 5.13 shows that LGBTI people are still tolerating misbehave from people. They afraid or hesitate to complain about it. So, there were majority of respondents who never complained whatever they faced misbehave of people i.e., 66.7 percent. Out of 87 respondents, only 6.9 percent respondents reported that they complained at police station but they often did not get any justice from them. There were nearly 15 percent respondents who complained about it at differerent organization such as Blue diamond while, 11.5 percent respondent complained at human right commission.

Table 5.14: Distribution of Respondent by Getting Citizenship Card with Own Gender Identity

Gender Identity in Citizenship Card	Frequency	Percent
Male	47	54
Female	37	42.5
Other	3	3.5
Total	87	100

Source: Field survey 2015

Among 87 respondents, 54 percent people got citizenship card named by “male” identity. There were 42.5 percent people who got citizenship card named by “female” identity and the least 3.5 percent have gotten citizenship card by “other” identity. It proves that LGBTI people are still not getting citizenship by own identity. They hesitate for expose own gender identity.

Table 5.15: Percentage of LGBTI who try to Change their Gender Identity in Citizenship and Getting Success to Change

Gender identity of respondent	Success for Change Gender Identity		Total
	Yes	No	
Lesbian	0(0.0)	2(11.1)	2(11.1)
Transgender	2(11.1)	13(72.2)	15(83.3)
Intersexual	1(5.6)	0(0.0)	1(5.6)
Total	3(16.7)	15(83.3)	18(100)

Source: Field survey 2015

There were only 18 respondents out of 87 who tried to change their general identity into LGBTI identity. There were only 16.7 percent respondents who got success for change gender identity while 83.3 percent failed. There are many problem to get own gender identity by LGBTI groups.

Table 5.16: Percentage of Respondent by Getting Voting Card

Getting voting card	Frequency	Percent
Having Voting Card	38	43.7
Not having voting card	47	54
Having voting Card with Own Identity	2	2.3
Total	87	100

Source: Field survey 2015

The question about getting voting card in last election by respondent, there were more than half respondents responded that they did not have voting card and 43.7 percent had voting card but not with real gender identity. Out of 87 respondent, only 2.3 percent respondents had voting card with own gender identity. It proves that most of

LGBTI people did not display their identity even government had planned to include them equally.

Table 5.17: Percentage of Respondents Voting in Last Election by Gender Identity

Disclose of Gender Identity	Voted by Respondent		Total
	Yes	No	
Yes	13(14.9)	34 (39.1)	47(54.0)
No	19(21.8)	21(24.1)	40(46.0)
Total	32(36.8)	55(63.2)	87(100)

Source: Field survey 2015

The table 5.17 compares the participation for vote in last election between disclosed and hidden gender identity respondents. There were higher participate of those respondents who hidden their gender identity than disclosed respondents. 39.1 percent disclosed respondents did not vote while there were 24.1 percent hidden respondents did not participate in last election for vote. They reported that they did not have line for third gender and no any security for them so they did not like to go.

Table 5.18: Causes of Absents Voting by LGBTI People

Causes of absent in voting	Frequency	Valid Percent
Hesitation for Vote	41	47.1
Not Interested in Politics	28	32.2
Thinking of not well Facility for Third Gender	18	20.7
Total	87	100

Source: Field survey 2015

There were 41 respondents among 87 who didn't go for vote in last election. 47.1 percent people have reported that the cause of hesitation for voting. There were 32.2 percent people who were not interested in politics while 20.7 percent had thinking of not well facility for third gender.

Table 5.19: Visit in Hospital and Inform of Gender Identity by Respondents

Inform about Own Identity in Hospital	Visiting in Hospital				Total	
	Most of the time		Sometimes			
	Number	Percent	Number	Percent	Number	Percent
Yes	12	13.8	21	24.1	33	37.9
No	27	31.0	27	31.1	54	62.1
Total	39	44.8	48	55.2	87	100

Source: Field Survey 2015

The table shows that out of 87 respondents, 55.2 percent of them sometimes visited in hospital where 24.1 percent liked to inform their real gender identity that who they are but there were 31.1 percent who never wanted to disclose their identity during physical examination time. The percent of people who visited most of the time in hospital was 44.8 percent. Among them, 13.8 percent respondents informed already about their gender identity with physician. There were majority of people, 31.0 percent who never informed physician about their real gender identity. However, there were largest percentage (62.1) of respondents who did not inform about own gender identity in hospital during checkup. In survey, they have reported that they go to most of the same hospital where they claim their gender identity with physician.

Table 5.20: Number of Respondent Having Discrimination for Getting Health Service

Gender Identity of Respondent	Problem for Service				Total
	Ignorance for Checkup	Not Giving Proper Prescription	Problem in Medical Shop	Untouched Behave	
Lesbian	2(2.9)	0(0.0)	0(0.0)	1 (1.5)	3 (4.4)
Gay	1(1.5)	0(0.0)	1 (1.4)	0(0.0)	2 (3)
Bisexual	2(2.9)	0(0.0)	3(4.4)	1(1.5)	6 (8.8)
Transgender	24(35.3)	4(5.8)	18 (26.5)	9 (13.2)	55 (80.8)
Intersexual	1(1.5)	0(0.0)	1 (1.5)	0(0.0)	2 (3)
Total	30 (44.1)	4 (5.8)	23 (33.9)	11(16.2)	68 (100)

Source: Field survey 2015

There were only 68 respondents out of 87 who reported that they were getting problems in health service. Among them, 44.1 percent respondents complained about ignorance for check up by physician and 33.9 percent respondents reported the problem in medical shop while 5.8 percent respondents said that they do not get proper prescription and 16.2 percent faced untouched behavior. In compare, there were majority (80.8) of transgender people who got problem for health service where most of them reported the problem of ignorance for check up by physician.

Table 5.21: Distribution of Respondents who got Legal Document of Marriage

Legal Document of Marriage	Marital Status of Respondent						
	Married				Separate		
	Gender Identity of Respondent				Gender Identity of Respondent		
	Lesbian	Bisexual	Transgender	Total	Lesbian	Transgender	Total
Yes	0(0.0)	8(21.6)	4(10.8)	12(32.4)	1(50.0)	0(0.0)	1 (50.0)
No	8(21.6)	1(2.7)	16(43.2)	25(67.6)	0(0.0)	1(50.0)	1(50.0)
Total based on	8(21.6)	9(24.3)	20(54.1)	37(100.0)	1(50.0)	1(50.0)	2(100.0)

Source: Field survey 2015

There were 37 married people and 2 people were separated with partner among 87 respondents. Out of 13 respondent of LGBTI group who have legal document of marriage, there were bisexual, transgender 21.6 percent, 10.8 percent respectively and a lesbian who was separate, have legal document of previous marriage. Among 39 total people, there were 25 married people and 1 separate person who did not have legal document of marriage. Most of people who had legal document of marriage, they had life partner of opposite sex such as Bisexual. Transgender people because they have opposite sex life partner and no any problems to get legal documents but lesbian as well as Transgender people who had same sex marriage, they won't have legal document of marriage.

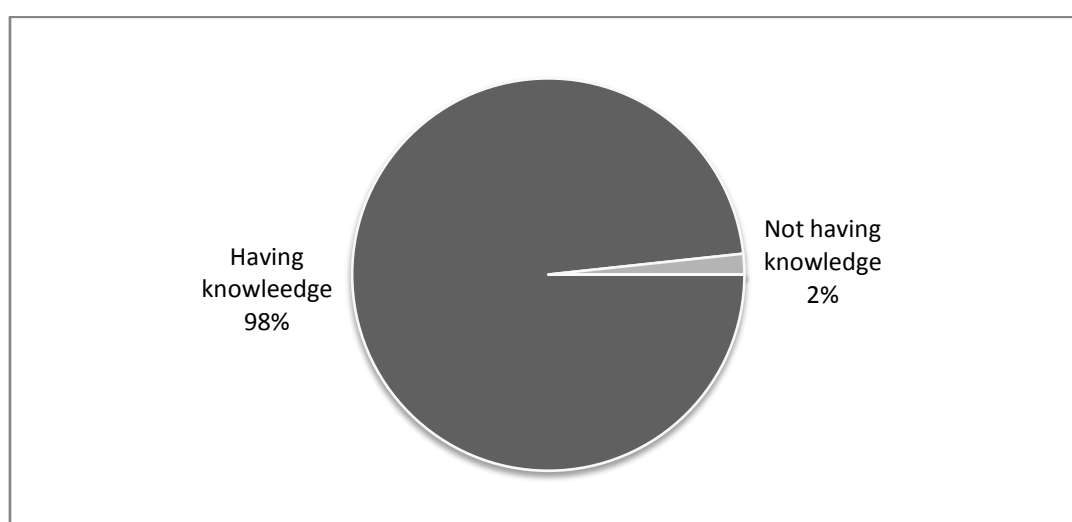
Table 5.22: Distribution of Respondent by Interfere of Family or Relatives

Interfere from Family/Relatives	Disclosed of Gender Identity by Respondent		Total
	Yes	No	
Criticizing Dress up	5 (29.4)	3 (17.6)	8 (47%)
Limiting Time	4(23.5)	2 (11.8)	6 (35.3%)
Criticizing Job	2 (11.8)	1(5.9)	3 (17.7%)
Total	11(64.7)	6 (35.3)	17(100%)

Source: Field survey 2015

The table 5.22 depicts the way of interfere from family/relatives for respondents. Only 17 respondents out of 87 responded about getting interfered from family/relatives. There were found the majority (29.4) of disclosed respondents who claimed the interference by dress up whereas 20 percent hidden respondents responded about criticizing dress up. There were 11.8 percent of people interfered about third gender people’s job.

Figure 5.2: Percentage of Respondents who have Knowledge about HIV/AIDS

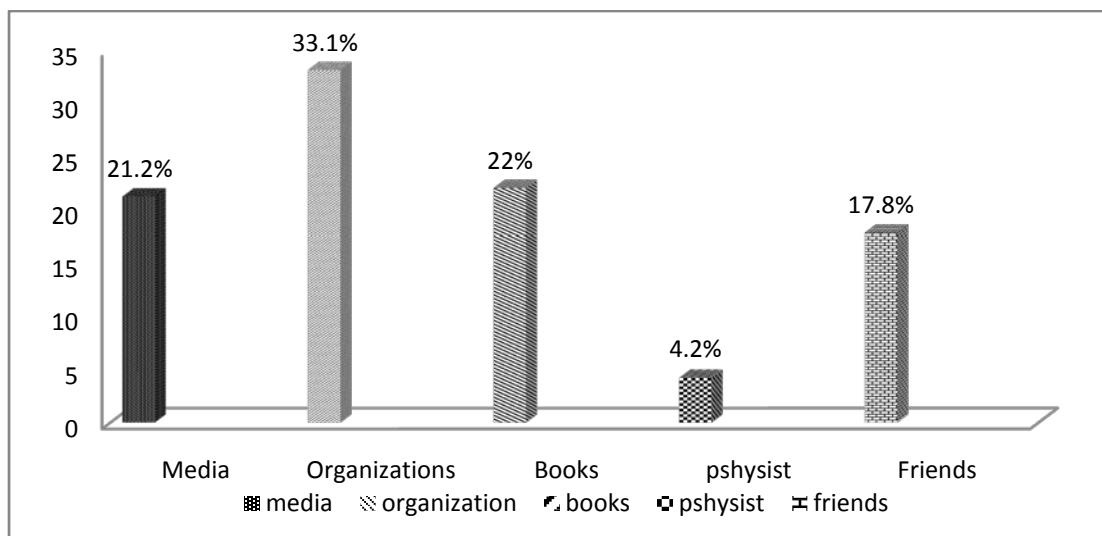


Source: Field Survey 2015

The given pie-chart 5.2 shows that 98 percent respondents are well known about HIV/AIDS among 87 respondents and only 2 percent respondents do not have

knowledge about it. it presents that most of the people of LGBTI groups are being aware about it and it is a media to prevent this disease in our society.

Figure 5.3: Medium of Knowledge about HIV/AIDS Among Respondent



Source: Field survey 2015

In the diagram 5.3, there were found that 33.1 percent respondents have well knowledge about HIV/AIDS through different organizations. There were 22 percent respondents came to know about it by text books of schools, collages and the help of media and newspaper, magaine 21.2 percent have well known about HIV/AIDS. 17.8 percent respondents who talk about it with friends to get more knowledge about it whereas 4.2 percent respondents have reported that they came to know about HIV/AIDS by pshysist.

Table 5.23: Having Sexual Relation except Life Partner with Habit of Use of Condom by Respondent

Habit of Use of Condom	Sex Relation with Other Except Life partner			Total
	Most of the time	Sometimes	Never	
Always	5(13.2)	2(5.3)	1(2.6)	8(21.1)
Sometimes	0(0.0)	9(23.7)	0(0.0)	9(23.7)
Never	0(0.0)	13(43.2)	8(21.1)	21(55.3)
Total	5(13.2)	24(63.2)	9(23.7)	38(100.0)

Source: Field survey 2015

There were found that only 38 respondents got married. In the table 5.24, it is seen that the majority (63.2) of respondents who had sometimes sex relation with other expect life partner. Similarly, 23.7 percent people never did any sex relation expect life partner while 13.2 percent were found most of the time their sex relation with other. These all respondents always used condom. About the habit use of condom, the large, 55.3 percent never use condom while doing sexual relationship. 23.7 percent people sometimes use condom and 21.1 percent people of them always use condom while they are doing sexual relation with out of life partner. So it shows that they are doing risky behave which possible to spread sexual diseases. First, they are not doing limit their sexual relation with only their partner and another, they are doing unsafe sex not using condom while doing sexual intercourse.

Table 5.24: Testing Time of HIV by Respondent with Result

Result of HIV test	HIV test by Respondents				Total
	Once time	Two time	Three time	More than three times	
Negative	17(26.6)	13(20.3)	5(7.8)	26(40.6)	61(95.3)
Positive	0(0.0)	0(0.0)	0(0.0)	3(4.7)	3(4.7)
Total	17(26.6)	13(20.3)	5(7.8)	29(45.3)	64(100.0)

Source: Field Survey 2015

It is found in survey that 64 respondents did HIV test among 87 respondents. As a whole, there were 95.3 percent respondents who had result of HIV Negative while 4.7 percent respondent were found HIV Positive. The majority of respondents i.e, 45.3 percent who did test more than three times. Similarly, 7.8 percent checked their HIV test three time and 26.6 percent reported of testing HIV only one time.

Table 5.25 : Distribution of Respondents who Terminated from job due to Gender Identity

Terminated from the job	Frequency	Percent
Yes	15	17.2
No	72	82.8
Total	87	100.0

Source: Field survey 2015

The table 5.25 presents that the LGBTI people are being fired from job due to gender identity. 17.2 percent respondents reported that they had terminated from job after disclosed their gender identity.

Case Study I

I am Gay, 35 years old. I was born in Butwal. I have passed SLC level. I have divorced with my wife. I have two children. There are mentioned male gender on my citizenship and passport. I did not open my different gender to other. My parent and my LGBTI friends knew about it.

We are two brothers. My elder brother and his family have separated from us. I look after my parent and two kids. Both are boys. When I have divorced with my wife then, I went Malaysia. I have worked there as labor for 3 years. Then, I came back Nepal and decided to start own business. Then, I opened grocery shop in low budget. And slowly the business is being expanded. I am satisfied with my business. I have good connection with customer.

From childhood, I had strange feeling for boys. I used to sleep with boy on same bed at night time. It gave me kind of satisfaction. While we were sitting on bench in school, I was fond of touching boys' hands. That's the cause boys did not want to sit with me. They always kept distance with me because my behavior was strange. My parent was worry due to my different nature. They always convinced me to change my attitude. But I could not change. I did not know that I am gay and it is natural. I was thinking what is wrong with me. Nobody liked me and did not come closer to me. My parent decided to get me marry with girl because they would think maybe my habit would be changed. And finally, I was got married with girl. All were happy but I was

not because I did not get marry that earlier and I was not interested in any girl. After 1 year, my first baby was born. The responsibility was added of child. Then, I went Kathmandu and started working in restaurant.

During working in restaurant, I read about Blue Diamond on newspaper which works for LGBTI. I did not know anything about gay. But after reading about LGBTI, I felt my nature somehow matched with gay and I decided to go there. Finally, I visited Organization and shared my feeling. I was found out in group of gay. And I met with gay people and talked with them. That day, I got my answer of why I was different than other. I involved in there. But I did not open my different feeling in restaurant because I needed job. But, slowly the staffs knew my different nature and they told the owner. He blamed me to ruin the environment of restaurant. Then, I involved in Organization. I have worked there 3 years as field staff. Then, I was thinking to open my small shop in my village because it was hard to live Capital city with low income but I did not have enough cash to open business recently. Same time, my second baby also was born. I moved from Kathmandu and lived with my family in village. Meanwhile my wife asked me for divorce because she knew about my nature and I tried to convince her but she did not understand. And finally, our relation was over. I left my kids to my parent and I went Malaysia for work.

I also bared verbal harassment from my wife and other. My parent is with me but they are not happy cause of my different nature. They still force to leave this kind of life and to get marry with a girl but I can't. I have a boyfriend. He is also gay and he has also family. We can't meet often because he lives in Kathmandu but we talk on phone and sometime we meet each other. There is no any plan to get marry because it is not allowed in our society. I am happy with him. I realized earlier that I was different than boys when I was 23 years old then I knew exactly that I am gay. I look a normal man from outer and I do not need any change from outside so, there is not difficult to stand on public queue and public places. I believe that how much is harder to transgender people in their daily life cause of their outer change. But there are many gay also who are hiding their feeling and live their life under the pressure of family and society.

I do not have any involvement any organization now but I support them from bottom of my heart. Sometime, I go in program of LGBTI. The government should give

opportunity in job sector; give facility in hospital, public places. There should be facility of toilet in public place which is very important to transgender people. Who open their different gender, there should be mentioned their identity on their passport and citizenship.

Case Study II

I am 36 years old male third gender. There is female identity mentioned on my citizenship. I was born in Baglung. I studied until grade-3. I can read and write Nepali fonts slowly. I am married. My wife is lesbian. I am working in Pariwartan Nepal as field officer.

There are 4 members in my family, my mother, nephew, wife and me. I and my wife live in Pokhara and my mother and nephew live in village. We go often to meet them. My father died when I was 9 years old. My brother also could not study. He started to work after death of father. I was small. I helped my mother in kitchen and went jungle to bring grass and wood. There was miserable condition in our house. My brother was got married when he was 17 years old and he also died in accident at 28. My sister-in-law was eloped after his death. My nephew lives with my mother. He is 14 years old.

From childhood, I did not like to put make up and well dress up like girls. I used to wear boys' clothes like half pant, shirt or t-shirt and cap. I kept my hair very short. I used to wear my father and brother clothes after resizing from tailor. I liked to work as man. My physical appearance is like boy so, I always wanted to join in armies or to open big shop and earn lots of money. A bride groom goes husband house after marriage but I wanted to bring a beautiful bride groom in my house with grand wedding for my mother. I also wanted to go golf countries to work and earn lots of money and come with big suitcases. I always think impossible things. I realized that I am different than other girl when I was 12 years old but I could not know about my different gender. I used to wear paint as uniform which was not allowed. I did not prefer to wear skirt. I always requested to my mother to make pant. My mother was angry with me. She did not like me as behavior of boy.

Agriculture was main income source but we did not have enough lands. My mother worked on others' field. After my brother death, we had really bad time. It was totally

stopped income because there was nobody to earn money. Then, I worked as labor. I got lots of work because I was very strong and worked very hardly. But the wage was given as woman. There were different wages for male and female. But I did not say anything because I needed work so, I was ok. After 1 year, I moved in Pokhara for better salary. I started to work in store keeper of Kawadi. I looked after the things there. One day, the owner went out of Pokhara. Meanwhile, I was blamed to steal the things from other people. Police kept me in Jail till 5 days. They bit me very badly and scolded. I look like boy so they kept me with boy in first. I did not like to stay with male people because they were using very vulgar words to me. And I requested to police to keep me with female group. In the beginning, they did not believe on me and teased me but long requesting, I stayed with female group. After 5 days, the owner came and he helped me to take out from there. It was a bad event of my life.

One of male third gender, he is my very good friend. He met me one day. He knew me, I was surprised. He took me in Naulo Bihani and I got chance to recognize myself from him. I met few friends of male third genders. I talked with them and shared my feeling. I was so happy to meet transgender people. Finally, I met some people who understood my feeling. I have worked in Pariwatan Nepal Organization Since 2009. I go on field and we talk about right of LGBTI. If somebody of this group is derived from their rights. We tried to preserve their rights. I involve various program of LGBTI. I have participated Trans men training for 5 days in India. I got various chances from here. I have improved the level of confident and skill of speech. it gives me chance to visit different places and different people.

I go office by local transport or walk myself. People stare while I am walking on the street. And sometime, boys tease me. I go private clinic instead hospital when I am sick. There is a female doctor, she knows my different gender and understands my feeling.

I got married 2 years ago. Before it, I had relation with other girl. She was also lesbian. Our relation was broken because we had misunderstanding. I am happy with my wife now. We love each other very much. Actually, I live with her house. We often get trouble from her family. Her mother accuses me to ruin my daughter life. One day, her mother and brother tried to beat both of us. Immediately, we informed to police.

Then, they did not do anything. But still they are not stopped to say. We do not talk with them.

Of course, I will work other job if I get chance from anywhere. I had voting care but not my gender identity. I did not give the vote because I was far from my district. Actually, some politician people would give me expectation about to give the ticket of Party but later I did not get it. It was also my wish to lead the Party. But If there would be inclusive for LGBTI people next time, I will try to get a ticket of my party next election from my district. I never try to change my citizenship but definitely I will try to change.

We want to live freely with our own identity. We should get right of marriage. We need citizenship and passport with our identity. There should be separated government cota in job, to provide facility in hospital for LGBTI people. There should be form regarding with LGBTI identity, provide older settlement and allowance for LGBTI.

Case Study III

I am female third gender, 30 years old. I am from Palpa. I was born in male. It is mentioned on my citizenship and birth certificate. I divorced with my wife. I was born in Palpa. I studied till under SLC. I could not be continuous my study because I was got married and there were more responsibility of my parent and wife, so I left school and started to work.

There are 3 members in my family, my parent and me. My family depends on agriculture. I am working in restaurant as a helper. I got arrange marriage, when I was 15 years old because I am single child of my parent and they are old. I was not ready to get marriage that earlier but I did by force of my parent. I had a son, 7 years old. Accidently, He was died because of fever. And later my wife also left me because she was not satisfied with me. I feel more satisfy with male rather than my wife. She never understood my feelings. I look after my parent. They live in village. I am living in Pokhara with my male partner. There is no any transgender in my family except me.

My parent is not still happy with my different gender. They still force for marriage. They expect me to give up life of transgender and come back normal life but I can't

do. I am happy with my partner. He understands my feeling. We love each other very much.

My nature was so wired from childhood. I used to wear my mother Gunniyo Choli, bangles, ornament and sandal at home. My mother scolded me to wear lady's dress but I did not listen her because it gave me pleasure. But the boys teased me in school. They always said that I am coward, useless and weak person. It made me so depressed and frustrating. Even teachers also sometime teased me cause of my different behavior. These causes also made me to leave school earlier. My behavior did not match with my friends. I was always cursed myself to say why I am different than other and I did not know about LGBTI. I never see any transgender in my life. I got married early age. It added more responsibility so, I left school and came Pokhara for job. I worked in grocery as cleaner for 1 year. And slowly, I knew the people and adjusting in the environment but I could not change my nature. One day, I got chance to watch street program of transgender. Then, I talked with them and visited office. I met many transgender female there and shared my feeling with them. I had involved and worked few years in organization.

The owner of rented house does not like us. He often said to leave house. I tried to convince him that it is natural but he does not understand. It is very difficult to find out other house because nobody gives house in rent to transgender people.

*It is not easy to walk on public places for me. Boys stare to me. Sometime they call me **Hijra and Chhakka** while I am walking along the road. I prefer to walk with my friends wherever I go because we can protest to them in the group. I have to face often verbal harassment while I am travelling short or long distance.*

I am working as field staff in Naulo Bihani around Pokhara. I sort out LGBTI people, and help them to know their identity. I am satisfied with my job to work with LGBTI people. I never try to find out other job because there is not respect to transgender people. I will not prefer to go other place to work except here. I had left interview and job already cause of my different gender identity in few places.

We want to live no any discrimination. We need citizenship with our own identity, right of marriage, right of property, job opportunity and so on.

Case Study IV

*I am 26 years old female third gender I was born in Pokhara. I have studied until class 11. I could not complete 10+2 because I felt so uncomfortable to go collage. My classmate teased me. They laughed on me using **Chakka** word. When I entered the class, they occupied all seats. These causes made me leave my study.*

There are 8 members in my family. They are my father, 2 sisters, 2 brothers, sister-in-law, a nephew and me. My mother was died 5 years ago. My father is making iron stuffs and sells it. My elder brother is working in Malaysia since a year. My little brother is working in India. My older sister is married and she runs her own business and my younger sister looks after house. I live with my whole family. There is good income of my house from rented rooms. It is approximately rs.20,000 per month.

I was born in male but when I was grown up, my nature changed into girls. I liked to play and talk with girls, my body structure is similar to girl so it suits me to wear lady's stuff that's why people used to say you are like girl when I was small. My little sister and I used to make up to each other. I wore her clothes. But nobody said anything because I was small and people did not pay attention on my changing behavior even my family. But when I went out I wore normal as boys. It is my hobby to dance. I used to dance as a girl. I performed many place to wear sari, guniyo and choli in my childhood. People liked the way of my dance. But I was surprised that why I am different than other boys. Why I prefer more ladies things. I did not have answer of it. My voice was also different than boy. While I was growing, my attitude also seemed like more girls. My parent and sister said that you are boy. You should think as boy not like girl. Even they did not know my different feeling.

One day, I watched the program of LGBTI. I noticed there transgender whose feeling matched with me and I decided to visit them. I found their address and met transgender people. I shared my feeling with them and they recognized my different gender that I am female third gender. Later, I visited Naulo Bihani. I felt safe environment here than other place because I met transgender like me. Then, I often went there. I liked to talk with them. It was more different in my behavior which my family noticed me. They knew that I am engaged with transgender people. They tried to convince me to leave their company and come back your normal life but I could not

do. They ignored me but as a time pass, I slowly adjusted with my family because I started to work and helped my family. Now, they treat me normally.

I likes to visit the new places with my friends but I feel uncomfortable to go somewhere myself. My sister helps to drop and pick up from my office every day by scooter. I never go alone for shopping in market. Not only me, the transgender group never wanted to go alone without friends because we feel very uncomfortable. People stare on the way and use negative slang words. If we are in group, we can scold them. We oppose of verbal abuse as well as physical abuse but we can't when we are alone. That's why I go with my friends.

I do not have my citizenship and passport because I have opened my different gender identity when I was 14 years old. I did not notice in the beginning. Later, I feel hesitate to go government office. I heard from friends that government officer need to prove of transgender which is impossible. It is natural. We did not change ourselves. That's way; I was unable to give vote.

One day, I was on the date with my boyfriend. We were sitting on the park and talking. Meanwhile, police came and arrested me. They accused me to ruin the environment of park and incited other people. They took me on police station but my friends came recently and taken out. I do not feel people are thinking positively for us. Definitely, there are some changes but still we are behind for our rights.

The government gives opportunity in job for LGBTI people. We want to live happily with our identity. Transgender group are unable to give birth a child, so there should be provided older settlement. The government gives facility to give birth baby through test-tube baby as their desire for LGBTI. It gives citizenship or passport regarding their gender identity. There are facilities in hospital, bank, public places so on.

Case Study V

I am 28 years old female third gender I was born in Gorkha. I could not complete SLC because I felt so uncomfortable to go school. My classmate teased me and there was not good economic condition of my family. It has been mentioned male identity on my citizenship and passport.

There are 4 members in my family. They are my mother, father, me and my sister. My mother works other's field. My father works to build house. My sister is married and

looks after her family. I am a single son of my family. I was ignored from my family because I was against marriage with girl and my parent forced it. They did not like my changing behavior like girl.

Even though, I was born in male but when I was grown up, my nature changed into girls. I liked to play and talk with girls, my body structure is similar to girl. I used to keep my hair and nails long. I used to make doll of clothes and carried on my back with scarf. I wore my sister clothes when she went out. My parent did not like my behavior like girl. They always suggested me not imitating girls' nature but I could not leave my way whatever. There was miserable condition of my family. There was not income source. My mother always forced me for marriage and work. I am a single son of my parent and they had lots of expectation from me. They were worry about my behavior.

My parent sent me Pokhara for work. They thought if I am busy in work, I will be changed. I searched job many places but I could not find. I just found dance bar where I could earn good money and I went there as girl because my physical structure is similar to girl. Every night, I danced on bar. I earned good money there but one day, one of customer came into bar and he demanded me to giving time for couple of hours. Then, he recognized me that I am boy. He told my owner. The owner fired me from job. I felt so bad. There was not another possibility to earn money. I did not have any skill. I did not know about my different gender. People teased on the way and laughed on me while I was walking my way. I was in depression. I cursed my fortune. Sometime, one of female transgender knew my condition and she also worked in another dance bar. She suggested me to go Naulo Bihani. I went there and shared my feeling and met other transgender people. I was so glad to be there. I felt my family. I also knew that I am also female transgender. Since that time, I am working here for LGBTI people. I have good income, Rs. 13000 per month. My family also normal behaves with me. I went my home after 4 years. My parent is happy that I am back but still they do not like my transgender life. They still expect marriage from me with girl but I do not want. I have a boyfriend and I am happy with him.

I feel uncomfortable to go somewhere myself. I go with my friends. I never go alone for shopping in market. I feel very uncomfortable. People stare on the way and use negative slang words.

The government gives opportunity in job for LGBTI people. We want to live happily with our identity. There should be provided older settlement for LGBTI people. It gives citizenship or passport regarding their gender identity. There are facilities in hospital, bank, public places so on.

Case Study VI

I am male third gender, 27 years old. I was born in Parvat. There is gender identity of female on citizenship card. I have completed my SLC level but after it, I did not give time for study. I wanted to earn money for my family.

There are 8 members in my family. They are my parent, 2 brothers and 3 sisters and me. I was ignored by family. They did not support me because of my gender identity but I could not change my nature. It is natural. I left my home because my parents forced me to get marry with boy. I have attention with girls.

People teased me that I dressed up like male. I was in depression so I decided to ruin my life and I tried to commit suicide by cutting my nerve. I always thought to kill myself. It happens mostly on transgender group because they change their linguistic, nature, behaviors and dress up. So, they appear in society comparatively to other people. Bisexual, Lesbian and gay people do not need to change from outer so, nobody recognize about it that they are from LGBTI group. Most of transgender face discrimination, depression, domination in different way from society and family.

It is hard to walk on public places to transgender people. People are staring on public places. I usually cover my face with masks because people stare and sometime boys tease us by slang words which really make us uncomfortable on the way.

I have left job and interview because of my different gender in few places but I am working now in Naulo Bihani as field staff. I go on field with my friend and distribute condom, lubricant kits and aware from safe sex activities. I have taken various training which helps to improve the level of confident and skill of speech. I have got chance to meet different people and visited new places.

We want to get our own identity. We should get right of homo marriage. We need citizenship and passport with our identity. There should be separated government cota in job for LGBTI people. We need facility on public places, public vehicle, hospital etc.

Case Study VII

I am bisexual, 27 years old. I was born in Pokhara. My family follows Hindu religious. I have finished intermediate level. After it, I got job in co-operative and I could not do continuous my study. I am still working in there.

I was born in male gender and it has mentioned on citizenship. I live in joint family, there are my mother, father, 2 sisters, 1 brother, sister-in-law and 1 nephew. My brother is working in Dubai since 2 years. My family has small grocery shop. They have satisfied income per month. I also earn about rs.12000 per month. My family is happy with me because I earn good money. They do not know my hidden sexuality and I do not want to know them about it. I do not give up my family. But I am supporting LGBTI group by invisible. I also participate in meeting, seminar and program sometime.

I have realized about my sexuality when I was 16 years old because I used to attract both sex(female and male) very quickly. When I met any boy, it came strange feeling for him and same feeling for girls. I was very confused what is happening with me. My colleague was talking about third gender people, they talked the nature of third gender which somehow matched with me and I listened very carefully and I was looking third gender people and fortune I found their office and I decided to go there and talk with these people. And finally, I visited office and told my problem and they found out me I am in bisexual group.

I look as normal from out appearance, I do not need to change anything, that's way; it is easier to go wherever I want. I have girl friend and male partner (but not living together). I am not married yet but definitely I will marry upcoming days as the desire of my family. But I will never stop to support to LGBTI group. It is not hard to me to face challenge of physical but third gender has to face lots of challenge from family, relatives and society. But I believe that other people also should help to raise the voice of LGBTI right. Then, we can get our own identity and rights.

There are hundred bisexuals' people who are confused to take their sexuality. They spend their entire life with unsatisfied. People are living their life freely but we always feel stressful, confusion, depression being as LGBTI. The government also thinks about minority of LGBTI and gives facilities like other people. Transgender

people need job opportunity, respect because they always are hatred due to their outer appearance.

Case Study VIII

I am 40 years old female third gender. There is male identity mentioned on my citizenship. I was born in Syangja. I had to stop my study after grade-7 because my parent was unable to pay fees, stationery and dress. I am working in Hotel as cook.

There are 6 members in my family. They are my mother, wife, 2 sons, a daughter and me. They live in village but I live in hotel, Pokhara for work. My elder son is studying in collage and small one is grade-10 and my daughter is grade-8. My family does not know my different gender identity and I do not want to know them. I do not open my different gender because I have family and I am afraid to leave them.

I just started to think that I am different than man because I did not attract with girls. But I could not think properly about why I am different because I was married when I was 15 years old under the pressure of my family. Then, my kids also were born very earlier. I had responsibility of family. I was under pressure how to manage financial for them. Then, I came Pokhara to work. It was best place to give time myself. I was in more confused that why I am attracted with man. I liked to wear dress up like girls but my body is not suitable to wear lady's stuff. I was so anxious. I was in depression cause of too much thinking. I went hospital to check up. I told my all problem front of doctor. The doctor recognized me and he suggested visiting LGBTI office. I did not know about it. I asked him what that is. He said you go there and you will know. He gave me location and I went Naulo Bihani. I told my problem and shared my feeling. Then, I knew that I am female third gender. I met other transgender people, talked with them. I felt better. I am happy to know my hidden gender but I do not want to open it because I am getting older and my body is not suitable to dress up like girl.

I am involvement any LGBTI organization. But sometime, I participate in their program and meeting. My company is always with them. I am glad when I meet any transgender. I have also male partner. We love each other but it does not affect my family.

I can believe that how much hard to face other people for transgender. Even though I do not change my attitude from outer, I have to hear negative words from my friends cause of different nature. It is natural and we can't change it.

I agree to need opportunity in job. LGBTI people live happily with their identity. Transgender group are unable to give birth a child, so there should be provided older settlement. The government gives facility to give birth baby through test-tube baby as their desire for LGBTI. It gives citizenship or passport regarding their gender identity. There are facilities in hospital, bank, public places so on.

Case Study IX

I am 47 years Lesbian. There is female identity mentioned on my citizenship. I was born in Pokhara. I did not go school. Very few girls went school in our time. Parent did not know to send their kid school and we had lack of money. I am married. My husband is male third gender. I am working as a house maid to other houses.

There are 4 members in my family; they are my husband, me and my mother. We live in Pokhara in our house. My mother also lives with us but my brother separately lives with his family. My father died when I was 10 years old. I looked after my siblings and helped my mother in her work. I am ignored from my family even my mother lives with me. She does not prefer to talk with me and my husband. We live same house but she is separated from us. Sometime my brother comes and both of them threat and scold us. We often quarrel each other. My mother thinks that I am lesbian because of my husband. He destroyed my life. But it is not true. We love each other very much.

From childhood, I was very shy woman. I did not prefer to talk with any male. Even I did not have any feeling for male. I used to think to live with my mother forever when my mother talked about marriage with boy. I refused many purpose of marriage even I ran away from home once. I had strange feeling for girls. I used to ask my mother why I live whole my life with any woman. Why I have to leave my house after marriage. My mother answered me very easily. You are girl and you have to leave this house one day and go husband house but I was not agree with her. I asked question to my mother even I did not know about Lesbian. I talked with boys but the feeling of marriage with boy never came from inner. I cancelled purpose of marriage every time. My mother was tired to bring other purpose. But I was also surprised that

why I am different than other girls. I know one of female third gender. She is closed with me. One day, I shared my feeling with her and she said if you come in our organization and then I can understand more. Finally, one day I went her organization Naulo Bihani. I talked with other transgender people and Lesbian. And they found me in Lesbian. I understood about lesbian when I met with others. I also met my husband there. In the beginning, we were good friends and later we got married. We are happy.

I do not open my identity where I work. The people are nice where I am working. I am not satisfied with my salary but I am happy at least that I am working. Once a time I worked in office as cleaner. They knew about my identity but did not say anything but they did not give me a year salary. I asked many time but they refused me to give. Then I left that job. I did not give vote because I do not have interest in political party. I never try to change my identity but if my husband will get his own identity then I also think about it.

Of course, if I get better chance to work better place, I will do but there is very hard to get better place as being uneducated person. There is no problem in public places for me because I do not need to change from outer. So, it's not that much harder to go anywhere but my husband has to face verbal abuse. We do not have any plan for baby right now. Maybe we will adapt a baby in future. I involve Naulo Bihani as a normal member. I often go there with my husband. I also participate in LGBTI program and meeting.

We want to live freely with our own identity. We should get right of marriage. We need citizenship and passport with our identity. There should be separated government cota in job, to provide facility in hospital for LGBTI people. There should be form according with LGBTI identity, provide older settlement and allowance for LGBTI.

Case Study X

I am male third gender 23 years old. There is female gender mentioned on my citizenship. I was born in Lamjung. I have completed my higher secondary level. I am working as Human Right Officer.

There are seven members in my family, mother, father, brothers and sister. My brother is working out of Nepal and another brother and sister are studying in collage and school. My parent depends on agriculture. I am ignored from my family. They can't accept me with my different gender. I am living Pokhara with my partner in rented house. She is Lesbian. There is no any transgender in my family except me.

I do not like to put make up and well dress up like girls. I like to cut my hair as boy. I was different from childhood. When I was small, girls did not wear pant and t-shirt but I wore my brothers' clothes. My physical looks like male. My parents always said that don't follow boy's way. You are girl and you should have girl's nature but I liked to call myself boy. I walked boy's group and my behavior was similar to boy. I felt my different gender in childhood at 14 years old but I did not know about LGBTI.

After SLC, I joined 10+2 in Pokhara. I always saw the transgender people while I was going my collage. I had curious to know about these people but I did not know them So, I was afraid to go near to them. But one day, I met one of female third gender on the local bus. She sat me beside and it was easy to talk. We introduced each other and then after we talked about transgender. She took me transgender office and I met other transgender people and I knew that I am male third gender. From that period, I am working with Naulo Binahi Organization since 3 years. It preserves LGBTI people. It has given job opportunity to people like us.

It is hard to walk on public places to transgender people. People are staring on public places. People are teasing while we are walking on our way. I go office, market or wherever by my scooter. I seem like boy so, I do not face that much verbal harassment but most of transgender have to face different kind of harassment on public places.

I have left job and interview because of my different gender in few places but I am working now in Naulo Bihani as Human Right Officer. I look after the record of field. I help the people to know their gender identity and teach them their right. We try to preserve their identity and take in organization and give various training which makes them to stand on their feet. Sometime, I go with group in school and collage to give lesson of LGBTI. We also help to take out from prison if any LGBTI is arrested by police.

I participate various programs of LGBTI and others. I always raise the questions about transgender people among other people. From my view, it is not enough to understand only LGBTI people; the thought of LGBTI should be changed from other people. They also understand us and our feeling. Another most important thing is co-operation to each other. I have involved in Pariwrtan Nepal since 5 years and Shakti kalagi Nagrik Samaj since 2 years constantly.

I tried to change my gender on citizenship but the officer did not listen to me and asked unnecessary document to approval from medical which is not possible, it does not consist in my blood. After long time struggling, I have recently got citizenship with other. I have voted in election with my previous identity.

We want to live freely with our own identity. We should get right of homo marriage. We need citizenship and passport with our identity. There should be separated government cota in job to LGBTI people and there is mentioned about our right on constitution.

CHAPTER VI

SUMMARY, MAJOR FINDINGS, CONCLUSION AND RECOMMENDATION

6.1 Summary

Situation of Third Gender studied around Pokhara valley. It has mentioned their situation of economic, education, social. They are being exposed their identity. They are not easy accepted from their family and society. They are struggling to get their own gender identity. They have to face different kinds of abuse in public places. That's way; still they are deprived from society. So, the study identified the current socio- economic status of third gender group as well as explores the discrimination and stigma in society. Nepali society is based on patriarchal, there are big different between male and female in this case, its super difficult for third sex people to claim their rights but as a time changing, third gender are active, they are more concerned about their right. They are opened their identity now. They involve Naulo Bihani Organization and participate in different training and as well they know how to protect from HIV/AIDS.

There is very less people research about third gender so that researcher preferred this organization because she is interested in this field and it is new field for her. The research design is based on descriptive and exploration. The data were both qualitative and quantitative as per nature. There were total 87 respondents as sample size. This study used primary data and data were collected from among third gender people by using interview and case study. Finally, the data analyzed through frequency distribution, cross tabulation bar diagram and pie chart.

6.2 Major Findings

- Majority (62.1 percent) of exposed gender identity of LGBTI group.
- Majority (41.4 percent) ethnic group exposed their different identity.
- Majority (55.2 percent) of LGBTI falls in the age group 15-25.
- Majority (55.2 percent) of LGBTI people are Ethic group.

- Highest (52.9 percentage) of respondents have higher secondary education.
- Majority (45.9 percent) LGBTI family have major income was agriculture.
- Highest (61 percentage) of LGBTI people are job holder.
- Among all the respondents, there are 11.5 percent works in stage show as extra income source but 9.1 percent respondents are sex worker for extra income.
- Among all respondents, there are 4.6 percent respondents had other third gender in family member.
- The big percent of respondents, (50.5 percent) has knowledge about LGBTI right.
- Overwhelming percentage (52.9 percent) of respondents, who used alcohol/drug only for fun.
- There are (24.1 percent) of respondents, who arrested by Police due to LGBTI.
- There is largest percentage of respondents (93.1) who reported that they did not have any rule of homophobia at school.
- About two third of respondents faced a problem of ignorance for public vehicle.
- The big percentage (78.2) had preferred same gender sex partner.

6.3 Conclusion

The research had found that LGBTI people are getting positive behave from society in compare past years even though the behavior of LGBTI people looks like an unnatural behavior. They face physical abuse, verbal abuse and ignorance from service in public place/line or vehicle. Most of the respondents responded that verbal abuse is common for them because they have met most of the people who tease them with slang words.

They have their legal right, civil right with other citizen of the state. They have the rights to live as normal human being in state. They should get the citizenship card, passport, and other identification card according to their gender identity. Most of the LGBTI people have problem at office to make own gender identified card because they do not have easy environment at there. They want legally acceptance of same sex marriage and same sex.

The hidden LGBTI people need secure environment to disclose their identity. Most of them have fear of ignorance from family/relatives and economical lost. So, they do not have willingness to expose own gender identity. Many disclosed LGBTI people are terminated from job due to third gender identity. They are not getting opportunity for job. So, they force to work as sex worker.

It is concluded that LGBTI people are used to do risky behavior. They used to have sex relation except life partner without use of condom. There were 55.3 percent respondents who do unsafe sexual intercourse except life partner. It may cause of increase of HIV/AIDS which should be control spreading awareness in this group.

6.4 Recommendation

- LGBTI has a demand easy environment to have citizenship card according to their gender identity.
- They want to work in different sector as normal people if the state gives the opportunity to them

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APPENDIX I

Questionnaire

General information about the interview

1. Age :
2. Religion:
3. Caste : i) Brahmin ii) Chhetri iii) Ethnic
iv) Dalit
4. Marital status:
5. Gender: i) Lesbian ii) Gay iii) Bisexual iv) Transsexual
v) Intersexual
6. What sex/gender were you assigned at birth, is on your birth certificate?
i) Female ii) Male iii) Intersexual
7. Education qualification:
8. Can you read and write?
i) Read and write ii) Read only iii) Can't read and write
9. Are you currently attending school/college? i) Yes ii) No
10. Write or tell that what is the main problem to leave school or college?
.....
11. Have you disclosed your identity as third gender formally?
a. Yes b. No
12. If no, do you want to disclose your identity?
a. Yes b. No
13. If no, what could be reason to not explore your identity formally?
a. Fear of family ignorance
b. Fear of economic lost
c. Fear of social stigmatization. D.all
14. If yes, what did family members behave?
a. Normal as usual c. Misbehaviorc.
b. Discrimination d. Ignorance
15. When did you have such feeling that you are third gender?
a) Childhood(1-14)
b) Teenager (15-19)

c) Adult age(20-39)

16 Occupation: i) service ii) business ii) unemployment
iv) House work v) Other

17 Family status: a) nuclear b) joint

18 How many members do you have?

.....

19 Do you have other person in your family as a third gender?

a) Yes b) No

20 What is your family occupation?

a) Agriculture b) Business c) Foreign Employment
d) Employment

21 How much is average income in a month?

a) 10000 b) 15000 c) 20000
d) more then 20000

22 Where do you currently live?

a) In the family home
b) With relatives in their home
c) At my girlfriend/boyfriend's home
d) Share flat/ house with friends
e) Refuge
f) Other

23 If you live with family/relatives, do they interfere in your life?

a) Yes b) No

24 If yes, how do they interfere?

a) Complaining dress up b) Limitationfor work c)
limit time to come at home d) other.....

25 Do you have decision making right?

a) Yes b) No

26 If no, who is decision making at home?

a) Me b) Father c) Mother d) other
member.....

27 Which age did you live separate from family?

- 28 Have you ever been in Public line?
 a) Yes b) No
- 29 Do you have problem in Public line?
 a) Yes b) No
- 30 What are the reasons when you walk in public places or own your way?
 a) Mostly people stare b) People tease c) people use vulgar and slang words
 d) others.....
- 31 Write in briefly cause of problem in public line.

- 32 We are trying to gather information about abuse and discrimination that happened only because of your sexual orientation or gender identity, so try to think of those cases specifically. For each setting, we ask that you identify whether you have had any of the following experience.
still box remain
- 33 Your school/Collage has policies that protect you against homophobia?
 a) Yes b) No c) Don't know
- 34 At your school there are/were:
 a) Posters about sexual diversity
 b) students who speak up against homophobia
 c) Friendliness towards same sex attracted people
 d) Equal treatment of same sex partners at events
 e) Library resources/ books about sexual diversity
 f) None of the above

If you unmarried,

- 35 Do you have a partner?
 a) Yes b) No
- 36 Do you use condom while doing sex?
 a) Always b) Occasionally c) Never

If you are married,

- 37 What is your sex of your partner?
a) Male b) Female c)Third gender
- 38 Do you have legal document?
a) Yes b) No
- 39 If you have children, how many do you have?
.....
- 40 Do you use condom while doing sex?
a) Always b) Occasionally c) Never

Information about the economic situation of the interview

If you are job holder,

- 41 Your monthly income.....
- 42 Did you let them know about your gender identity before you join?
i) Yes ii)No
- 43 Are you satisfied with job?
i) Yes ii)No
- 44 If no, what is your reason?
i) Not getting enough salary ii)Not good environment in office
iii)Not suitable timing for me iv)Family problem
- 45 Do you have extra income?
a) Yes b) No
- 46 If yes, what you are doing?
a) Stage show b) Belongs with media, movie , music video
c) Dance bar d) prostitution
- 47 Have you ever fired fromjob?
i) Yes ii)No
- 48 If yes, please write briefly.....
- 49 If you are unemployed, how do you financial support?
- 50 a) By family b) by Organization c)other
- 51 What you have something in your ownership?
- 52 a) Bike/scooter b) Land c) House d) Business e) others...

Political and legal information of the interview

53 Do you have citizenship card?

- a) Yes b) No

54 What is the sex/gender on your citizenship card?

- a) Male b) Female c) Other

55 Have you ever tried to change the se/gender of your citizenship card?

- a) yes b) No

56 If you were success or even unsuccessful, please write

briefly.....

57 Did you get voting card?

- a) yes b) No

58 Did you vote?

a)

- yes b) No

59 If no, why did not vote?

.....

60 Are you ever arrested by the police cause of third gender?

a)

- yes b) No

61 Do you think the concept of third gender of society has been changing?

a)

- yes b) No

62 If yes, what could be mostly one reason of positive changes over all as own view?

- Increasing education among people
- Advertisement about third gender right through media, newspaper
- Increasing participation of third gender in politics
- Increasing support from different organization focused third gender

63 Do you satisfy with the rule and law of state for third gender?

- a) Yes b) No

64 What needs to improve the rule and law about third gender in your opinion?

.....

65 Have you involved in any organization?

- a) Yes b) No

b)

66 If yes,

Name of organization	Nature of membership		Benefit	Duration
	Executive	Ordinary		

67 Are you getting any help from any organization or person to protect your human right?

- a) Yes b) No

68 Do you know about Third Gender human right which passed by constitution government in?

- a) Yes b) No

Health care Questions

69 Do you visit health care canter or hospital?

- a) sometime b) most of time c) never

70 What are the reasons that you never visit hospital/health center?

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71 Do you inform in there that you are third gender?

- a) Yes b) No

72 How do you discriminate in health post/ hospital?

- a) Neglect fro check up b)not proper medical description c) problem in medical shop/bathroom d) untouched behave

73 Do you know about HIV\AIDS?

- a) Yes b) No

74 How do you know about it?

- a) Books b) From advertisement in media c) Through organization d) Through friends e) Physician

75 How many times have you been tested for HIV? a)never

- b)once c)twice d)three times e)more

76 Do you want to share anything or suggestion.

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