Exploring the Issues of Social Inclusion in Queer Identities

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ABSTRACT
This is a qualitative study to explore the issues and status of social inclusion of queer identities i.e. lesbian, gay, bisexual, and transgender (LGBT). For this purpose, using the purposive technique, ten samples from Kathmandu and Pokhara were taken for interview along with a participatory observation. The generated data were presented in paraphrasing, verbatim, and case study form. The secondary data were reflexively embedded throughout the analysis. Confidentiality and cultural safety were maintained through the use of pseudo name in the study. The theory of recognition and the queer theory were used to make a discussion more trustworthy. The empirical data show that gender identity, relationships; social exclusion; effects of consumerism; school enrolment, and environment; employment, rental discrimination; polysexuality; sexual violence; and legalization of same-sex marriage or partnership were surfaced as the major issues of LGBT in Nepal. The empirical data also show that different people have different levels of exclusion. The identity issue against relationship is found a major threat for their inclusion. However, they were less worried about their own identity than their social relationships. Hence, they were compelled to maintain double standard identities because of the fear of relationship breakup. In this context, some steps are needed to be initiated for their inclusion, such as making gender and sexuality responsive policies and laws; institutionalizing collective identity; evading genderism, stereotyped stigma and superstitions; incorporating indigenous moralities and wisdom; improving heteropatriarchal norms; providing opportunity and environment of education; and making sexuality and LGBT friendly school curriculum and environment.

KEYWORDS: *Gender theory, genderqueer, queer identity, social inclusion*

INTRODUCTION

Since the variation in human sexuality is the natural process, it is treated as an unnatural problem or a disease until 1990 (BDS, 2010). The gender and sexual minority (GSM) or LGBT community is therefore getting social stigma, homophobia, transphobia, and exclusions in almost all social spheres and cultural products. In this context, this study is carried out to find the state of their issues and exclusion.

Studies on human sexuality show that the LGBT (Lesbian, Gay, Bisexual & Transgender) have a different chemical structure of the brains. A study conducted by the Welcome Trust Centre for neuro-imaging at University College London using Magnetic Resonance Imaging (MRI) implies that the brains of the gay men have functionally

similar to those of straight women and that homosexuality is not of a moral choice, but one of the biological substrate (Lim, 2008). As it is not choice but a compulsion, the gender identity is found to be shaped by different types of sexes such as chromosomal sex (inside), hormonal sex (inside), anatomical sex (outside) and psychological sex (inside/outside), sexual orientations and genders. Here, chromosomal sex is relatively consistent than the hormonal and anatomical one. Hence, human sexes can make gender identities fluid and complex.

Similarly, the neglected side of gender construction is human sexuality. Sexuality is also considered fluid due to its attachment with behaviour, emotion, thought and feelings. Sexuality is a social process, through which social relations of gender are created, organized and directed. By creating such relations, a human being is known as man or woman (Mackinnon 1989, as cited in Gautam, 2003). Sexuality itself is a cross-cultural and fluid concept that determines gender identity. Sexuality, to some extent, can be changed through hormone replacement therapy, conversion therapy and sex reassignment surgery. In this respect, Freud, in the 'Polymorphous perversity', defines as the core of human sexuality, means there is an enormous fluidity of sexual desires, orientations, dispositions and practices (Elliott, 2007). Sexuality is determined by internal and external factors. It has no direct relation to sex or gender identity. As an internal factor, 'sexuality' is the characteristic of a person to lean towards intercourse. It is the state of being attractive (physical, mental and emotional) towards a person. There are many types of sexualities such as: heterosexual or straight (A common type of cisgender person who has opposite sexual orientation), homosexual (gay, lesbian);bi-sexual, pomosexual (A person who has both characteristics hetero male and lesbian female); asexual (A person who has no sexual attraction with anyone); unisexual or monosexual (A sexual orientation with a single-gender); pansexual (A sexual orientation with unbounded desire); and omnisexual (A sexual orientation with multiple genders) (TrentAndLuke, 2015).

In general, an understanding, gender is a social interpretation of biological sex within the binary (masculine and feminine) categories and often granted by the family and society where we live. In a broader sense, gender also represents to our sexual orientation or expression of self and should determine through the personal choice. In this sense, it is a psychological phenomenon. It is neither a granted concept nor a binary one that is male or female, though they are two genders. Concisely, it can be said that gender is constructed through an interaction between individual sexual and social phenomena. Personal trait develops gender identity where sex roles are constructed socially. Both the components; gender identity and the sex roles contribute to gender development. Therefore, the gender concept is not only considered a biological and social construct but also a psychological phenomenon too.

In 1970, American Psychiatric Association and on 17 May 1990 World Health Organization declared that being LGBT is not the disease (BDS, 2010). Similarly, on 21 December 2007, the Supreme Court of Nepal handed down a historic decision ordering the Government of Nepal to recognize "third gender," i.e. sexual and gender minorities, as natural, equal persons under the law (BDS & NCASC, 2014). However, due to the lack of adequate knowledge and policies, this issue has not been understood and addressed well. Though the LGBT population in Nepal is small, they have to face the issues related to identity, social recognition, economic enhancement and educational opportunities. At present, the postmodern values like personal choices compounded with their roles and relationships have created a big issue in ensuring their right to identity. The gender identity refers to the people's internal and individual experience of gender, which may or may not correspond with the sex and gender assigned at birth. Gender

identity is often termed as woman, man and genderqueer, where, genderqueer refers to all those genders that lie between masculine and feminine continuum such as lesbian, gay, bisexual or bi-gender, transgender, intersex and questioning (LGBTIQ). Such divergent gender identities have made them included and excluded in the social spheres and cultural products. In this context, this study has set its objective to find the status of inclusion and exclusion of that genderqueer (LGBTI) community in Kathmandu and Pokhara.

LITERATURE REVIEW

Although sexuality-based studies have given low priority by academia due to various reasons such as complication, cultural safety, social taboo and norms, I have found few scholarships and synthesized as the literature review. Bista's (2011) study was based on sexuality and issues of identity of the LGBT community. Her study focused on the existing condition and consequences of exclusion on the LGBTI people. This study delineates that because of the dominant heterosexual societal norms and values, LGBT people are segregated and stigmatized for revealing their identity and are excluded in both individual and institutional level. The employment and education environment is unfavourable for them. Her study further shows that LGBTI community in Nepal, have been segregated and excluded from almost every sector of the society because of the multiple discriminations against them. The environment of education and employment is unfavourable to them but she lacked to explore the root causes behind that. She argued that sexual identity is the major issue for TG in formal schooling but she lacked to describe the adequate information. She forgot to study the problem of intersex. Similarly, she has also lacked to delimit social relationship; formal education and type of employment in which she needs to explore the data. I found an ontological reality in her study that she is unable to delineate sufficient information about access to formal school and employment.

Bista's study assisted me in epistemological, metaphysical and methodological aspects. It confirms that access to education and employment, environment of work and study are not conducive for them. Her study gave me the idea of making case study and drawing narratives in the study. From her study, I have also clarified my ontology that could reflect and influence the study negatively. This study provided the insights that the metaphysical differences can confront the issues investigated if the researcher's expertise and investigation area are different.

Likewise, I have found a study on transgender of Nepal. This study was carried out by Sunar (2013). This study was about the socio-economic and demographic characteristics of transgender people. As like Bista, Sunar also found that the third gender people are oppressed and suppressed in Nepali society and the state laws. However, they have become courageous to advocate their rights, dignity and identity. His study also revealed that they are at risk of sexual diseases and they have no access to many economic and social opportunities. They are marginalized in many spheres. His study focused on the meaningful inclusion of transgender. Hence, this study is helpful to draw the idea of inclusion to the genderqueer community.

Similarly, referring McManus's report, Breitenbach (2004) found that up to now, the international studies have covered the areas: Alcohol and drug abuse, community and social support, domestic abuse, education, employment and training, families, partnerships and parenting, health, housing and homelessness, mental distress and suicide, paying for sex, sexual assault, sexual orientation – origins, prevalence, and behaviour, social inclusion and poverty, transgender issues, violence and victimization, voting and representation. Breitenbach (2004) study accumulated the areas of study on

behalf of the transgender community at the international level. This study gives the insight to view the crosscutting issues and ideas to replicate those in our settings.

Although there are common characteristics among the queer identities of different countries, there is a debate that sexual orientation and gender identity are changed over time or whether they are fluid to what degree has been going on? "Research regarding the ways race and culture interact with the experience of LGBT identities in the United States has expanded" (Boykin et al, 1996, as cited in Bilodeau & Renn, 2005, p. 27). As more process influenced by other psychosocial identities, it becomes apparent that stage models are not adequate to describe all non-heterosexual identity processes (Bilodeau & Renn, 2005). The stage model believes that identity development also takes place in predetermined stages as like stages of developmental psychology.

However, Augelli (1994) offered a life-span model of sexual orientation development that takes social contexts into account in ways that the early stage models (Bilodeau & Renn, 2005). His model describes the six-identity development process: 1) Exiting heterosexuality, 2) Developing a personal LGB identity, 3) Developing an LGB social identity, 4) Becoming an LGB offspring, 5) Developing an LGB intimacy status, and 6) Entering an LGB community (Bilodeau & Renn, 2005, pp. 28-29). Here, the life-span model also believes in fluid identity but it does not follow a certain stage, instead, it depends upon one's situation and needs.

Overall, the last two paragraphs give the insights that queer identities are fluid and it depends upon the situation, need (personal & social), their social status (e.g. race, culture), and professional affiliation too.

THEORETICAL FRAMEWORK

In my study, I have used some theoretical constructs as a theoretical framework to view gender identity, sexuality, and fluidities in postmodernity. These theories are briefly stated below:

Theory of Recognition

Honneth (1949), in his theory of recognition, views modernity from identity or recognition point of view. Honneth argues that there is a key role of recognition in the process of human development. According to Honneth's theory claims that the identity development takes a course in which, a child develops self-confidence through love and care in the family; self-respect through civil rights in society and the self-esteem through solidarity and recognition in the state. Referring to Honneth, Fleming (2011) states that the first form of relating is self-confidence which is, established and developed with the relationships of friendship and love. The second form of relationship to self involves self-respect when a person in a community of rights is recognized as a legally mature person. The experience of being honoured by the community for one's contribution through work leads to the third form of self-relation which he calls self-esteem. People with high self-esteem will reciprocate a mutual acknowledgement of each other's contribution to the community and grow loyalty and solidarity. For this study, recognition theory implies that an individual gains confidence from family, respect from society and esteem from the state and hence all these three needs are mutually exclusive for the self-recognition and inclusion. The theory of recognition provides the basis to understand and explores the issues of identity. This study takes this theory to assess whether the genderqueer is gaining those needs and feeling included.

The Queer Theory

The queer theory is considered to be developed as the product of queer politics that emerged due to whether sexual orientation is natural or essential to the person, as an essentialist believes, or if sexuality is a social construction and subject to change. The term "queer theory" was introduced in 1990, with Eve Kosofsky Sedgwick, Judith Butler, Adrienne Rich and Diana Fuss (all largely following the work of Michel Foucault) being among its foundational proponents (MW, n. d.).Queer theory rejects the idea of unified homosexual identity and sees the construction of sexual identities around the hierarchically structured binary opposition of hetero/homosexual as inherently unstable. Queer theorists argue that there are many ways of being gay/lesbian. Specifically, sexual identity cannot be separated from other identities such as race, class, nationality, or age. Any specific definition of homosexual identity is restrictive. They do not wish to abandon identity but to recognize and value the multiplicity of meanings that are attached to being gay or lesbian. Queers focus on a system of sexuality that constructs the self as sexual (Fuss, 1991; as cited in Poudel, 2010). The queer theory provides the lens to view the gender and sexuality-related issues from a critical lens. The fluidity of the concepts like gender and sexuality can be well interpreted through using this theory.

METHODS AND PROCEDURES

This study has attempted to explore the status of inclusion and issues of queer identities (LGBT) of Kathmandu and Pokhara cities. Being a phenomenological type of qualitative study, it has taken few (10) samples, which were identified through network technique started with diagnosing the seed and key informants and selected purposively for interview and observation. The empirical data were generated through an interview schedule, observation form, and field notes. The auxiliary sources of data were received through previous study reports, publications and websites. The data were presented using paraphrasing, quotes and case story forms and analysed and interpreted using explanatory design along with the reflective and reflexive techniques. The empirical (primary) and theoretical (secondary) data were reflexively embedded together in the analysis section. Protecting personal identities through pseudo names, trustworthiness and cultural safety were also maintained in the study.

RESULTS AND DISCUSSION

This section presents the results and discussion. The results mainly focus on identity, relationship and exclusion of the LGBT community. The data were presented in paraphrasing form, case story form and quotes. The results of this study have used reflexive technique to make the results more valid and trustworthy.

Gender Identity

Ensuring gender identity has become a complex process due to the fluid nature of human sexuality. The complexity is increasing from the very beginning of post-*Vaidik* society when the Hindu religious scriptures: Manusmriti, Mahabharat, Ramayan, Kamasutra, and Purans (Mastya, Narad) recognized queer identities (Sharma, 2014; India Today, 2018). At present, society is becoming complex because of the loss of duty based religious values and an increase in the right based postmodern values. This complexity enclosed us to know that gender identity should be given according to their sexuality and sexual orientation but the society recognizes three sexes namely: Male, female and neuter within the binary cisgender gender (Man & woman) category. At present, the crux of the issue is whose reality count as the society has granted only two genders' identity

within the three sexes? In this respect, a gender expert Kanti said, "The gender identity should be given according to their sexual orientation but our society recognizes three sexes (male, female & neuter) within two genders or concept of binary gender (man & woman)." The above instances clarified that the ancient and present society recognizes three sexes but only two genders although sex and gender are the terms that are also used interchangeably. Society often grants gender based on biological sexes but it seldom accepts psychological sex i.e. sexual orientation. Sexual orientation (SO) is an enduring pattern of attraction towards opposite or different sex, gender and sexuality.

SO is relatively a consistent and natural pattern of human attraction. During the field study, I did not find any of the LGBT members who could say their emotional attachments towards people with the same sex are created. Instead, all of them claimed that their SO is natural. The sexual orientation, sexuality and homosexual behaviour is natural. On the other hand, the majority of the people around the world are still in favour of criminalization of homosexuality including all SAARC countries except Nepal. Nepal has not decided yet about criminalizing or decriminalizing homosexuality. The bestiality is banned, the penalty up to the execution through sodomy laws. However, scientists have proved that many species in the world have homosexual characters (Panthee, 2015). Kinsey argues that about 10 percent of the total population is with homosexual characters. In this context, Kilander (1970) states:

> Kinsey's findings reveal that 28 percent of women (compared with 50 percent of men) have experienced some sort of homosexual response. Only about one percent to three percent of the female population between the ages of 20 and 35 are exclusively homosexual. Compared with 37 percent of all men, only 13 percent of all women have had homosexual contact to the point of orgasm. (p. 307)

Approximately, intersexuality exists in every 36,600 births; transgender identity in about one in every 6,000 births; and homosexuality in about one in every 20 births. This is according to medical statistics taken from 1955-1998 by the University of California at Davis and Brown University (Dasa, n.d.).The above instances show that queer identities are common in human beings and are a natural process. Studies have shown that homosexuality exists in other living creatures too.

We have seen that some animals like he-goats, cocks, cows sometimes attempting sodomy within the same or with different species. "Bagemihl's research shows that homosexual behaviour, not necessarily sex, has been observed in about 1500 species, ranging from primates to gut worms, and is well documented for 500 of them"(As cited in Panthee, 2015, p. 96). If it is unnatural, then why such activities are seen in nature? In this respect, the issue is that whose realities count (LGBT's or the governments)? The activists of anti-homosexuality or the followers of sodomy laws argue that homosexuality is an unnatural activity. However, the Hindu doctrine Kamasutra had already explained and validated as Auparishtaka or mouth-congress. In this context, Chakladar (2009) states:

> According to Kamasutra, the Auparishtaka should never be done by a learned Brahman, by a minister that carried on the business of a state, or by a man of good reputation, because though the practice is allowed by the *shastras*, there is no reason why it should be carried on, and need only be practised in particular cases. (p. 119)

About sexuality and gender orientation, a conference was held on November 6 to 9, 2006 at Gadjah Madha University in Yogyakarta, Indonesia. The conference is known as Yogyakarta Conference. Yogyakarta conference has accepted that each person's self-

defined sexual orientation and gender identity is integral to their personality and is one of the most basic aspects of self-determination, dignity, and freedom (Hall, 2012).

Supporting the argument stated in the conference, many LGBT members of my study believed that none could change their sexuality permanently. Most of them believed that inborn sexuality could not be changed as the queer theorists believe. In this respect, a Transman or TG Mahesh, an LGBTI activist said:

> I think nobody can show artificial sexuality. I do not think strict legal freedom is good or loose laissez-faire society. Though there is freedom, we are not been able to protect, legalize and transfer property to the person whom we like. Therefore, we want lawful freedom, e.g. legalizes homosexual marriage.

This account reveals that the politics is the man door of the nation whereas the social service has supportive roles to execute policies. Mahesh further said that government should ensure LGBT's identity; legitimize the homosexual marriage with strict laws; examine the purity of LGBT, especially bisexual relationship; provide opportunity and access to health and education, quota system in public service; introduce LGBT contents in the school curriculum, provide teacher training.

In the name of modernization, Mahesh argued there should not be unlimited freedom on personal choices e.g. fashion, sex, etc. This shows that the identity and issues based on sexuality have been mistuned by the LGBT community itself and the society as well. In this context, LGBTI activist Kareena said,

> The LGBTI should open their identity. I agreed that some sex workers in Thamel, Kathmandu, and not all LGBTI have shown their behaviour according to their real sexuality or identity. Others guide some, some have an economic problem, and some are engaged for personal satisfaction. Some bisexuals have shown dual identity i.e. hetero and homo. It is because of social and personal factors. Most of them have forced to do marriage from family and society so they have to hide their real identity. Even in this office, most of the TGs are married.

If someone opens their real gender identity, they will have to face some additional problems in society, and at the same time, they will get some opportunities for personal development. In this context, a TG activist Sandhya said,

> I do not know whether my parents understand me and my gender identity. There are both benefits and losses of coming out in society. For me, the losses are such as I did not continue my study, the close friends became distant, neighbours and relatives stopped contact and the benefits are such as my name is popular in this city, everyone knows me, I have many LGBTI friends.

In most cases, the gender identity is shaped in terms of someone's biological sex determined at birth and the gender is assigned as per the biological sex. However, the issue is that the sex (hormonal sex) itself cannot clearly appeared until the age of puberty. The assigned gender may alter due to the changed sexual orientation at puberty. "Sex doesn't come into play again until puberty, but by that time, sexual feelings and desires and practices have been shaped by gendered norms and expectations" (Lorber, 2000, p. 107). This fact shows that sex and gender may not correspond to each other. "The term 'identity' has a long history in philosophy and literature and has gone through a curious shift in meaning" (Connell, 2002, p. 85). LGBT communities are not necessarily a cohesive group, may not all see themselves as having a common identity or being part of a community of interest, and there may even be tensions between different groups (Breitenbach, 2004, p. 1). The empirical and theoretical data both show the fact

that there is conflicting relation between the sex assigned at birth and the granted gender identity.

At present, postmodern society stresses an individual's choice based identity. However, this study showed that LGBT people could negotiate with a collective identity. The identity given by the government of Nepal and the Nepali society to the LGBT community is "other" which can be labelled out as the collective identity for genderqueer. This fact shows that the present Nepalese society does not accept postmodern choice based identity. One lesbian Bijaya said, "Identity is a collective phenomenon. It does not depend on personal interest, it depends on needs. It is a social need. To ensure identity, the right should be given first. If the right is given the identity comes automatically." Here, the data shows that the LGBT community emphasizes on right based identity, not the choice based one.

Contrary, an LGBT activist TG, Tara said, "even in LGBTI everyone is different in terms of identity, choice and interest. It will be far better if the government ensures individual LGBTI identity as like -"other (L)" in the citizenship to LGBTI community." Another activist Sandhya also holds the same understanding, "the identity is personal. The government also address individual identity in bracket e.g. other (Gay). She stated that the government should make the law to change sex identity." Similarly, the activist Kareena said:

> The personal interest may not be right though it depends upon context. The right is primarily a collective phenomenon. Therefore, group identity is ok. I think personal identity creates a problem. We should also be responsible for society. We should follow other rights while demanding our own. The gay and bisexual do not wish to take their real identity.

The empirical data also shows that some LGBT people do not want to disclose their real gender identity. It is because they prefer social relation, not gender identity. Recent research explores LGBT identities related to social class and class systems, posing questions about how non-heterosexual identities intersect with class privilege and oppression (Becker, 1997; Raffo, 1997; Vanderbosh, 1997, as cited in Bilodeau&Renn, 2005, p. 28). Identities cannot be determined solely rather it shapes through a complex process as Ghaziani (2011) states, "Consistent with conventional wisdom, LGBT activists construct collective identity using an oppositional "us versus them" formation during those times when they strategically deploy their differences from heterosexuals" (p. 99). The data analysed here indicate that the LGBT community prefers collective identity though it is against their individual choices and goes through a critical process. Therefore, the identity of gender and sexual minority or LGBT community of Nepal has stood as a genuine issue.

Relationship

In my study, I found some LGBT members who were semi-opened. It is where LGBT in my study was found to be confused to disclose their real identity due to the fear of relationship. The case below justified this fact.

Complexity in Relationship: Disclosed vs. Double standard

Khem (30) lives in Kathmandu. He has a dream to live in Europe making a partner from Nepali origin with Aryan face. He knows that there is freedom of gay marriage in Europe. His aim in life is to earn money, get a partner, and support family members. He came in Kathmandu in 2001. Since then he has been struggling

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for brighter future and identity without exploiting the family relationships. He does not want to sacrifice the family relationship in cost of gender identity. He is very much afraid of his sexual identity at his home and society where he lives. He does not want to disclose his real image outside his LGBT circle. The doubtful behaviours of his family make him very furious and terrible. He does not like to see any doubtful symptom of his sexual orientation at his family, especially of mother because he loves mother too much. Up to now, he has been able to maintain a doubled standard role. However, he frequently teased and tortured in shops nearby his house. The neighbours used to see him straight, laugh by seeing his appearance, hearing his sound from which he used to be irritated much. He has similar bitter experience in his college life too. It was during their tour of Pokhara. At that time one of his female friends, without any cause rejected to sail in a boat together with him. Then he felt depressing and regret to his sexuality which he never forget in his life.

The latent passion was clearly reflected in his behaviour. He prefers safe anal sex using condoms and lubricant. He used to spend plenty of money to persuade his friends. One day, he gave a wine party to a boy and slept with him. At night he tried to touch his body but couldn't, he just kept his hand on his friend's head whole night but couldn't crossed the bar. In college life, he proposed a boy saying - I like you, whole heartily but that boy rejected his proposal as saying - I also like Salman Khan (A famous Indian actor) and my family expects marriage with a hetero girl which could lay children for them. He usually expenses money to persuade his friends but he seldom gets success. In this work, he finds little problem in social values e.g. preference of heterosexuals marriage, "bangshadhanneparampara," and son for death rituals. From the unsuccessful attempts to fulfil sexual desire he does not like to stay in Kathmandu.

When I asked - how would you change the society, as you hide your identity in your family? Then the gay Khem replied:

> Once, I prepared to open my identity but I couldn't it is because of my economic status. If I had adequate money, I would open in family and society but right now I decided to keep my identity the same. I think even I were rich, I would not open my gay identity. Even after the death of my mother, I will not change my identity towards my sisters.

This fact shows that even after introducing homosexuals' rights, the genderism remained the same. Under which, some LGBTs wish to change their identity or maintain double standard identities to avoid exclusionary environment.

In the context, TG activist Tara said, "I think LGBTI people hide their identity, if there are negative aspects more and they open their identity, if there are positive aspects more, or if the surrounding where they live is supportive, the family members in particular. It also depends upon the environment." Santosh, another gay from Dalit community had also faced the same problem as Khem. He said,

> In society, some women used to say what a woman like the voice you have but I did not think so. During my childhood, my behaviour was like a girl. I had more girlfriends than boys. So, my boy friends were used to tease me. I used to go forest to graze cattle with my friends. My friends

> were girls and I had a sexual orientation like a girl. Later, when I became young, I forced to marry with a girl because of my family's pressure. Recently, I became a father of 4 month's daughter. I would not marry her if I were in the present condition.

In my study, I found that LGBTs were in the dilemma that what should be given priority (Rights or relationships)? Therefore, the LGBTs were willingly, and unwillingly still hide their identity. In this regard, a TG Chari said,

> I tried to convince family and other members of society while suggesting some closed LGBTI members. At that time they used to say do not let us make open if we cannot bear the discrimination from family and society. Then I had to negotiate with them to let them as in the same condition.

Khem was in dilemma to open his real identity. It reveals that he wants to open his identity without damaging the existing social norms and values because his appearance is not different from the straight person. He has well social status but internally he is in a great struggle. It clearly shows that the major issue of gay people like Khem is their social or family relationship, not their identity.

Social Inclusion (SI) and Exclusion

Social exclusion is another major threat or issue for the LGBT community. Not only for LGBT but also many others, the meaning of social inclusion is hard to define and complex to ensure. Many organisations and people have attempted to define social inclusion but the definition itself is not inclusive. According to the World Bank, "SI is the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individual and groups to development opportunities" (Bennett, 2002, p. 13). It means SI is related to the access of all types of people removing the barriers that they have faced at the previous time.

If it is so, there are a number of barriers for LGBT to be developed, such as gender recognition, identity, rights, responsibilities, access, opportunities, discrimination, and so on. The World Bank's definition is inadequate to include LGBT's understanding about sexuality, sexual orientation and gender (Bennett, 2002). Many social scientists accept that social inclusion-exclusion is a cross-cultural phenomenon. It can be defined in terms of sex, sexuality, gender, race, caste, class, and geopolitical identities. The table below further clarifies the social inclusion and exclusion status of the LGBT people.

Table 1
Social Inclusion-Exclusion

Social status	Age/ability	Sex	Sexuality	Gender	Race	Caste	Class	Geo-political
Included (I, we, knower)	Yong and adult	Male	Heterosexual	Man, binary	White	Non-Dalit	Rich	Pahade in hill, Madhesi in Terai
Excluded (You, they, other, ignorant)	Child, old and handicapped	Female, Queer	Genderqueer	Woman, queer	Black	Dalit	Poor	Pahade in Terai, Madhesi in hill

Table one depicts that the SI is itself a queer term. It has different meanings for different people of different characteristics. The queer theory also deals with the same. It is affected by someone's age, sex, sexuality, gender, race, caste, class and many other factors. It also found to be reflected in the LGBT community. During the interview, one

gay staff of BDS said, "Mainly, the crux of the issue is that- how does SI determine, subjectively or objectively. Sometimes a person seems objectively or physically there but s/he does not feel subjective or mentally there. To some extent, the stated excluded persons do have such experiences. For example, there was 33 percent presence of women in the dissolved CA but it was not so in the cabinet and active participation in other various parliamentary committees. It does not mean that physical presence is unnecessary but the real issue is whether his/her participation is active and meaningful. In a real sense, the personal satisfaction is the major indicator of SI. This scenario also applies to the LGBT community. The general people, particularly the government officials used to call LGBT during the meeting but they hardly give them the chance to talk about their issues. For example, the election commission and CBS called them to incorporate their information in the election and national census but later both of the organisations' officials denied their issues. They did not interpret their issues in the process of census and election. The personal intention here plays vital roles in the process of representation. The deontology theory deals with this issue. This theory always emphasizes on good start or good objective or a good intention of the stakeholders.

My study reveals the fact that for LGBT people, the economic class does not always determine the degree of exclusion. This study also found that the problem is more complex in the high-class family. The fear of social prestige was the major cause to be excluded in the high economic class. Gender expert Kanti's understanding is enough for this argument that says, "the socialization process is influenced by socio-psychology. The issue is more severe in the high class elite family." Following are the identified areas and nature of LGBT exclusion.

Table 2
Area of Exclusion in the LGBT community

Area of exclusion	Level of exclusion (After opening gender identity)	Nature of exclusion
Personal	High (Medium in high-class people)	Marriage, love, care, support, etc.
Family	Medium (High in high-class people)	Relationship, identity, marriage
School/college	High (Before opening low)	Enrolment, salutation, toilet use, sexual harassment
Office/workplace	High (Except BDS)	Roles, duties, salutation, employment
Society/hospital	High (Urban-medium)	Gender, cabin, bed, operation,
Peer group	Low (Medium in the non LGBT network)	Partnership, gender roles
Law/national	High (Low after responding via P4)	Policy-based, Legal rights, citizenship, gender identity

Although there is a lack of standard scale of measuring exclusion, in my study, I have attempted to measure the levels of exclusion using Likert's rating scale. I found the level of exclusion is high in school, college, and in society; medium in family and low in LGBT network and lower in LGBT peer group. The levels of exclusion in this area are also influenced by the social status as explained in table two. The level of exclusion was found to be depended in their status of the outing. If they were not coming out in society, the degree of exclusion outside the family becomes normal and if they disclose their

identity outside the family than the level of exclusion at society automatically increases. However, the study also shows that after a long period of the outing, the degree of exclusion becomes lower.

The biological psychology merges into the psychology of society or environment like a "melting pot." The society has the nature that it cares more who have a good reputation and aboriginality in society. Normally, such reputed people are economically sound but psychologically stressed and sociologically unfamiliar to the multiple realities of the society including GSM. The native people are found to be less loyal to the immigrants and their social status. During the field study, I also found a geopolitical exclusion in the LGBT community. During the study, the gay man, Khem said:

> I feel more uncomfortable in family and society. I do not like the caring culture of family and neighbourhood. I love to stay in a busy area where people have no time to watch and backbiting. Even in my office, I feel uneasy, the other friends of Kathmandu do not give value to other people who come from outside the valley. I like people of Terai because the people of Terai are less proudly than the people of hill or Kathmandu.

Khem's experience shows that an LGBT member has to feel excluded in both situations: in the society where they live and in the organisation where they work. In the society, they faced gender-based exclusion and in Blue Diamond Society (BDS) circle they have been facing both cultural and geopolitical exclusion even within the LGBT community. Transgender and bisexuals face more exclusion at both inside and outside the LGBT circle. Similarly, the LGBT people were feeling excluded in their own family and society based on social differences as shown in table one. The level of exclusion depends upon the associated area as shown in table two.

The superficial relationship has become a complex issue in the LGBT community. LGBT, in my study, was found to be confused to disclose their real identity due to the fear of relationship. The study also shows that if someone opened their real gender identity, they could face some additional problems in the society, and at the same time they get some opportunities for personal development. The study also shows that the degree of social discrimination and sexual violence is increased after coming out to real gender identity. And, hence, the LGBT's were not opening their real gender identity. LGBT people are less worried about their identity than their family relationship. Most of them are in the dilemma of whether priority should be given to rights or relationships or both.

The gender identity is still considered as an issue for the LGBT community although the Supreme Court (SC) declared the citizenship rights for them in 2007. They are not getting citizenship properly though they accept the collective identity. The study found that the issue of identity always comes along with multiple issues. They are well aware of the postmodern multiple realities even in their community. Among the consulted LGBTs, most of them were in the dilemma that what should be given priority, rights-based identity or relationship based identity set by family and society? The rights assist them to achieve their postmodern identity whereas the relationship helps them to adjust in the society.

The study found that they are not getting socio-economic support from their family and they are getting homophobia from society and not get proper support from the state as stressed by the theory of recognition. Hence, they found less confident and excluded in both private and social spheres.

Indeed, the sexual orientation is permanent and the sexuality seldom changes and hence whatever their biology or sociology the LGBT students should be given their gender identity based on their sexuality and permanent sexual orientation e.g.

chromosome, hormone (Gonad), and emotional attachment. Gender identity is normally defined in terms of biological sex. However, the issue is that sex itself cannot clearly appear until the age of puberty. Identity is a collective phenomenon. It does not depend on personal choice and interest, it depends on needs. It is a social need, as LGBT people accept a collective identity at present. In this context, the government should institutionalize the policy of collective identity to address the identity issue of the LGBT community.

The exclusion is another major issue for LGBT. They have excluded almost all spheres of society, mainly in the social, economic, political, and legal area. The major issue of gender inclusion for the LGBT community is defining and understanding sexuality, sexual orientation and gender. The study revealed the fact that the level of exclusion is depended in their status and timing of outing. They were found to be excluded in house/room renting and employment. The discrimination in employment and room rent is common threats for those LGBT who are open in society. Especially the open and married LGBT couple faces such issue.

According to psychoanalytic and other drive reduction theories of Freud (1940), this innate and powerful sexual drive (Id) threatens to overwhelm all common and moral sense (Bay-Cheng, 2003). Concerning sexual behaviours, it is important to note that queerness is not only constituted by a gay, lesbian, bisexual, or transgendered identity or 'lifestyle.' Similarly, straightness is not simply achieved through a relationship with a partner of another gender (Bay-Cheng, 2003). This fact shows that irrespective of sex, everyone is queer in terms of sexual orientation. The Queer theorists argue that there are many ways of being gay/lesbian. However, according to my study, the gender binary stereotyped mindset has dominated the postmodern and queer meaning of sexualities.

CONCLUSION

The empirical data and case show that the LGBT people were found to be in a dilemma that is rights versus relationships. While seeking and shaping their own gender identity, they sacrifice their identity in the cost of social or family relationships. The sexuality issue has been dominated by the heteronormative gender-stereotyped mindset even in society. Such stereotyped mindsets have affected the meaning of sexuality; sexual behaviour; gender roles; identity, relationship, and inclusion. The study also shows that the LGBT community is not getting citizenship, education, employment, health care and other civil rights properly.

To be included in their community and society or their family, some transgenders were compelled to maintain dual identities based on their gender orientation and social relations. Few TGs, the street hookers and drag queens were found to be disclosed their real identity in evening even if the issue of polysexuality has become a common threat. The identity given by the government of Nepal and the Nepali communities to the LGBT community is "other" which can be labelled out collective identity. This fact shows that the LGBT community can compromise their choice based identity in cost of maintaining social harmony and order. They were found to be confused about whether gender identity can be ensured without breaking the social relationship. I did not get enough time to go through it. It can be a genuine problem for upcoming researchers.

Hence, the major issue of gender inclusion for the LGBT community is defining and understanding sexuality, sexual orientation and gender. The state's stakeholders should come out from the gendered (Bi-gendered) attitude and concepts while making policy, planning and implementing the programmes. At least, the educational planners and practitioners should not have such gender-stereotyped attitudes. This situation

therefore, demands an intervention in the state's policies for their identity and inclusion as per their gender orientation.

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