

Digging up the Gender Spectrum: Patriarchy to Intersectionality

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Abstract

This paper aims to depict the overall situation of gender and its prevalent variants throughout the globe, in particular to Nepal. The dichotomy of sex and gender, on the other hand, is another debated issue giving rise to number of feminist movements. These movements have direct impacts entailing the gender practices in Nepali society and culture. As such, Nepal's journey through the channel of gender spectrum leads a roadmap to a more liberal perspective of gender.

Keywords: Sex, gender, patriarchy, intersectionality, and feminism

Introduction

How many people actually match any given community standards of binarism as male or female? Why do we not have multiple gender options, multiple gender categories, and real-life non-male and non-female options for embodiment and identification? "Are butch¹ dykes women? Are male transvestites² men?" (Judith Halberstam, 1997, p. 946). Does the elasticity of definitional boundaries of male and female accommodate everyone in terms of gender? These are the common and mostly debated questions in the gender studies and feminism. Most of the discourses in the issue are being revolved on identification and characterization of these seemingly debatable questions.

Theory in feminism is traced with the different movements and activism that have placed the issue under different theoretical positions. At the present scenario, the questions that characterize the makeup of feminist theory are concerned with the dichotomy of gender/sex, perception on the construction of gender/sex, and the political social and linguistic implication/operation of gender/sex. As the feminist theory is often patterned within a field of interdisciplinary, it is often coupled with theories of sexuality, race, ethnicity, class, age, geopolitics and nationalism in different spectrum. Whatsoever, there is a

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- 1 *Butch and femme* are the terms used in the lesbian subculture to ascribe or acknowledge a masculine or feminine roles. Butch is a lesbian having an appearance or other qualities of a type traditionally seen as masculine.
 - 2 a person, typically a man, who derives pleasure from dressing in clothes primarily associated with the opposite sex.

commonly accepted issue that some members of gender variance have been the subject of subjugation from the past and there have been efforts to figure out the specific factor which is causing this type of domination in the societies. The most striking factor drawing attention in the arena of feminism and gender study is the deeply rooted “Patriarchy” to cause the harm to other sexes. But the movement in the field of feminism and gender studies has extended the horizon of patriarchy to characterize the factor causing the discrimination on sex and gender. Hence, this paper attempts to discuss over the issue whether it is only the traditionally blamed system of patriarchy or there is also something else, such as the intersectional parameters of race, ethnicity, class, age and sex, beyond the arena that is enhancing on the construction of gender. In other words, the discussion hereunder is simply on the exploration of a question if it is only the man that is suppressing woman for ages.

The multi-dimensional concept of feminism is really hard to get in the present world context. There is a misconception even among the educated mass that feminism deals with the right of the women related their oppressions, torture, violence, frustrations, rape, assaults, and ferocities. It will be completely injustice to them if we tried to limit this definition within this narrow framework. When we think out of the box, we are required to contemplate over the situation of “Gender Variance” and different movements that have been taken place for “Gender studies” and “feminism”. At the same time, so as to conceptualize the inherent realities governing the construction of gender, the study on the different perspectives of the prominent feminists/gender activists is the most. Let’s have a cursory look over the common perspectives raised by those feminists/gender activists fighting for the liberation of women and gender minorities.

Feminist Movements

The current development on gender and Gender Variance is the consequence of the different movements on “feminism” which has evolved through chronological events that occurred in the world. “Feminism itself is said to be the movement to end women’s oppression” (hooks 2000, p. 26). The movement in feminism began with the demand for the very basic rights for women such as the right to survive, right to live, the right education, the right to property and right to vote which is historically considered to be first wave feminism (1900 to 1959). But, “American first-wave feminism ended with passage of the 19th Amendment to the US Constitution in 1919, granting women voting rights” (Drucker, 2018, April 27). Then, the second wave feminism (1960s-1980s) began to look for the equality, discrimination and the role of woman in society was the movement against patriarchy, they questioned why do males govern us. For example, why there

is no single religious book written by the women. Why should we follow every social structure patterned by the patriarchy? Likewise, the fourth wave feminism came to be more critical and radical movement. As written by the radical feminist Shulamith Firestone (1970, p. 11) questioned in her famous book “The Dialectic of Sex” that why the politics of male scientists is not working hard or not even trying to transfer the pregnancy to men. She has also proposed for the “artificial reproduction” which would help to have the tyranny of the biological family be broken. Otherwise, she held to deny the concept of marriage to protect the identity of women. The third wave feminism (1990s to 2000s) observed women’s lives as intersectional, demonstrating how race, ethnicity, class, religion, gender, and nationality are all significant factors when discussing feminism. It examines issues related to women’s lives on an international basis.

Finally, the Fourth Wave, movement within feminism that, although debated by some, began about 2012. Its focus was on sexual harassment, body shaming, misogyny and rape culture, among other issues. “#MeToo and #TimesUp” are the cause of fourth-wave feminism but, disturbingly, it seems to be taking us further from liberation and pushing us towards an increasingly illiberal and authoritarian future.” (Williams, 2018, September 4: retrieved 2019, May 30). However, the fluidity in the feminist movement never lets it be the same. Just a step ahead from #MeToo and #TimesUp, the days are heading up to “#WithUs” “which cannot hate men” (Walters, 2018, June 8; retrieved 2019, May 31) rather attempts to lead the movement from a different course by taking the men together for liberation and emancipation.

Sex and Gender dichotomy: Issue of Cultural Construction

There are some attributes associated with every individual such as the way you dress, you walk, you talk, you act or the way you maintain or shape your body. Normally, these attributes may alter from day to day or per your choice and context you prefer. However, the way you reflect yourself and act you perform is affected by how you have been assigned in the world you live in. In most general sense, everything associated with what and how you do, such as your haircut, clothing or makeup, is how you are expressing your gender. Hence, it is often regarded as a role or anything that is assigned to you by your society and culture. This may imply that people can visibly read you as how much you are masculine, feminine, a bit of both, something else, or perhaps nothing at all?

On the other hand, there are some physical characteristics such as your external genitalia of your body that anyone like a doctor or your parents assign you of a particular type at your birth. These characteristics are the basic and fixed attributes based on which you will be categorized as being male, female, or intersex or something else depending

on how your genital characteristic is seen. There are situations that some sex organs are deviated from the usual standards. As a common practice, “when there is some chromosomal or hormonal ambiguity and person does not fit into the designated circle of ‘male’ or ‘female’, then the person is offend assigned to be ‘intersex” (Reach Out.com; Retrieved, 2019, May 30)

Despite the above mentioned conventional definitions of sex and gender, there have been efforts on revisiting the concept of construction of sex and gender. Judith Butler (1990) is an influential feminist and queer theorist who came up with a different idea about woman and her gender construction in her famous book “Gender Trouble: Feminism and the Subversion of Identity”. In her famous essay “Subjects of Sex/Gender and Desire”, she argues that not only gender is a binary social construct as it mirrors sex but that sex itself is constructed by scientific discourse. For her, there is no distinction between sex and gender as both are gendered categories and through gender the discursive praxis on a “natural sex” is produced.

Since the ideas about gender put forward by Butler came to be seen as foundational to queer theory, the gender practice during 1990s enhanced some dispositions which framed the queer theory based on the followings:

1. The idea of sex, sexuality and gender are the social constructed.
2. Performativity: Gender is not what we are but what we do.
3. Heteronormativity: the normal or natural form of attraction and relationship between one man and woman.
4. Homonormativity: The assumption that sexual and romantic attraction and activity between people of the same sex is normal, especially in a culture which also treats opposite-sex activity as normal,

For Butler, there is a politics and representation in the naming the term as “woman” itself and it has been a cause of anxiety. She describes that the understanding sexual representation is related to cultural interpretations of the “female.” So it is impossible to separate “Gender” from political and cultural intersections in which it is produced.

Butler has attempted to define that if gender is socio-political, then also the sex or sexuality is. If someone tends to define sex as natural, anatomical, chromosomal or hormonal; then where the history of the sex is. Is there a history of how the duality of sex was established to be exposed as binary options as a variable construction? If the sex is culturally constructed as gender, it was always already gender. Consequently, there turns out to be no distinction at all between sex and gender. This implies that gender is not to culture as sex is to nature. In this context, Sex and gender are the same things

Hence, a notion of female is described only in relation to male. So, we cannot represent an understanding of differences in a discursive context because language itself is phallogocentric. There is a historical parallel of binary structures which creates only the problematic understanding. Even the hierarchical structure of heterosexuality and lesbianism bears the heterosexual traits of phallogocentrism.

In addition to addressing the construction of gender and sex, cultural criticism influenced by poststructuralist theory has also addressed the performative and regulatory dimensions of these categories of identification. The emphasis on the concept of *performativity* contends that people are interpolated into gender and sex categories that pre-exist them and that structure their subjectivity. As King (2016, p. 10) sates “Butler’s theory of performativity argues that human subjectivity is the result—not the cause—of the choices that people make every day throughout the course of their lives. As such, Butler has figured gender not as something a person “has” but as something a person “does”. In addition to the argument that gender is performatively constructed, Butler has also framed sex as a discursive construct.

Concept towards Sexless Society

The scope of the study in gender and feminism today, is obviously been transformed into a wider spectrum of gender identity. With the increased consciousness over identity concern, the issue of sex, gender and sexual orientation has been more sensitive and valued. Unlike the traditional definition of binary system, the discrimination based on the gender and sexual orientation cannot be confined only into the notion of being male and female. As claimed by Raposo (2019, retrieved: 2019, May 30), “boys will be girls, and girls will be boys. No longer defined by masculine blues and feminine pinks,...the gender identity and gender roles in today’s practice have indefinitely been blurred by the revolutionary blending of gender and stitching gender roles.”

With the more liberal and democratic tendency of humanity and human rights in the globe, the hidden realities related to the gender concerns have been unveiled. So, to have your say on the topic of gender is to incorporate all those gender variants and/or deviations prevalent in the societies. This means, the area over the study of gender is not only the study of male and female members of the society, but also the study of all those variants such as Trans* man, Trans* women, Trans* Girl and the trans* boy. Similarly this should include all the patterns of sexual orientation prevalent in the trans* culture of trans* gender or the cesgender³. The better option rather be the concept moving

³ Cisgender (straight) is a term for people whose gender identity matches the sex that they were assigned at birth. For example, someone who identifies as a woman and was assigned female at birth is

towards “Sexless” society that would eliminate the confusion in the construction of sex and gender; and it would also incorporate all the variants among world of heterosexuality and homosexuality such as lesbian, gay or straight.

Monique Wittig (1997) gives a severer blow to the traditional concept of man- woman relationship and dependency as she claims that “one is not born a woman”, rather she is made. Moreover, she finds an alter form of love, companionship and sexual pleasure and proves that woman does not need a man to complete her. In her essay, she not only clashes with the patriarchal ideology but also overthrows the deep-rooted heterosexual system by deriving the definition of Sex and gender that would include the lesbian feminists, too.

She appeals us to think with the natural assumptions about gender and sexuality so that the issues of women including lesbian society would be addressed. As Simone de Beauvoir in her famous book “The Second Sex” (1949) claimed that “one is not born, but rather becomes, a woman.” Wittig holds that no biological, psychological, or economic fate determines the figure that the human female presents in society; it is the human civilization that describes this creature as feminine.

Talking about the basis of women’s oppressions, Wittig denies the traditional belief of most of the feminists and lesbian feminist who value biological and historical reasons. For her, it is the class of men who biologized the historical interpretation as the beginning of society lies in heterosexuality. On behalf of lesbian approach, she holds that even matriarchy is no less heterosexual than patriarchy: it is only the sex of the oppressor that changes. With the biological basis, men are inferior to women because they lack the special capacity to give birth. Hence, there is a natural division between “women” and “men”.

In support of the lesbian feminism, Witting digs up an ironic situation of double accession to the lesbians that the women’s liberation movements were not in their favour; however not joining it, would accuse them of “not being a real woman” and also “wanting to be a man”. This makes a call to a lesbian to be something else, a “not-woman”, “a not-man”, a product of society, not a product of nature, for there is no nature in society. In this sense, a lesbian is not a woman and refuge to possess a role of woman. Men have created a myth about woman that “women are wonderful” for having the celebration of female biological potential. But this does not fit to lesbians at all. Hence, they do not want to be

a cisgender woman. The term cisgender is the opposite of the word transgender.

entrapped in the deadlock of this type of celebration and would rather want to transform this ideology. For her, Lesbian is beyond the category of sex (male and female); as the subject of lesbian is not a woman, either economically, or politically, or ideologically. Therefore, Wittig supports and fights for the sexless society as the lesbians are looking for the identity different than the women.

For the feminist movement, feminist means someone who fights for women. Many others believe that it is someone who fights for women as a class and for the disappearance of this class. Though they believe in Darwinian theory of evolution, they did not understand like Darwin that women were less evolved than men but they have just understood that male and female natures had diverged in the course of evolutionary development. Historically, they started to fight for themselves because they considered of sharing the common features which were natural and biological rather than social. Wittig emphasizes that the feminist movement should aim to suppress men as a class, not thorough genocide, but a political struggle. So there is also a need of a destruction of heterosexuality as a social system which is based on the operation of women by men and which produces the doctrine of the difference between the sexes. Once the class 'men' disappears, 'woman' as a class will disappear as well, as there are no slaves without masters. The notion of "woman" is there only to confuse and hide the reality of women, excluding the lesbians in particular.

The stance of Wittig, henceforth is completely deviated from the traditionally accepted concept that the oppression over women is not only because of the imposed assignments by the system of patriarchy but it is more of the petty selfishness of the conventional feminists who disregarded the need, interest and the biology of a dyke or lesbian society. From the realm of Misogyny⁴, it's the woman who have the pushed the lesbians towards double oppression, hence the political movement of feminism should about "woman" which is later constructed by the society but not by birth. This would rather support some of the currently raised movement such as "Feminists hate women now" (Asokacitta, 2016; retrieved 2019, May 31). So the movement now should be led towards a sexless society that would offer equality to all females including those with more evolved variants of women i.e. the lesbians.

Intersectional Approach in Redefining Woman

In feminist theory, intersectionality has become the predominant way of conceptualizing the relation between systems of oppression which construct our multiple identities and

⁴ Misogynist conventionally means hatred of women. But Misogyny is everywhere. (Aron 2019, March 8; Retrieved 2019, May 5)

our social locations in hierarchies of power and privilege. (Carastathis, 2014, p.1). For example, the scope of intersectionality can serve to obscure its origins in Black feminist thought because 'women's studies' and 'feminist theory' has remained the white-dominated discourses in the west for years. So, in a sense, I regarded to be the field of neo-feminists as "this approach to gender examines the question with reference to targeted categories of women in work relationships, in particular, women differentiated by race or ethnicity, religion, class, rural or urban, women in the informal sector and alternative livelihoods, including the drug trade and sex-workers" (Antoin, 2018, p. 87). In the similar vein, King (2016) argued that the analyses of gender and sex their identities are shaped by a variety of symbolic and material factors and would continue to probe the complex interrelationship of subjectivity, embodiment, and social roles as they align, conflict, and intersect with various registers of identification, including class, race, gender, sex, sexuality, and ability.

"Age, race, class and sex: women redefining difference" is the famous essay written by an African American feminist Audre Lorde in 1984. Being herself a lesbian feminist, she sheds light on the oppression endured specially by the black women being inferior due to their age, race, class and sex. To Lorde, Western history views the world in juxtaposition using the binaries or hierarchical terms such as good/bad, dominant/subordinate, and superior/inferior. Society till today is making an exercise of dominance and superiority by putting someone beneath and on the top. People believe that one's success is grounded on the oppression of others. Lorde is more concerned about black people who are living the inferior status and considered as third 'world people, working-class people, older people, and the women'.

Lorde's departure from other conventional feminist writer is that she characterized the feministic issues on the backbone of other interrelated issues such as age, race, class and sex. Patriarchy is not only form of oppression; it should be judged from all angles. Even the women oppress other women just as much as men oppress women. For example, the 'race' inhibits them to come to the real definition of woman operation because a white woman defines the women ignoring the experiences of women of other races. She affirms that the history and literature of black women is ignored why because white refuse to see black women as women and they see the black different from themselves. She also admits that black women are oppressed not only by the white community, but also within the Black community. Women violence, elevated crime rate and sexual hostility are the common problems in the black community.

Lorde does not lie behind in putting forward her own experience on being lesbian. It is more challenging and difficult for the black women to live as a lesbian. Even the heterosexual Black women neglect the accomplishments of Black lesbians. So, Black lesbians are reluctant to hide their sexual identity. They feel isolated and marginalized in society. Men are afraid of lesbians because they fear losing their power over women as the lesbian community may not value them as they are valued in the heterosexual society. Ironically, she holds that the future of our earth may depend upon the ability of all women to identify and develop new definitions of power.

Hence, she is in the position that there are the real differences among race, age, and sex exist. But it is not those differences between us that are separating us. It is rather our refusal to recognize those differences, and to examine the distortions which result from our misnaming them and their effects upon human behavior and expectation. As argued by Lodre (1984, p. 115) believes racism as “the belief in the inherent superiority of one race over all others and thereby the right to dominance whereas the sexism is the belief in the inherent superiority of one sex over the other and thereby the right to dominance”. For her, Ageism, Heterosexism, Elitism, Classism all have the same characteristic. In USA, the women are paid in terms of color; in Africa, little girls are still being sewed shut between their legs to keep them docile for men’s pleasure. As long as male domination exists, rape rate will exist increasingly.

Hence, Lodre appeals all women to step out and fight for an end to oppression by collectively acknowledging the difference in others. Societies must change their way of seeing difference in terms of Age, Race, Class & Sex. We are at this juncture that the oppressed should educate the oppressors or re-position themselves in society. So, there is a need for black women to come together as women and empower themselves because it’s only the revolution that can stop all these barbaric behaviors.

Female Masculinity

Gender differences are complex and variable. “the social construction of gender is an active and on-going process” (Thorne, 1993; as cited in Ashraf, 2018, p.1). Males and females do not behave in the same ways in different situations, and the nature of gender changes with time and context. As Ashraf (2018) maintains:

New economic and social conditions are forcing us to rethink our traditional attitudes. Women are moving into the “man’s world” of employment and competition, while men are beginning to explore the “woman’s world” of family and children. Indeed, this redefinition of what it means to be a woman or a man may be one of the most significant developments of modern times. Nevertheless, our sex roles have under gone remarkable changes and will probably continue to do so. (p. 10)

Constructing a gender is normally considered as a matter of having feminine and masculine personalities. As mentioned in the “Stanford Encyclopaedia of Philosophy” (2017, October, 25, Retrieved: 2019, May 31), “we must make reference to the position one occupies in the sexualized dominance/submission dynamic: men occupy the sexually dominant position, women the sexually submissive one and the Genders are created through the eroticization of dominance and submission.” Hence, as Masculinity

is defined as sexual dominance it signals a new understanding of masculine behaviors and identities, and a new direction in interdisciplinary queer scholarship. This implies that the personality regarding masculinity and femininity cover the wider spectrum such as “2 spirit person”, “trans culture” or something else like “Transvestite”.

Judith Halberstam (aka - Jack Halberstam) comes up with a different gender possibility in her wide disseminated book “Female Masculinity” in 1998 in which she defines masculinity as a social, cultural and political expression of male-ness. However, she tries to explore how a heroic masculinity is constructed in both male and female bodies. For her, masculinity in society mesmerizes the notion of power and privilege. Symbolically, it refers to the power of the state and to uneven distributions of wealth. As stated by Wardle (2018, February 27), we must clarify that masculinity is not just reserved for the male gender. Masculinity, instead, is a learned set of behaviors that men should follow to be accepted within the social norm of a hegemonic man, but that may also be adopted by females in many situations. For example; with casual sex becoming more acceptable for women to initiate, engage in, and disclose openly, women are asserting masculine behavior, also known as feminine masculinity. Similarly, female’s adoption of traditionally regarded masculine behaviors among the arenas of sex, high fashion, and music are extending the scope of female masculinity. Here, can we accommodate the example from a research done by (Stafford 2015, April 29; Retrieved 2019, May 31) that the men were 100 percent likely to agree to a date or have sex with a stranger and women were 97 percent likely to agree under the same circumstances. If it not a form of female masculinity, than what?

With the similar token, masculinity seems to extend outward into patriarchy and inward into the family; masculinity represents the power of inheritance, the consequences of the traffic in women, and the promise of social privilege. Let’s think of a polysexual⁵ person who may reflect of the plural personality depending on the time and context. But when we take an example of crossing women (transvestite), (stone) butch lesbian, tomboy⁶, trans-child and transsexuals⁷; masculinity guides us towards the modern form of masculinity showcasing the female masculinity.

So what is female masculinity? In a literal sense, it is a range of masculine inflected identities and identifications on an individual. For Halberstam, not being merely a bad

5 A polysexual person is someone who is sexually and/or romantically attracted to multiple genders

6 A tomboy is a girl who exhibits characteristics or behaviours considered typical of a boy. Common characteristics include wearing masculine clothing and engaging in games and activities that are physical in nature and are considered in many cultures to be unfeminine

7 Transsexual is the person who emotionally and psychologically feels that they belong to opposite sex.

imitation of virility, it is a lively and dramatic performance of hybrid and minority genders. Tomboyism generally describes an extended childhood period of female masculinity. Teenage tomboyism in some culture presents a problem and be punished too. It is tolerated as long as the child remains prepubescent but as soon as puberty begins, the full force of gender conformity descends on the girl. The reason behind all this is the undesired assignment of the cultural norms as they do not admire the boyish girl nor do the girly boy. However, as stated by Halberstam, within a lesbian context, female masculinity has been situated as the place where patriarchy goes to work on the female psyche and reproduces misogyny within femaleness. Hence, the multiple forms of gender variance are presented within female masculinity. So, deconstructing masculinity gender theory is something like the production of alternative gendering.

Halberstam discusses about a bizarre ideology of our society based on her self-experience of 'bathroom problem'. With a very flexibility and fluidity nature of gender, multiple gender options have been created. However, only a few people actually match the given community standards for male or female. For example, when a butch woman wants to use a sex-segregated public bathroom in an airport, she does not fit into the gender policing conditions of the airport authority. This gender policing within airport bathrooms is merely an intensified version of a larger "bathroom problem for some "gender-ambiguous women". As stated by Halberstam (1997, p.948), it is relatively easy to "prove" their right to use the women's bathroom - they can reveal some decisive gender trait (a high voice, breasts), and the challenge will generally back off. For others (possibly low-voiced or hairy or breastless people), it is quite difficult to justify their presence in the women's bathroom.

Finally, Halberstam (1997, p.954) suggests that while thinking about gender variations such as male femininity and female masculinity, it should be creating another binarism in which masculinity always signifies power.

The Context of Nepal: From My Eyes and Experience

In course of my professional career, I got to have some opportunity to work with the people from the gender minority. As I worked with one of the UN agency for the humanitarian support of refugees, I had to interview and make a case study of many LGBTI people some of who desired to be closeted and many others open. This has helped me understand the exact LGBTI concerns which are still not entertained in our society. Many members of this society have a deep concern with their own gender needs. For example, the choice of the pronoun and the pseudo names are of high concerns for them. I have found the interest in the use of hormones and the surgical procedure for the intersex is also of very

paramount concerns. However, our society is yet to be resistant on the understanding of their concerns so we could develop the equi-gender environment incorporating all the gender variants.

So as to understand the current movement on the feminism, it will be wise to ponder for a while over the social construct of gender that the Nepali society is practicing from the ancient time. Highly influenced by patriarchy, Nepal societies are predominantly the follower of the traditional Hindu dogmas on which the positioning of the women is seems to be much more contradictory. A woman in a Hindu society enjoys the dual characteristic in different phases of her life. The premarital status of a woman is the symbol of chastity and sanctity as she is worshiped as the goddess. Everything she does and everything she wishes is taken to be of utmost importance, value and sacred. People bow upon her illusionary magnificence of her sacredness. Her value of purity is measured in terms of her biological characteristics of conservation on virginity. It's the marital status that offers the same Hindu woman an evil designation of impurity and risk of inferiority. Ironically, even if she does not opt for marriage, then she should be ready to bear the subject of lacking and different forms of stigmatization. Woman with post-marital status is presupposed to take up the position to serve others. It is the same patriarchy that makes her to bow and worship her husband and family instead of being bowed. It is quite relevant to bring Lynn Bennett (1983) that the Nepali Hindu societies have dangerous wives and sacred sisters. Sisters are worshipped on their feet for their sacredness but the same sister, after getting married, is supposed to be transformed into the dangerous creature by the patriarchy of her husband's family be a dangerous creature.

"Manusmriti" is one of the ancient and very much valued Hindu epic of legal creeds that regulated the society in the right and desired path. It suggests that even if the husband is a die-hard drunkard, has got multiple affairs or bad diseases or turns to be an animal; even in that case, he is the god for you. Manusmriti (verse 154) mentions that "though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife". Similarly, Manusmriti always tries to confine women in the direct dependency and control of men from birth to death as it asserts in its chapter IX that "Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence." However, Manusmriti forget that although "women are the victims of this patriarchal culture, but they are also its carriers. It is worthwhile

to think of Shirin Ebadi, a famous Iranian human right activist and a noble prize winner of 2013, who held that every oppressive man was raised in the confines of his mother's home.

Likewise, there are several unequal and contradictory linguistic terminologies in Nepali language that are sensitive to gender. For example, the word "*Rastrapati*" indicates anyone either male or female leading the nation. Since the word "*Rastrapatni*" does not exist, even the current woman president of Nepal is obliged to accept the masculine word "*Rastrapati*". The word "*pati*" is not only associated with husband but it also has some more highly dignified symbolic meanings such as "*Swami*", "*malik*" or "*parameshwor*" who governs the world of his subordinates. But the word "*Patni*" refers to the someone who is dependent, controlled and authorized by others. Similar other words in Nepali are, *Bhupati*, *adhipati*, *dhanapati*, *pasupati*, *senapati*. But the inflection of the word such as "*patni*" is never used in the similar sense. So there are several linguistic terms that are contradicted from the point of equality and gender. The word "*Sriman*" (husband) is also borrowed to address the judge in the court. This has been an sensitive issue for the woman activists as this makes even the female advocates to call "*sriman*" to other's husband whereas the judge from this patriarchal society enjoys being respectfully address as "*sriman*". This type of unequal distribution of phallogocentric gender assignment is prevalent from the ancient times in most of the religions, cultures and societies globally from the past. Even in the general sense for example, people casually say that "man should be treated inhumanly" (man should be treated be treated inhumanly), "ladies and gentleman" (why not ladies are gentle ?) This implies that the language has been governed by the patriarchal power of males, they decide based on their own supremacy over language to be used.

In a nutshell, the deeply rooted supremacy of masculinity has made the other sexes more submissive and inferior. We still have a dogma of Male masculinity assigned to a super sex (i.e. Male). In Nepali society "*Chhoro manchhe bhayera runu hudaina*" (man is not supposed to cry; it also implies that the women and other sexes are socially assigned to cry and possess sorrow), "*Chhatima raun chha bhane ladera dekhau*" (display your brevity in brawl, if you have any hair on your chest). But in course of time, even a string of discourse among the intellectual mass in Nepal has been falsified these days. While talking about the caste system, they would say "there are only two castes in the world 'male' and 'female'; irrespective of the conventional "4 castes and 36 races" statement.

At present, the notion of feminism is not limited to the class conflict of male-female "binarism" in Nepali society. I assume, the concept of "multigenderism" is another recent

achievement in Nepal. To some extent the official recognition of “third gender” has drawn attention to the world. Though they have tried to cover the “multi-sexes” identities into the term “third gender”, it has provided the space for exhaustive dialectics in the LGBTI community.

Conclusion

Nepal lies at the Brahmnical hetero-patriarchy in the gender world and I represent a member of the very community. Though Nepal is struggling for social transformation through gender equality practice in culture and legislations, the emerging concerns with LGBTI and trans-culture is still kept behind the curtain. Raising an issue of Homosexuality such as, Lesbianism, Gay, Bisexual, Transgendered, and Intersex into a public discourse is regarded as a case of social stigma. However, I believe, ideology is never a static concept. Growing up with your exposure and time, it renovates the stream and structure. Having heard and studied over the varieties of ideas and theories in feminism and gender, a perspective of even a patriarchally affluent ideology cannot be limited with the narrow definition of gender construction. Indubitably, sex is biologized and the gender is a culturalized concepts. However deconstructing gender, at the present day context involves multiplicity of intersections such as race, ethnicity, class, age, sex and sexuality which are to be accounted.

Woman from a long run of human civilization have been the victim of patriarchal domination, oppression and dehumanization for centuries. This has aroused the consciousness on the feminine world to liberate and look for the ways of emancipation which resulted in the differ modes of feminist movements. However, there are situations that the present women are more concerned are something like the figure, weight loss, beauty add fairness rather than the more abstract areas such as knowledge, nature, achievements etc. This has helped the woman to receive a prototype of sex objects especially in the sector of media. Moreover, today even the intellectual circle and the institutions have also been suffering from “scopophilia” which refers to the act of deriving aesthetic pleasure from looking at others. Women have been objectified even in the educational sectors as such that they prefer to use the beautiful body of girls in their prospectus. The charming lady often more comparatively get faster achievement in the career development of her choice because they are more prioritized by the patriarchal institutions.

As of now, the movements on gender and feminism have actually forgotten to collaborate the realities causing the submissiveness. The root of this problem lies on how the gender has been conventionally constructed. If the gender is the social and cultural construct, why does not the traditional ideology on gender and feminism cover a girl is who is a tomboy and a boy looks very girly. Satisfying the demands of the cisgender females actually does not resolve the on-going movement of feminism and the issues of trans-

culture. Here, I take my stance with Laudre Lodre (1984) to consider the multiple facets of suppressions. Therefore, the feminist movements should address the multiplicity of oppressions that may be reflected by person's race, ethnicity, class, age, sexual orientation, gender identity, age, nationality, mother tongue, religion, and also the physical, emotional and developmental abilities. I believe, this requires such an equi-gender intersectional perspective where the members all gender could live with dignity. While doing so, we should be able to accommodate the multi-dimensions of the problems generated by the intersections of the society which are related to gender issues.

Definitely, it is the patriarchy but it is equally the feminist women who could not address the need of other gender variants such as trans-society. This is why Monique Wittig (1997) demands for the establishment of a sexless society. At this age, in most cases the male community is quite sensitive with the gender issue and they try their best not to be condemned on the basis of gender. So, just charging patriarchy would rather be an attempt to arouse hostility. Instead, the need today is to go along side with the genders of all variants towards a mainstreaming of empowerment and equality.

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