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**Struggle for Inclusion of Genderqueer Identities****Shree Krishna Panthee**

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**Abstract**

*This study aims to explore the challenges and current status of social inclusion within the genderqueer (LGBT) community. For this purpose, ten samples were taken for interview, participatory observation, and field notes. The data were interpreted using qualitative explanatory design and reflective cum reflexive techniques. Confidentiality is also maintained through using pseudonyms in the study. The theory of recognition and the queer theory were used to make a discussion more trustworthy. The literature shows that there were several indigenous provisions and practices on homosexuality. The empirical data shows that gender identity, relationships, social exclusion, effects of consumerism, school enrolment and environment, employment, rental discrimination, polysexuality, sexual violence, social exclusion, and legalization of same-sex marriage or partnership surfaced as the major issues of LGBT in Nepal. The data also show that different people have different levels of exclusion. The issue of identity vs. relationship is a major threat to LGBT's inclusion. However, they were less worried about their own identity than their social relationships. Hence, they were compelled to maintain double-standard identities because they feared relationship breakup. In order to resolve these issues, it is necessary to come up with policies and laws that take into consideration the gender and sexuality of the individuals, engage in the formulation of duty and rights based social frameworks, establish systems of collective identities and combat genderism, social stereotypes and superstitions. Moreover, embedding Aboriginal ethical and social values, questioning and remaking the hetero-patriarchy, ensuring targeted budget support, allowing and encouraging a more positive environment for inclusive education, creating inclusiveness of the LGBTQ+ community in school curricula and environments are vital steps in the struggle for inclusion and equity.*

**Keywords:** genderqueer, identity, inclusion, relationship, struggle

## Introduction

Studies on human sexuality show that the LGBT (lesbian, gay, bisexual, and transgender) have different chemical structures in the brains. A study conducted by the Wellcome Trust Centre for Neuro-Imaging at University College London using Magnetic Resonance Imaging (MRI) implies that the brains of gay men have functional similarities to those of a straight woman and that homosexuality is not a moral choice but one of the biological substrates ("Homosexuals found," 2008). As it is not a choice but a compulsion, gender identity can 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. Whereas chromosomal sex is relatively more consistent than the hormonal and anatomical ones. Hence, the human sexes can make gender identities fluid and complex.

Sexuality is also considered a social process through which social relations of gender are created, organized, and directed. By creating them social beings we know as man and woman, as their relations create society (Mackinnon 1989, as cited in Gautam, 2003, p. 35). Sexuality is a cross-cultural issue that determines gender and identity; sexuality itself is a fluid concept. In this respect, Freud, in the 'Polymorphous Perversity', defined as the core of human sexuality, means there is an enormous fluidity of sexual desires, orientations, dispositions, and practices (Elliott, 2007, p. 115). Sexuality is determined by internal and external factors. It has no direct relation with sex or gender identity. As an internal factor, 'sexuality' is basically the characteristic of a person to lean towards intercourse. It is the state of being attracted (physical, mental, and emotional) towards a person. There are many types of sexualities, namely: heterosexual or straight (a common type of person who has opposite sexual orientation); homosexual (gay, lesbian); bisexual, Pomo sexual (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).

Gender also refers to our sexual orientation, so we answer masculine or feminine. It is also our expression of self, how we identify our identity, and how we interact with the world. It's very much a psychological phenomenon. It is neither a granted concept nor a binary one, i.e., male or female, though those are two genders. In a nutshell, we can say that gender is constructed through the interaction of individual and social phenomena. The gender identity develops personally and the sex roles socially. These two components—gender identity and sex roles—both contribute to gender development. There are three meanings of gender: cultural, sociological, and psychological.

In 1970, the American Psychiatric Association and, on May 17, 1990, the World Health Organization declared that being LGBT is not a disease (BDS, 2010, p. 8). Similarly, the Supreme Court of Nepal ordered the government to give citizenship with identity to them on 21 December 2007. 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 in size and has been facing a lot of issues, they face identity issues like getting a sexual orientation-based identity, social issues like homophobia, economic issues like employment, and educational issues like enrollment. At present, the postmodern values compounded with their roles and relationships have created a big issue in ensuring their right to identity. The gender identity includes the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical, or other means) and other expressions of gender, including dress, speech, and mannerisms. It refers to the people's internal and individual experience of gender, which may or may not correspond with the sex assigned at birth. Gender identity is often termed as woman, man, genderqueer, androgynous, intersex, third gender or transgender, bisexual or bi-gender, and questioning. 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 the LGBTI community in Nepal.

This research is situated in the context of the complex triangulation of biological, psychological, and sociocultural factors that inform definitions of gender and sexuality. The studies say that bi-evolution heterosexuality and varied gender identities are not moral options but sociobiological imperatives, hence their inclusion. In Nepal, although the LGBTI community is legally recognized, however, the community is systematically excluded because of lack of policies, homophobia and social ignorance. The study attempts to show the inclusion and exclusion status of this marginalized group in order to critically analyze the barriers to full participation they faced, and then makes recommendations for achieving social integration and equity considering gender identity as a construct that changes through an individual experience and a society.

### **Literature Review**

Bista's (2011) study was based on sexuality and issues of identity in the LGBT community. Her study focused on the existing condition and consequences of exclusion on the LGBTI people. This study delineates the fact that because of the dominant heterosexual societal norms and values, LGBTI people are othered and are stigmatized for revealing their identity. They are excluded at both the individual and institutional level. The employment and education environment is unfavorable for them. According to Bista, the LGBTI community in Nepal has been segregated and excluded from almost every sector of society. They are excluded because of the multiple discriminations against them.

She found that the environment of education and employment is unfavorable to them, but she lacked the ability to explore the root causes behind that. She argued that the sexual identity is the major issue for TG in formal schooling, but she lacked to describe the adequate information. She forgot to study about the problem of intersex. Similarly, she has also lacked the ability to delimit social relationships, formal education, and the 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 to confirm the fact that the educational and employment environment and access were not conducive for them. Her study gave me the idea to make a case study as well as narratives in the study. From her study, I have also drawn the conclusion that the researcher's ontology could reflect and influence the study negatively if the researcher's expertise and investigation area are different.

Sunar's (2013) study was about the socio-economic and demographic characteristics of transgender people. He found that the third gender people are oppressed and suppressed in Nepali society and state laws. But recently, they have gathered courage to stand for their rights, dignity, and identity. His study also revealed the fact that they are at risk of sexual diseases; they have no access to many economic and social opportunities. They are marginalized in many fields. His study was also found to be focused on the meaningful inclusion of transgender people. Hence, this study is helpful to draw the idea of inclusion to the genderqueer community.

Referring to 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 behavior, social inclusion and poverty, transgender issues, violence and victimization, voting, and representation.

The debate on sexual orientation is still going on. Does gender identity change over time or not? Are they fluid or not, and if yes, to what degree? "Research regarding the ways race and culture interact with the experience of LGBT identities in the United States has expanded" (Boykin, 1996, et al., as cited in Bilodeau & Renn, 2005, p. 27). As more processes are influenced by other psychosocial identities, it becomes apparent that stage models are not adequate to describe all non-heterosexual identity processes (Bilodeau & Renn, 2005).

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 (Gonsiorek, 1995) did not (Bilodeau & Renn, 2005). His model describes the six identity development processes: 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).

The time period of 2020 to 2023 focused on activism efforts for the rights of the LGBTQI+ community in schools and workplaces. This struggle for inclusion and fair policies such as those discussed by McBrien et al. (2022) has been an uphill battle for many in the community. Many such as Marji et al (2024) mention the hardships faced specifically by LGBTQI+ in workplaces and how it leads to violence against them.

These studies further highlight the enduring marginalization of LGBTQI+ persons and the need for specific measures aimed at equity and inclusion within other aspects of society. The reviewed literature also highlights significant implications for understanding and addressing the challenges faced by the LGBTI community. It underscores the pervasive exclusion and stigma due to dominant societal norms, inadequate access to education and employment, and systemic marginalization. The insights suggest the need for nuanced research frameworks, incorporating intersectional perspectives, to explore root causes and foster meaningful inclusion.

### **Theoretical Framework**

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

#### **Theory of Recognition**

Axel Honneth (1949) views modernity from an 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, 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 self-esteem through solidarity and recognition in the state.

According to Honneth, the first form of relating is self-confidence, established and developed in the relationships of friendship and love. The second type 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 honored by the community for one's contribution through work leads to the third form of self-relation he calls self-esteem. People with high self-esteem will reciprocate a mutual acknowledgment of each other's contribution to the community. From this grow loyalty and solidarity (Honneth, 2007, p. 139, as cited in Fleming, 2011). 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 self-recognition and inclusion. This study uses this theory to assess whether the genderqueer is gaining those types of needs and feels included.

#### **The Queer Theory**

Queer theory rejects the idea of a 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 or 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 (Fuss, 1991, as cited in Poudel, 2010, p. 86). 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 (p. 87). The theory of recognition provides the basis to understand and explore the issues of identity. The

queer theory, I have taken to view the problem from the postmodern lens. Basically, the fluidity of concepts like gender and sexuality has been observed using this theory.

By exploring the tools that Recognition and Queer Theory make available, we can see how they have become indispensable theoretical frameworks for queer theorists seeking to understand genderqueer identities. For example, Honneth's theory helps us to understand why the absence of familial love and societal esteem might inhibit the self-esteem of genderqueer individuals and perpetuate exclusion. By acknowledging that identity is not fixed, queer theory interrogates and critiques normative structures, pushing institutions to implement gender-neutral school curricula and workplace environments that honor and respect the myriad forms of identity that exist. These frameworks point us toward querying how the structures of society could better affirm and harbor marginalized identities, as well as recognize their multidimensional contributions to community and culture.

### **Methods and Procedures**

This section presents the methods and procedures adopted in the study. The study is qualitative type, and the design is explanatory. Ten samples were identified through the network technique. The data were generated through interviews, observation, 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 analyzed and interpreted reflectively. The empirical and theoretical data were reflexively embedded together in the analysis section. Protecting personal identities through pseudonyms, trustworthiness, and cultural safety were also maintained in the study.

### **Results**

This section forms the core of the study, presenting the data results and their subsequent discussion. The results primarily focus on the identity, relationships, and social exclusion of the LGBT community. The data are presented in the form of paraphrased summaries, case studies, and direct quotes. The discussion aims to enhance the validity and credibility of the study.

#### **Gender Identity**

Even in 21st-century society, there is an issue of gender identity. The complexity is in increasing order from the very beginning of post-Vedic society. The MS and other religious scriptures show that gender-based violence was heightened in the medieval period. In Nepal, it happened at the Malla Dynasty (879–1824 AD). At present, society is becoming complex because of the loss of duty-based religious values and the increase in right-based postmodern values. This complexity allows us to know that gender identity should be given according to sexuality and sexual orientation, but society recognizes three sexes (male, female, and neuter) within two genders or the concept of binary gender (man and woman). At present, the crux of the issue is: whose reality counts as society has given only two genders' identities within the three sexes? In this respect, a gender expert, Kanti, said, "The gender identity should be given

according to their sexuality and sexual orientation, but our society recognizes three sexes (male, female, and neuter) within two genders or the concept of binary gender (man and woman)."

I did not find any of the LGBT members, educated or uneducated, literate or illiterate, urban or rural, who could say their feelings are artificial. All of them said that their problems are natural. The sexual orientation, sexuality, and homosexual behavior are natural. On the other hand, the majority of the people around the world are still in favor of criminalizing homosexuality, including all SAARC countries except Nepal. Nepal has not decided yet about criminalizing or decriminalizing homosexuality. The bestiality is totally banned, the penalty up to the execution through sodomy laws. However, the scientists have proved that about 1500 species in the world have homosexual characters ("List of", n. d.). 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 is 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 one 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.).

We have ever seen that goats, cocks, and cows sometimes attempt sodomy within the same sex in the same or different species. If it is unnatural, then why do they show such characters? In this respect, the issue is whose realities count (LGBT's or the governments)? The anti-homosexuality or sodomy laws followers argue that homosexuality, e.g., anal sex, mouth sex, is an unnatural activity. However, the Hindu doctrine Kamasutra had already been 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 practiced in particular cases. (p. 119)

About sexuality and gender orientation, a conference was held from November 6 to 9, 2006, at Gadjah Madha University in Yogyakarta, Indonesia. The conference is known as the Yogyakarta Conference. The Yogyakarta conference has accepted that each person's self-defined sexual orientation and gender identity are integral to their personality and are 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 can change their sexuality permanently. Most of them believed that the inborn sexuality cannot be changed, as the queer theorists believe. In this respect, TG Mahesh, an LGBTI activist, said,

*I think nobody can show artificial sexuality. I don't think strict legal freedom is good or loose laissez-faire society. Though there is freedom, we have not been able to protect, legalize, and transfer property to the person whom we like. So, we want lawful freedom. e.g., legalize homosexual marriage.*

According to him, politics is the main door of a nation, while the social service has supportive roles to execute policies. Mahesh further said that government should ensure LGBT's identity; legitimize homosexual marriage with strict laws; examine the purity of LGBT, especially bisexual relationships; provide opportunity and access to health and education; establish quota systems in public service; introduce LGBT contents in school curricula; and 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 society as a whole. In this context, LGBTI activist Kareena said,

*The LGBTI should open their identity clearly. I agreed that some sex workers in Thamel, Kathmandu, and not all LGBTI have shown their behavior according to their real sexuality or identity. Some are guided by others, some have economic problems, and some are engaged for personal satisfaction. Some bisexuals have shown dual identity, i.e., hetero and homo. It is because of the social and personal factors. Most of them have been forced to marry by 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, TG activist Sandhya said,

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

In most cases, the gender identity is shaped in terms of someone's biological sex, determined at birth and assigned by the respective society. However, the issue is that the sex itself cannot clearly appear until the age of 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). 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 and 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).

Though postmodernism talks about choice-based identity, my study showed that LGBT people accept a collective identity at present. The identity given by the government of Nepal and the Nepalese communities to the LGBT community is "other," which can be labeled out collective identity. 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."

Contrary to an LGBTI activist, TG, Tara said, "Even in LGBTI, each and every one 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 said the same: "The identity is personal. The government also addresses individual identity in brackets, e.g., other (Gay). The government, according to her, 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, the group identity is okay. I think personal identity creates problems. We should also be responsible towards society. We should follow others' rights while demanding our own. The gay and bisexual do not wish to take their real 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). Consistent with conventional wisdom, LGBT activists construct a collective identity using an oppositional "us versus them" formation during those times when they strategically deploy their differences from heterosexuals (Ghaziani, 2011, p. 99).

### **Relationship**

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

Complexity in Relationship: Disclosed vs. Double standard

*Khem (30) lives in Kathmandu with a dream to live in Europe, making a partner of Nepali origin with an 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 to Kathmandu in 2001. Since then, he has been struggling for a brighter future and*

*identity without exploiting the family relationships. He does not want to sacrifice the family relationship at the cost of gender identity. He is very much afraid of his sexual identity at home and in the society where he lives. He does not want to disclose his real image outside his LGBT circle. The doubtful behaviors of his family make him very furious and terrible. He does not like to see any doubtful symptom of his sexual orientation in his family, especially of his mother, because he loves her too much. Up to now, he has been able to maintain a double-standard role. However, he was frequently teased and tortured in shops near his house. The neighbors used to see him straight, laugh by seeing his appearance, and hear his sound, from which he used to be irritated much. He has had similar bitter experiences in his college life too. It was during their tour of Pokhara. At that time, one of his female friends, without any cause, refused to sail in a boat together with him. Then he felt depressed and regretted his sexuality, which he never forgot in his life.*

*The latent passion was reflected in his behavior. 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 the whole night but couldn't cross the bar. In college life, he proposed to a boy, saying, I like you wholeheartedly, but that boy rejected his proposal by saying, I also like Salman Khan (a famous Indian actor), my family expects marriage to a heterosexual 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 a little problem in social values, e.g., preference for heterosexual marriage, "bangsha dhanne parampara," and son for death rituals. From the unsuccessful attempts to fulfil sexual desires, he does not like to stay in Kathmandu.*

When I asked, "How would you change society as you hide your identity in your family? Then he replied,

*Once, I prepared to open my identity, but I couldn't because of my economic status. If I had adequate money, I would open up in family and society, but right now I decided to keep my identity the same. I think even if 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 the declaration of homosexuals' rights-making laws, the gender-stereotyped roles and relationships were not changed as it was envisaged. A TG activist named 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 area where they live is supportive, the family members in particular. It also depends upon the environment." Santosh, another gay from the Dalit community, had also faced the same problem as Khem. He said,

*In society, some women used to say what a woman-like voice you have, but I did not think so. During my childhood, my behavior was like a girl. I had more girlfriends than the boys. So, my boyfriends were used to tease me. I used to go to the forest to graze cattle with my friends. My friends were girls, and I had a sexual orientation like a girl. Later, when I was young, I was forced to marry a girl because of my family's pressure. Recently, I became the father of a 4-month-old daughter. I would not marry her if I were in the present condition.*

In my study, I found that LGBTs were in the dilemma of what should be given priority (rights or relationships). Therefore, the LGBTs were willingly and unwillingly still hiding their identity. In this regard, 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 be open if we cannot bear the discrimination from family and society. Then I had to negotiate with them to let them be in the same condition.*

Khem was in a dilemma about opening up 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 that of a straight person. He has a good social status, but internally he is in great struggle. It clearly shows that the major issue for gay people like Khem is their social or family relationships, not their identity.

### **Social Inclusion and Exclusion**

Social exclusion is another major issue for the LGBT community. Not only for LGBT but also for many others, the inclusions are hard to define and complex to ensure. Many organizations 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 individuals and groups to development opportunities (Bennett, 2002, p. 13).

If it is so, there are several barriers for LGBT to develop, such as gender recognition, identity, rights, responsibilities, access, opportunities, discrimination, and so on. The World Bank's definition (as cited in Bennett, 2002, p. 13) is inadequate to include LGBT's understanding of sexuality, sexual orientation, and gender. 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 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 1 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 was also found to be reflected in the LGBT community. During the interview, one gay staff member of BDS said, "Mainly, the crux of the issue is that—how is SI determined, subjectively or objectively? Sometimes a person seems objectively or physically there, but s/he does not feel subjectively or mentally there. To some extent, the stated excluded persons do have such experiences. For example, there was a 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, personal satisfaction is the major indicator of SI. This scenario also applies to the LGBT community. The general public, particularly government officials, used to call LGBT during the meetings, but they hardly gave them a 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 organizations' officials denied their issues. They did not interpret their issues in the process of census and election. The personal intention here plays a vital role in the process of representation. The deontology theory deals with this issue. This theory always emphasizes a good start, a good objective, or a good intention of the stakeholders.

My study reveals 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 of being excluded from 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 high-class elite families." Following are the identified areas and nature of LGBT exclusion.

**Table 2***Area of Exclusion in 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 non LGBT network)	Partnership, gender roles
Law/national	High (Low after responding via P4)	Policy based, Legal rights, citizenship, gender identity

Although there is 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 in 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 the table two. The level of exclusion was found to be depended in their status of outing. If they were not open in the society than the degree of exclusion outside the family becomes automatically lower but if they coming out in the society than the level of exclusion outside the family increases. The study also shows that after a long period of 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 in the society. Normally, such reputed people are economically, sound but psychologically stressed and sociologically unfamiliar. I found a geo-political exclusion in the field visit of my study. During the study, one gay BDS staff 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 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.*

Here, Khem's experience or feelings show that a 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 BDS circle they have been facing the both "race-like identity" and geo-political exclusion even within the LGBT community. Similarly, the LGBT people were feeling excluded in their own family and society on the basis of social differences as shown in the table one.

### **Discussion**

The superficial relationship has become a complex issue in the LGBT community. LGBT in my study were 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 of personal development. The study also shows that the degree of social discrimination and sexual violence is increased after coming out to the real gender identity. And, hence, the LGBT's were not opening their real gender identity. The LGBT people are less worried about their identity than their family relationship. Most of them are in the dilemma that what should be given priority? Rights or relationships or both? I did not get time to go through it so I would like to suggest the coming researchers to make this question as the research problem.

The gender identity is still considered as an issue for LGBT community although the Supreme Court (SC) declared the citizenship rights for them at 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 own community. This means the consulted LGBT 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 the society and not get proper support from the state as stressed by theory of recognition. Hence, they found less confident and excluded in the both private and social spheres.

Indeed, the sexual orientation is permanent and the sexuality is seldom change 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. The gender identity is normally defined in terms of biological sex. But the issue is that the sex itself cannot be clearly appeared 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 identity issue of the LGBT community.

The exclusion is another major issue for LGBT. They are excluded almost all spheres of society, mainly in the social, economic, political, and legal area. The major issue of gender inclusion for 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, p. 62). In relation to 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 (Ibid, p. 67). 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 dominating the postmodern and queer meaning of sexualities.

### **Conclusion**

The empirical data and case shows that the LGBT people were found to be in dilemma i.e. rights vs. relationships. While seeking and shaping their own gender identity, they sacrifice their identity in cost of social or family relationships. The sexuality issue has been dominated by the heteronormative gender stereotyped mindset even in the 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 own community and society or their family, some transgenders 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 at evening. To them as well, the issue of polysexuality is becoming 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.

Hence, the major issue of gender inclusion for 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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