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Surveying Nepal's Sexual and Gender Minorities: An Inclusive Approach

Proposed citation:

UNDP, Williams Institute (2014). *Surveying Nepal's Sexual and Gender Minorities: An Inclusive Approach*. Bangkok, UNDP.

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Photos: Kyle Knight, Williams Institute, Edmund Settle.

Cover photo: A nepali transgender activist holds her citizenship certificate, which lists her as male. Despite the legal recognition of a third gender category and her dozens of attempts to change her documents, bureaucratic hurdles and bias remain.

Design: Inís Communication



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Surveying Nepal's Sexual and Gender Minorities: *An Inclusive Approach*



Contents

Acknowledgements	vii
Introduction	ix
Executive Summary	xiii
Demographics	xiv
Sexual Orientation and Gender Identity Diversity	xv
Sexual Attraction and Behaviour	xviii
Relationship Status	xviii
Gender Identity on Citizenship Documents	xix
Socio-Economic Vulnerability	xix
Experiences of Discrimination, Harassment, and Abuse	xx
HIV Knowledge, Testing, Treatment, and Experiences	xxii
Conclusion	xxiii
1. Methodology	1
A Note on Sampling and Recruitment Strategy	2
Background on SOGI Terms	4
2. Demographic Overview of Our Sample	11
Gender Identity & Assigned Sex at Birth	13
Citizenship Documentation	13
3. Identity, Attraction and Behaviour	17
Choosing a Primary Identity	17
Choosing Multiple Identities	19
<i>Comparing and Connecting Multiple Identities</i>	21
<i>Subgroups for the Male-Assigned Population</i>	25
<i>Subgroups for the Female-Assigned Population</i>	27
<i>Discussion and Conclusion</i>	27
Analytical identities	28
Attraction and Behaviour	30
<i>Sexual Attraction</i>	30
<i>Sexual Behaviour</i>	32
Discussion	33

4. Literacy and Living Situation	37
Literacy	37
Educational Attainment	39
Enrollment	41
Relationship Status	42
Income	44
Housing and Assets	46
Living Situation	47
5. Experiences of Discrimination	51
Experiences of Discrimination in Varying Contexts	51
Accessing Health Care	54
Subgroups of the Assigned Male at Birth Sample	55
Verbal Harassment	55
Discussion	59
6. HIV	61
Knowledge of HIV	61
Frequency and Location of HIV Testing	63
HIV Status and Disclosure of a Positive Status	65
Management and Treatment of HIV Positive Status	66
Experiences of Discrimination Based on HIV Positive Status	67
Conclusion and Recommendations	69
Appendix A: The Survey Instrument	75





Acknowledgements

Acknowledgements

The report, 'Surveying Nepal's Sexual and Gender Minorities: An Inclusive Approach' was a joint effort of the United Nations Development Programme, the Williams Institute and Blue Diamond Society (BDS).

Research was designed and coordinated by a team consisting of Brad Sears, Matt Strieker, Jody Herman, Kyle Knight, and Sunil Pant.

The survey instrument was reviewed and revised by teams of the Williams Institute and BDS staff including Manisha Dhakal, Pinky Gurung, Saurav Jung Thapa, Durga Thapa, Bharat Shrestha, Suyog Neupane, Basu Guragain, Bhakti Shah, Honey (Deepak) Maharjan, and Sanjay Sharma.

Survey administration staff for this project included: Dharma Raj Sharma, Rabi Shrestha, Deepak Rai, Suman Tamang, Binaod Chaudhari, Ajaya Mandal, Jivan Karki, Durga Thapa, Sanjaya Sharma, Ashis Chaudhari, Ram Shrestha Pariyar, Kishori Ram, Ram Chabilal Yadav, Manoj Kumar Yadav, Purna Shrestha, Sandhya Lama, Krishna Thokar, Indira Neupane, Jina Rana, Pinky Gurung, Bharat Shrestha, Bishwaraj Adhikari, Amit Adhikari, Prakash Lamichhane, Bhakti Shah, Santosh Chhetri, Kala Rai, Sophie, Shayam Shrestha, Amar Maghi, Rohit Chaudhary, Hari Gurung, Bishnu Maya Chepang, Jung Bahadur Rana, Binod Gautam, Bagwati Paneru, Rudra Bahadur Thapa (Shrya), Lila Dhar Budhathoki, Prakash Chaudhary, Thakur Prasad Tharu, and Narayan Chaudhary.

Analysis was conducted by Sheila Nezhad, Andrew Flores, and Jody Herman, and the report was drafted by Sheila Nezhad, Andrew Flores, Brad Sears, and Kyle Knight.

It was reviewed by Jody Herman, Bianca Wilson, Andrew Park, Sunil Pant, Edmund Settle, Nicholas Booth, and Vivek Divan. The final report edited by Andrew Park and Edmund Settle

All official translations were conducted by Hikmat Khadka.

The report and the research methodology was supported by UNDP under the Multi-Country South Asia Global Fund Programme (MSA-910-G02-H) and the Norwegian Embassy, Nepal.



Introduction

Introduction

The 2011 Nepal Census was the first attempt by any national government to count its people by three genders – male, female and third gender.

While inclusion of a third gender category came on the coattails of a decade of activism and appeared promising, technical issues and the failure to adequately train and evaluate enumerators resulted in data that were only disaggregated by male and female gender. Several key issues interrupted the census process:

- the lack of a clear, printed definition of the third gender in the census enumerator handbook;
- limited training and awareness among census enumerators as to how to collect information about and explain the third gender;
- reluctance to record people who identified as third gender and some reported cases of harassment by census enumerators, and
- lack of software compatible with data disaggregated by three gender categories.¹

While “third gender” is sometimes used as an umbrella term to refer to sexual and gender minorities in Nepal,² many other terms used in Nepal also express sexual orientation and gender identity. In addition to English-language terms that roughly correspond with the “LGBTI” acronym, Nepali employs terms for identities that are unique to the Nepali experience, and these terms do not fall discretely or solely under legal or conceptual headings of either sexual orientation or gender identity, adding a layer of complexity to any process that attempts to collect data about people who identify with these terms. Nonetheless, the inclusion of the third gender category on the Nepal census, despite the difficulties with implementation and analysis, presented a promising opportunity for follow-up research about sexual and gender minorities, as well as an opportunity to hone best practices for methodologies to collect data about sexual and gender minority populations in Nepal and elsewhere.

Approximately one year after the conclusion of the 2011 Nepali census, The Williams Institute of UCLA, in partnership with the Blue Diamond Society,³ a Nepali sexual health and human rights organization, designed and implemented a survey focusing on four areas:

- demographics and socio-economic status,
- self-identification with sexual orientation and gender identity terms,
- experiences of discrimination, and
- access to HIV services.

1 Knight, Kyle. 2011. “What We Can Learn from Nepal’s Inclusion of ‘Third Gender’ on its Census.” *The New Republic*, July 18. <http://www.newrepublic.com/article/world/92076/nepal-census-third-gender-lgbt-sunil-pant>.

2 The term “third gender” and “other” are often used interchangeably to refer mostly to gender non-conforming people.

3 This survey was supported by the United Nations Development Programme (UNDP) under the South Asia Multi-Country Global Fund program and by the Norwegian Government.

The survey instrument focused on these areas in an effort to capture meaningful data about the sexual and gender minority population in Nepal (the original promise of the inclusive census). Additionally, the survey was designed to develop best practices for gathering data and to provide future survey designers with a model of survey questions that accurately reflect and include sexual and gender minorities in Nepal.⁴

This report presents the analysis of survey research conducted in Nepal in the fall of 2013. First, we describe the survey design and data collection processes concerning the groups of people who might identify as sexual or gender minorities, and present analysis of the responses. The survey employed a three-question method covering the self-identification, behavioural, and attraction dimensions of sexual orientation and gender identity across different Nepali and English terms. Analysis of the responses indicates that there are nine distinct sexual and gender minority subpopulations in the sample. For analytical purposes, we examine the experiences of the entire group of responses as well as looked at the experiences of subgroups of respondents in order to capture and respect the diversity of identity terms in Nepal. We divided people by the sex they were assigned at birth to offer greater insight to identity categories that reflected respondents' current sexual orientation/gender identity (this process produced seven categories for people assigned male at birth and two for people assigned female at birth).

Second, we provide a demographic overview of our sample, with special attention to the identity, behaviour, and attraction elements of respondents reported. We then examine an important inflection point for LGBTI rights advocacy in Nepal – the provision of citizenship certificates listing a third gender option. Turning to our analysis, we explain the latent class analysis methodology we have chosen to use for the purposes of this report, and what it provides analytically given the scope and limitations of our sample.

Third, we analyze key socio-economic indicators in our sample – including literacy and living situation, and educational attainment and enrollment. We then examine data collected about respondents' relationships and discuss some of the reasons our sample may differ so drastically from what national data sets show, including potential ways to improve data collection on this subject in future studies.

Fourth, we present data about experiences of discrimination respondents had in seven different types of social situations. We include a discussion about patterns of experiences by type and place; we then discuss respondents' beliefs, in cases where no discrimination was experienced, as to why they did not have an adverse experience – including patterns of perceived conformity, or people around them not perceiving them as a sexual or gender minority.

4 The authors recognize the limitation of this survey given that 88 percent of the sample was assigned male at birth and may not accurately reflect all sexual and gender minorities in Nepal. Additionally, a snowball/venue-based sampling method was employed and sexual and gender minorities who were not associated with existing sexual and gender minorities networks were unlikely recruited to participate in this survey. Since this sample was not probability-based, it was not possible to generate survey weights to account for sampling deficiencies. Our inferences are based on the sample statistics and are not weighted to generalize to a population of sexual and gender minorities in Nepal.

Fifth, we analyze data regarding access to HIV services, including knowledge of HIV, HIV testing behaviours and, for people living with HIV, sero status disclosure patterns, some treatment behaviours, and experiences of HIV-related discrimination.

Social marginalization, insufficient legal recognition, and the improper documentation of gender identity and sexual orientation in the Nepal census have left this population under-researched and excluded from important national data sets. The identity and experiences of sexual and gender minorities deserve culturally competent data collection methods in order to accurately capture this population in data sets. Through a mixed methods approach, the partnership between Williams Institute and the Blue Diamond Society developed a survey that accurately identified respondent on their own terms, and collected data about their life experiences. This project demonstrates that it is possible to capture the diversity and nuance of gender and sexual minorities, and the inclusive approach taken here informs programming and policy, which may be necessary in subsequent data collection efforts.



Executive Summary

Executive Summary

Nepal's 2011 national census was the first in the world to include a third gender category. However, it largely failed to capture those who identify as third gender due to administrative and logistical problems. In the wake of that experience in 2013, the Williams Institute of UCLA School of Law partnered with Nepal's Blue Diamond Society (BDS) in order to develop a better questions and processes for identifying sexual and gender minorities in Nepal.

This report presents the findings from the almost 1,200 people who were surveyed in order to understand the diversity of sexual and gender minority identities in Nepal and, the demographics, socio-economic status indicators, experiences of stigma and discrimination, and access to HIV services of the country's sexual and gender minorities.

The Williams Institute/BDS survey was fielded in September and October 2013. Respondents were recruited by using a network of HIV outreach workers, which means that this sample is not probability-based and may not be representative of the experiences of all sexual and gender minorities in Nepal. However, these initial findings provide a first glimpse at a greatly under-studied population in Nepal and present a foundation for designing future research. For example, just a few of the key findings that invite further exploration include:

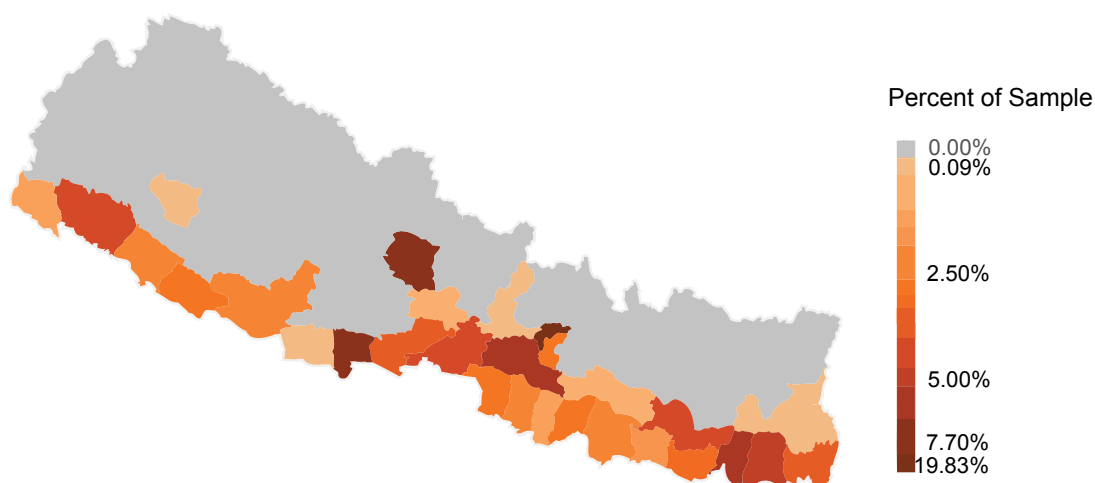
- Almost two-thirds of respondents who were third-gender were assigned male at birth.
- Only about half of our sample (51.4 percent) would choose the term "third gender" (the term used on the 2011 Nepali Census) to describe their identity.
- Ninety-two percent of the sample would have chosen one of seven terms as their primary identity: third gender, Meti, gay, lesbian, bisexual, heterosexual and MSM.
- At the same time, over half of the sample identified, to some degree with three identity terms.
- Five of the almost 1,200 respondents had attempted to change their gender on citizenship documents, possibly due to perceived bureaucratic barriers in the process or the lack of interest on the part of LGBT individuals to obtain citizenship with the 'Other' category.
- Approximately two-thirds reported currently being in one or more relationships, and approximately one-third reported multiple spouses.
- Over half reported that their income was not adequate to meet their personal needs.
- Over 60 percent reported experiencing at least one incident of abuse or discrimination and over one-third reported discrimination or abuse in three or more public settings.
- The most common form of discrimination in health care settings was denial of service. Experiences with law enforcement had high reports of physical abuse. The most common form of discrimination was verbal harassment in stores, public transportation, and schools.
- Within Nepal's sexual and gender minority populations, those who identified as third gender and were assigned male at birth were economically vulnerable, and those who were third gender, whether assigned male or female at birth, were the most likely to experience discrimination, harassment, and violence.

- Those who were HIV-positive were much more likely to have disclosed their status as HIV-positive at work than at home or to their doctor. Almost 54 percent reported disclosing to no one at home while only 27 percent reported disclosing to no one at work.
- One-third of HIV-positive respondents reported HIV discrimination by health care providers. Almost 1 in 6 HIV-positive respondents reported physical abuse by law enforcement.

Demographics

Region: The survey had 1,178 respondents across 32 of Nepal's 75 districts. Almost 20 percent of respondents come from the Kathmandu district.

Figure X.I: Survey Coverage by Census Districts



Age: Respondents ranged from 18 to 81 years old, although over three-fourths were under 35.

Caste/Ethnicity: Participants listed over 150 unique caste and ethnic groups, although almost half identified as Janajati (16 percent), Chhetri (12 percent), Brahmin (10 percent), Dalit (7 percent), or Tharu (7 percent).

Religion: Similar to Nepal's population, the vast majority of respondents identified as Hindu (88 percent), with an additional 6 percent identifying as Buddhist.

Language: The most common languages spoken were Nepali (62 percent), Bhojpuri (12 percent), and Maithili (10 percent).

Gender: Forty-four percent of the sample identified as third gender, 33 percent as third gender male, and 7 percent as third gender female. Eighty-six percent of the respondents were assigned male at birth and 14 percent were assigned female at birth. Although further research is necessary, this gender distribution is possibly consistent with the effects of extreme marginalization faced by individuals assigned female at birth, as well as programmatic priorities of MSM/HIV work which affected sampling activities.

Previous studies have indicated that our assigned male at birth and assigned female at birth respondents may have different experiences due to cultural expectations. For example, assigned male at birth respondents identified with third gender, as well as other terms that relate to gender identity (e.g., *Meti* or *Kothi*). Assigned female at birth respondents who identified with “third gender” had no real attachment to these other terms. Since respondents who were assigned female at birth comprise a smaller portion of the overall sample, this report at times reports findings overall and also by assigned sex at birth.

Sexual Orientation and Gender Identity Diversity

Respondents were asked to write in the term that describe their primary gender and/ or sexual identity. The almost 1,200 respondents used 21 different terms. Notably, over half of the sample used third gender, third gender woman, or third gender man. This means even with the most optimal implementation, the question in the 2011 Nepal Census would have identified, at most, 51.4 percent of the people in the Williams Institute/BDS survey. By adding *Meti* and Gay, Lesbian, Bisexual, Heterosexual, and MSM, the census would provide over 92 percent of our sample with terms they would choose themselves to describe their primary sexual or gender identity. Adding an additional seven terms (*Kothi*, *Maugiaya*, *Natuwa*, *Hijara*, *Dhuranji*, *Nechani*, and Intersex) would have provided our entire sample with terms they would choose themselves to describe their primary identity.

Table X.I: The Most Prominent Primary Identities Respondents Use

Identity Term	First Mention	
	N	%
Third Gender	299	25.38
Third Gender Woman	240	20.37
Gay	201	17.06
<i>Meti</i>	92	7.80
Lesbian	70	5.94
Third Gender Man	67	5.69
MSM ^a	65	5.52
Bisexual	58	4.92

^aMSM means men who have sex with men.

Respondents were also asked to rate how strongly they identified with ten different identity terms. A majority of respondents strongly identified with *Meti*, third gender, and *Kothi*. When broken down between those assigned male at birth and assigned female at birth, a majority of those assigned female at birth strongly identified as third gender and/or lesbian/gay, and had very little identification with the other identity terms. In terms of those who strongly identified with a term, the six most popular identity terms are presented in Table X.II.

Table X.II: Identity Terms by Assigned Sex at Birth

	Assigned Male at Birth (86% of the sample)	Assigned Female at Birth (14% of the sample)
<i>Meti</i>	62%	
Third Gender	58%	50%
<i>Kothi</i>	54%	
<i>Fulumulu</i>	41%	
Gay/Lesbian	31%	54%
<i>Ta</i>	10%	
*Note: This table only lists the terms that were identified by ten percent or more the sample.		

Respondents identified with multiple identity terms, some of which refer to sexual behaviour as well as sexual orientation and gender identity. For example, 11.4 percent of respondents identified strongly with 2 of the identity terms. Another 52.7 percent identified with 3 or more of the ten identity terms. Only 20 percent of the respondents who were assigned male at birth strongly identified with only one term, and 86 percent of the respondents who were assigned female at birth strongly identified with only one term. For the purpose of this report, we used a statistical method called latent class analysis to identify the primary patterns of which terms respondents identified with. Using this analysis, we identified four main groups among respondents:

Third Gender Assigned Male at Birth: People assigned male at birth who report feminine (or third gender) gender identities (64.5 percent of sample)

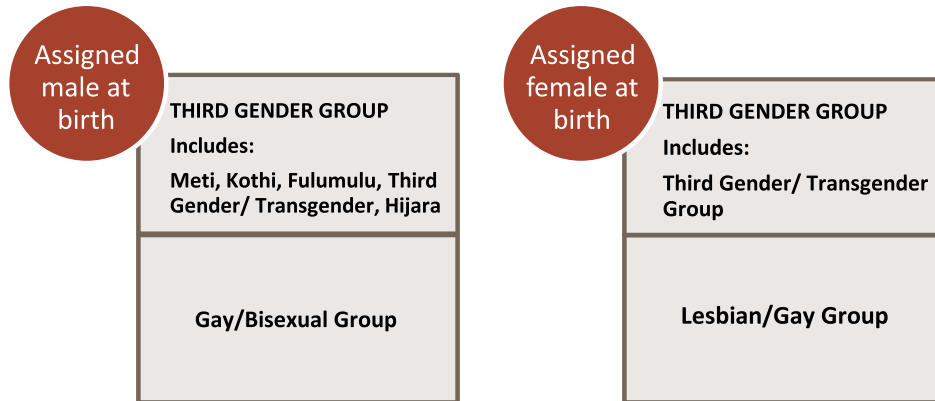
Gay/Bisexual: People assigned male at birth who identified with sexual orientation terms (gay or bisexual), but lacked identification to feminine (or third gender) gender identities. (22.1 percent of sample)

Third Gender Assigned Female at Birth: People assigned female at birth who report masculine (or third gender) gender identities (7.1 percent of sample)

Lesbian/Gay: People assigned female at birth who identified with sexual orientation terms (lesbian or bisexual), but lacked identification to masculine (or third gender) gender identities (6.4 percent of sample)

Figure X.II explains the diversity captured within each of our groups, and also the analytical similarities they exhibit.

Figure X.II: Four Primary Groups Used for Analysis, as Measured by Personal Attachment to Identity Labels



Based on these study findings, in order to create data sets that accurately include the Nepali sexual and gender minority population, we recommend that survey designers and administrators consider:

- including sexual orientation and gender identity terms on survey instruments that are culturally appropriate and inclusive;
- when possible, allowing respondents to self-select the term they want to use to identify their gender, including selecting more than one term;
- adding definitions of sexual orientation and gender identity (SOGI) terms to all manuals, guides, and implementation instructions to ensure terms are understood and explained respectfully during survey interviews;
- placing SOGI-related measures on surveys so that the questionnaire has appropriate questions for that population and does not inadvertently exclude sexual and gender minority respondents;
- training all survey administrators on the meanings of the SOGI terms and instructions for asking about them, especially in instances where the definitions of the terms carry assumptions about sexual behaviours and attractions;
- including representatives from sexual and gender minority communities in survey design consultation processes, including drafting, outreach and education, monitoring and evaluation and, when possible, analysis.

Sexual Attraction and Behaviour

Of those assigned male at birth, 93 percent reported being attracted to males. Substantial percentages also reported being attracted to *Panthis* (40.6 percent), females (16.7 percent), and *Metis* (11.8 percent). A majority of respondents who were assigned male at birth had attractions that related to their behaviours.

Those in the Third Gender Assigned Male at Birth Group most often reported attraction to males (94.6 percent) and *Panthis* (46.2 percent). Those in the Gay/Bisexual Group mainly reported attraction to males (86.9 percent) and females (38.8 percent).

Those in the Third Gender Assigned Male at Birth Group most often reported recent sexual partners to be males (97.5 percent) and *Panthis* (39.3 percent). Those in the Gay/Bisexual Group mainly reported recent sexual partners to be males (80.4 percent) and females (41.5 percent).

Of respondents who were assigned male at birth, 2.3 percent reported not having sex in the past 12 months.

Of respondents who were assigned female at birth, 72 percent reported being attracted to females. A majority of those who were assigned female at birth had attractions that related to their behaviours.

Those in the Third Gender Assigned Female at Birth Group most often reported attraction to females (89 percent) while those in the Lesbian/Gay Group mainly reported attraction to females (56 percent) and third gender men (36 percent).

Those in the Third Gender Assigned Female at Birth Group most often reported recent sexual partners to be females (79 percent) or reported not having sex (14 percent), while those in the Lesbian/Gay Group mainly reported having sex with third gender men (48 percent), females (38 percent), and not having sex (17 percent).

Relationship Status

When asked about their relationship status, approximately two-thirds reported currently being in one or more relationships. Over one-third of respondents reported multiple spouses, 18 percent reported a single spouse, and approximately 12 percent reported either a "partner" or a "cohabitating boyfriend or girlfriend."

The much higher rate of reporting multiple spouses than the general population in Nepal (1.4 percent) may be the result of reporting relationships that have not been legally recognized. This could indicate, for instance, that some are in different-sex marriages while having a significant same-gender or different-gender relationship that is not legally recognized.

Over 42 percent of the Third Gender Assigned Male at Birth Group reported having multiple spouses followed by almost 27 percent of the Gay/Bisexual Group. Neither of the assigned female at birth groups reported high rates of multiple spouses.

The Gay/Bisexual Group (37 percent) and Third Gender Assigned Female at Birth Group (31 percent) were more likely to report being single than the other two groups (21 percent for Third Gender Assigned Male at Birth Group; and 24 percent for the Lesbian/Gay Group).

Respondents reported much higher divorce or separation rates (2.3 percent) than the Nepali population in general (0.3 percent).

Gender Identity on Citizenship Documents

The 2007 Nepal Supreme Court case *Pant v. Nepal* ordered the government to recognize three genders. In 2013, the Ministry of Home Affairs has directed that citizenship documents be issued in three genders – male, female, and other (*Anya*) – without requiring any medical or other “expert” certification.

Over 92 percent of the sample had not tried to change their gender on their citizenship documents. The survey did not seek to determine why respondents had not tried. We recommend additional research to explore why so many respondents have not tried to change their citizenship documents.

Of the 8 percent (n=82) who reported that they had tried to change their gender, almost 90 percent were from the Third Gender Assigned Male at Birth Group.

Of those who attempted to change their documents only 7 percent (n=5) were successful and only one of those individuals was assigned female at birth.

Socio-Economic Vulnerability

While our sample may not be representative of sexual or gender minorities overall in Nepal, respondents reported higher socio-economic status than the general population of Nepal across a number of indicators. However, the indicators consistently showed that the largest group of respondents, those in the Third Gender Assigned Male at Birth Group, was worse off than our other three groups. In addition, some results suggest that those who were assigned female at birth may share some similar economic vulnerability as cisgender women in Nepal.

Literacy and Education: Eighty percent of respondents could read and write, which was higher than Nepal’s literacy rate of 60-66 percent. Though respondents reported higher literacy rates than the overall population, those in the Third Gender Assigned Male at Birth Group reported lower rates of literacy. While only 73 percent of the Third Gender Assigned Male at Birth Group reported they could read and write, 92 percent to 96 percent of the three other groups reported they could read and write.

Overall, over 18 percent reported having completed higher education, (college or university) compared with 10 percent of Nepal's entire population. Though respondents reported higher levels of education, those in the Third Gender Assigned Male at Birth Group reported less education than those in other groups. Only 12 percent of the Third Gender Assigned Male at Birth Group reported some higher education compared to over 34 percent of the Gay/Bisexual Group. The respondents who were assigned female at birth reported rates of accessing higher education at 18 percent to 20 percent.

Employment: Over a quarter of the respondents (28.5 percent) had not worked in the past year with their primary reasons being unemployment (43 percent) or being a student (27 percent). Almost half (49 percent) of the respondents reported that the majority of their employment was in salary/wage work, followed by employment in agriculture (14 percent).

Income: Overall, respondents reported an average income that is nearly twice the average per-capita income of Nepal's adult population (Rs. 88,386 compared to Rs. 46,020).⁵ However, approximately 14 percent of the respondents who were assigned male at birth reported no income, compared to 9 percent of the Third Gender Assigned Female at Birth Group and 7 percent of the Lesbian/Gay Group.

Over half of respondents (51 percent) reported that their income was less than adequate to meet their personal needs. Those in the Third Gender Assigned Male at Birth Group and the Lesbian/Gay Group had higher rates of reporting income inadequacy (55 percent and 56 percent). By comparison, less than 40 percent of the Gay/Bisexual Group reported income inadequacy.

Experiences of Discrimination, Harassment, and Abuse

Respondents were asked about experiences of discrimination, harassment, and abuse in seven areas of public life. Overall, they reported high rates of discrimination and harassment, but those experiences varied by different areas of public life, whether respondents identified as third gender, and whether they felt others perceived them to be a sexual or gender minority.

Over 60 percent of all respondents reported experiencing at least one incident of abuse or discrimination in one of seven public settings and over one-third reported discrimination or abuse in three or more of these settings.

The type of discrimination respondents reported varied by the setting. For example, the most common form of discrimination in health care settings was denial of service (23 percent). Physical abuse was the most common form of discrimination reported in relationship to law enforcement (23 percent). The most common form of discrimination was verbal harassment in stores (42 percent), public transportation (40 percent), and schools (16 percent).

⁵ It may be the case that some of the survey respondents were employed by BDS or affiliated networks. This may relate to why reported income was higher than that of the general population.

Overall, experiences of discrimination were much more likely to be reported by those who identified as third gender regardless of sex assigned at birth. Respondents who identified more strongly as gender-conforming identities more often reported not experiencing discrimination, and they also believed others perceived them as not being a sexual minority.

Cases of discrimination were reported at particularly high rates by people who were Third Gender Assigned Male at Birth. Of respondents in this group, 42 percent reported being denied services, 73 percent reported being verbally harassed, and 43 percent reported being physically abused in at least one setting. These rates are quite different from those in the Gay/Bisexual Group, of which 11 percent reported being denied services, 29 percent reported being harassed, and 12.3 percent reported being physically abused in at least one setting.

Overall, respondents who were assigned female at birth had lower rates of discrimination than respondents who were assigned male at birth. Respondents in the Third Gender Assigned Female at Birth Group tended to report facing a type of discrimination at least twice as often as the Lesbian/Gay Group.

Denials of Health Care: Almost one in four respondents (23.2 percent) reported being denied services or treatment by a hospital or a health clinic. Almost 30 percent of those in the Third Gender Assigned Male at Birth Group reported denial of health care, followed by 15 percent of the Third Gender Assigned Female at Birth Group, 7 percent of the Gay/Bisexual Group, and 3 percent of the Lesbian/Gay Group, suggesting prejudice or bias against people who are gender non-conforming results in those individuals experiencing higher rates of discrimination.

Twelve percent of respondents reported that they had not tried to access a hospital or health clinic and 21 percent reported that they thought the reason they had not experienced discrimination when seeking health care was because they were not perceived to be a sexual or gender minority.

Abuse by Law Enforcement: Interactions with law enforcement showed similar patterns, with gender non-conforming respondents experiencing more incidents of discrimination. For example, 32 percent of those in the Third Gender Assigned Male at Birth group reported physical assault during interactions with police officials. People who were assigned male at birth and identified very strongly with gender non-conforming terms (a subpopulation of this group) experienced even higher rates (41 percent) of physical violence.

Harassment on Public Transportation: Over half of the Third Gender Assigned Male at Birth Group (53 percent) reported verbal harassment while using public transportation. By contrast only 15 percent of the Gay/Bisexual Group reported such harassment. Rates of verbal harassment were more prevalent for Third Gender Assigned Female at Birth respondents (25.3 percent) when compared to Lesbian/Gay respondents (8 percent). These patterns of verbal abuse also suggest perceived gender non-conformity can impact sexual and gender minorities' experiences in public.

Government Officials, Judges, and the Legal System: In interactions with government officials, judges, and the legal system, low rates of discrimination were reported, but these

rates were likely impacted by the relatively low rates of interaction with these entities generally, and some indication that respondents may not have been perceived as sexual and gender minorities in those situations.

HIV Knowledge, Testing, Treatment, and Experiences

Knowledge of HIV: Almost all respondents (98 percent) had heard of HIV, and this finding did not vary across the four major SOGI analytic groups we identified. This high level of knowledge may be because an HIV-services provider, BDS, contacted most of the respondents to participate in the survey.

In terms of where they reported learning about HIV, the principal sources of information were friends (37 percent), organizations (31 percent), radio (27 percent), and textbooks (22 percent). Television, health workers, newspapers, and leaflets ranked significantly below these sources (11 percent to 17 percent).

However, source of HIV-related information differed by group. The top two sources of HIV-related information for the largest group, Third Gender Assigned Male at Birth, were friends and organizations, while the top two sources for the other three groups were radio and textbooks.

Testing: Overall, 20 percent of the sample had not been tested for HIV while 30 percent reported being tested frequently. Over 60 percent reported being tested in the last year and BDS and other community based organizations were the most commonly reported testing sites, followed by VCT (voluntary counseling and testing) centers.

The groups of those assigned female at birth were the least likely to be tested (71 percent and 83 percent reported not having been tested) while only 18 percent of the Gay/Bisexual Group had not been tested and only 10 percent of the Third Gender Assigned Male at Birth Group had not been tested.

Treatment: Ten percent of the sample reported being HIV-positive – and only one of those who reported being HIV-positive was assigned female at birth. Rates of being HIV-positive were similar among respondents assigned male at birth, regardless of SOGI group (12 percent versus 11 percent).

Over two-thirds of those who were positive (67 percent) reported being on treatment for HIV. The reported antiretroviral therapy enrollment rate is nearly three times that of the general positive population and 58.0 percent of respondents living with HIV received their services from NGOs. In addition, 41 percent of those who were HIV-positive reported having health problems.

Disclosure: Those who were positive were much more likely to have disclosed their status as HIV-positive at work than at home or when seeking health care. Almost 54 percent reported disclosing to no one at home while only 27 percent reported disclosing to no one at work. Only 17 percent of respondents reported having disclosed their status as HIV-positive to health care

workers when seeking care. Almost half (49 percent) had disclosed their HIV-positive status to their boss and over 40 percent had told four or more people at work.

Discrimination: The most commonly reported experience of HIV discrimination was in denial of health care services. One-third of HIV-positive respondents reported this type of discrimination. Nine percent also reported verbal harassment in health care settings. Almost 1 in 6 HIV-positive respondents reported physical abuse by law enforcement. HIV-positive respondents also reported high rates of verbal harassment in stores (18 percent), public transportation (16 percent), and by law enforcement (13 percent).

Conclusion

The data and analysis presented in this report provide a glimpse into the lives of sexual and gender minorities in Nepal. By capturing information about sexual orientation and gender identity, as well as behavioural and attraction elements, this research was able to examine the relationships between SOGI, experiences of discrimination and their impacts, and access to HIV services. By building the survey instrument from other population studies and in consultation with Nepali activists, the information gathered and analyzed in this report sheds light on how survey instruments can and should be inclusive of sexual and gender minorities, and why data about the experiences of sexual and gender minority people should influence policy, planning, and interventions.

सोसियल इन्स्टिट्युट नेपाल यौनिक तथा लैङ्गिक अल्पसंख्यक जनगणना
2013 Summer Training Program
Society and Williams Institute Nepal Sexual and Gender N
Population Survey
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1. Methodology

1. Methodology

The process of developing the survey involved a series of consultations, the purpose of which was to ensure that that survey employed terms that were authentic to the community as defined by BDS and its work. Following initial consultations with BDS representatives, The Williams Institute drafted a questionnaire based on the four focus areas of the survey project: socio-economic status, inclusive and accurate identity terms, experiences of discrimination, and access to HIV services. Questions were drawn from a variety of survey instruments used in Nepal as well as several survey instruments used elsewhere to gather information about sexual and gender minority populations. For example, questions on socio-economic status were taken from the 2011 Nepal Census and the Nepal Living Standards Survey, a nationwide survey conducted in 1995-96, 2003-04, and 2010-11 by the government's Central Bureau of Statistics with technical support from the World Bank; and the format for questions about experiences of discrimination were based on the National Transgender Discrimination Survey, a US-based research project. The Williams/BDS survey instrument was translated into Nepali by Hikmat Khadka, a professional translator.

Researchers then convened four survey review consultations with six to ten representatives from BDS who identified with a range of sexual orientation and gender identity terms. Other follow-up meetings were conducted with individual representatives for fact-checking and clarification purposes. Researchers used the results of the survey review consultations to revise the questionnaire – including adding further explanation and context, rephrasing, and reordering some questions.

Survey administrators were recruited by Blue Diamond Society per their human resources protocol. In consultation with the Williams Institute, BDS hired 45 of its current staff members who worked as drop-in center managers across Nepal on a part-time basis to conduct the surveys; Five BDS staff members who worked in various programmatic positions and one staff member from the Federation of Sexual and Gender Minorities-Nepal, an umbrella network of community-based organizations, were hired as team leaders to supervise survey administrators.

In order to refine the survey before implementation, researchers conducted subsequent consultations with team leaders. Survey administrators then underwent a two-day training with Williams Institute researchers and BDS team leaders, followed by a pilot of the survey in Kathmandu. A second field location-based refresher training was led by BDS team leaders a month later, the day before the launch of survey enumeration. During the team leader consultations and training, as well as the survey administrator training, the three identity category questions – identity, behaviour, and attraction – were discussed in depth. The purpose of these discussions was to achieve a collective clarity of the meaning of terms associated with multiple identity categories and to reinforce among survey administrators that the goal of the questionnaire was to capture as many details about a respondent's sexual orientation and gender identity as possible, even if the responses defied administrators' expectations.⁶

6 The importance of gathering these three types of information about sexual orientation and gender identity is underscored by the fluidity and hybridity of sexuality and gender terms used in Nepal, the diversity the "third gender" category might capture, and the fact that measuring any type of identity is complicated by spatial, temporal, and privacy factors. As Gates explained: "While measuring sexual behaviour may seem relatively straightforward, this construct still raises issues with regard to the frequency and timing of that behaviour. For example, is one consensual same-sex sexual encounter in a lifetime really a factor in an individual's sense of sexual identity? Is it a factor in some objective sense of sexual identity?" Gates, Gary. 2012. "LGBT Identity: a demographer's perspective." *Loyola of Los Angeles Law Review*, 45:693-714. <http://williamsinstitute.law.ucla.edu/wp-content/uploads/Gates-LLR-Spring-2012.pdf>.

Survey interviews were conducted during September and October 2013. Team leaders conducted a monitoring and evaluation mission to each of the five development regions of Nepal, and they evaluated each interviewer's initial ten completed surveys, giving feedback to the interviewers and authorizing the continuation of the process. Data were then entered electronically in Kathmandu and downloaded in Los Angeles, cleaned for analysis (meaning errors such as spelling were corrected and made uniform, and qualitative responses were coded according to discrete categories), and analyzed using statistical software at the Williams Institute for the production of this report.

The final study had a sample size of 1,178 respondents. Respondents were asked to self-identify their current gender in an open-ended question. Of the respondents who answered this question, 43.9 percent (n=516) identified as third gender, 33.3 percent (n=391) identified as male, 6.8 percent (n=80) identified as female, 10.5 percent (n=123) identified as both male and another gender identity, and 5.6 percent (n=66) identified as a variety of other identities. Of those who identified as third gender (including "male and third gender" or "female and third gender"), 87.6 percent (n=488) were assigned male at birth, 12 percent (n=67) were assigned female at birth and less than 1 percent (n=2) were assigned intersex at birth. All but one of the respondents who identified as "male" or "female" were assigned those sexes at birth. Previous studies have indicated that our assigned male at birth and assigned female at birth respondents may have different experiences due to cultural expectations.⁷ For example, assigned male at birth respondents identified with "third gender," as well as with other terms that relate to gender identity (e.g., *Meti* or *Kothi*). Assigned female at birth respondents who identified with "third gender" had no real attachment these other terms. Since respondents who were assigned female at birth comprise a smaller portion of the overall sample, this report at times reports findings overall and also by assigned sex at birth.

A Note on Sampling and Recruitment Strategy

Survey administrators were trained to recruit participants through local sexual and gender minority networks according to a venue-based/snowball sample method. The venues were drop-in centers operated under the umbrella of BDS and the Federation of Sexual and Gender Minorities-Nepal. All survey administrators worked in programmatic positions with BDS, and the majority were employed as drop-in center (DIC) managers, a strategy BDS felt allowed access to a wide range of sexual and gender minorities, as DIC managers monitor the foot traffic in their local centers and make regular contact with constituents and local field staff who conduct outreach activities in the area. During training sessions, survey administrators discussed other possible ways to access networks – including contacting known sex work leaders in the area, and visiting cruising sites. Text describing the survey project, which was approved by the UCLA Institutional Review Board, was used to promote the project. No names were recorded at any point in the process, and all survey interviews were conducted in private.

7 CREA. 2012. "Count Me In: research report – violence against disabled, lesbian, and sex-working women in Bangladesh, India, and Nepal." New Delhi: <http://web.creaworld.org/files/cmnr.pdf>

The sample analyzed in this report captured a range of diverse characteristics across categories of age (respondents range from 18 to 81 years old), religion (12 different religious affiliations), language (13 mother tongue combinations reported), geography (survey interviews were conducted in 32 districts), caste (150 unique caste and ethnic groups reported), and class (across a range of indicators). The sample is predominantly comprised of people who were assigned male at birth; approximately 12 percent of respondents were assigned female at birth.

The limitation of the sampling methodology was that, by virtue of using a network of HIV outreach workers, survey administrators mainly reached beneficiaries of those programs – namely men who have sex with men, transgender women, and other identities that represent people who were assigned male at birth. The oversampling of respondents who were assigned male at birth may be attributed to several factors, including the data collection approach to work with staff at an organization principally dedicated to HIV service delivery, where people assigned male are the primary beneficiaries. In addition, people assigned female in Nepal experience several layers of exclusion that people assigned male do not necessarily experience, meaning access to public life can be limited for those assigned female.⁸

As such, this is not a probability-based survey. The portion of the sample assigned female at birth was substantially smaller than the male-assigned sample, and it is highly unlikely to be representative of the population of Nepali sexual and gender minorities assigned female at birth. Rather, this sample reflects those people assigned female at birth who were a part of or came in contact with HIV outreach networks, which often support or double as LGBTI rights activism organizations and networks.⁹

Future research that desires to capture the experiences of respondents assigned female at birth should consider the gender dynamics in Nepal when designing outreach protocols. The distinct experiences of sexual and gender minorities assigned female at birth in this report supports this methodological necessity as well. In a 2012 report by CREA, an India-based women's organization, researchers documented the following description of the status of lesbians in Nepal:

8 Rankin, Katharine (2010) 'Cultures of Economies: Gender and Socio-Spatial Change in Nepal', *Gender, Place, & Culture: A Journal of Feminist Geography* 10(2): pp 111–129; p 119. <http://faculty.geog.utoronto.ca/Rankin/Homepage/Rankin-GPC-03.pdf>; A 2011 CEDAW shadow report prepared by a group of Nepali women's rights organizations underscored the problem: "Nepali society has enforced behavioural norms for women, which emphasize suppressing sexuality and prescribing codes for keeping their bodies 'pure'. This limits women's control over their sexuality. Different standard[s] are used to determine sexuality of men and women." (Forum on Women, Law & Development. 2011. "Shadow Report on the 4th & 5th Periodic Report by The Government of Nepal on CEDAW," http://www2.ohchr.org/english/bodies/cedaw/docs/ngos/FWLD_NepalCEDAW49.pdf) As a Nepali political scientist argued, the male-dominated political elite superficially advanced women's rights without meaningful commitments, in effect "sanitizing" the pervasive patriarchy. (see: Tamang, Seira. 2013. "Sanitised Patriarchy," January 7, <http://www.ekantipur.com/the-kathmandu-post/2013/01/07/oped/sanitised-patriarchy/243831.html>) Another report, which included research on sexual violence against lesbians, called the exclusion of lesbian women, "a three layered oppression: for being women, for being a minority, and for being subordinates," echoing relatively common assessments that women are of lower social status than their male counterparts (WOREC. 2012. "Unveiling Justice: Rape Survivors Speak Out," <http://www.worecnepal.org/ne/node/349>). Other research found: "WHRDs [women human rights defenders] in Nepal are more at risk when defending women accused of sorcery or witchcraft, sexual and reproductive rights, housing and land rights, domestic violence, gender identity and sexual orientation, and equality for lesbian, gay, bisexual, and transgender (LGBT) people." (AWID. 2013. "Lack Of Proper Legislature And A Constitutional Limbo Increase Risks To Women Human Rights Defenders In Nepal," <http://www.awid.org/News-Analysis/Friday-Files/Lack-of-proper-legislature-and-a-constitutional-limbo-increase-risks-to-Women-Human-Rights-Defenders-in-Nepal>)

9 While this is an important limitation to note, it is also worth qualifying that while this bias exists, Blue Diamond Society has a history of activities including and targeting female-assigned constituents.

"In our society, to be born as a female is almost like a curse, and to be a lesbian is worse. The society thinks that we wish to be lesbian women. But that is not true; we are born with that characteristic. But the society thinks that it is bad to be a lesbian. They discriminate against us and call us names. I am also not happy being born a lesbian. The society and family calls you a lesbian and they do not drink the water that is touched by us. The family and the society hate us."¹⁰

Background on SOGI Terms

This survey centers on identity and on the labels used to describe that identity. The words used to describe a person's sexual orientation and gender identity, referred to in this report as 'SOGI terms' or 'SOGI terminology,' convey deeply personal and political meanings. The need to use words that accurately reflect the way individuals see themselves is demonstrated by the failure of the 2011 Census process to adequately capture sexual orientation and gender identity demographic information. This failure was, in part, because that survey did not use terms that reflected the multiple and diverse sexual orientations and gender identities in existence in Nepal. In addition to operational accuracy, survey instruments should respect the agency of respondents to declare their own identity.¹¹ On the other hand, a proliferation of SOGI terms decreases the administrative efficiency of survey tools and limits the usefulness of the data.

The process of revising the survey instrument, translating the terms, and training survey administrators shed light on some of the complexities of measuring Nepali SOGI identity categories. For example, during a meeting to review the final translation of the document, one BDS representative raised an issue about question 16 on the survey instrument, which asked respondents to what degree they identified with a range of terms, with a sliding scale provided for each one. Explained the BDS participant: "Once someone answers positively [meaning strongly-identifying] with a term, we can move to the next question. People cannot identify with more than one term. If someone is TG [transgender/third gender], she cannot also be a lesbian." A debate ensued about the exclusivity and fluidity of terms.

Indeed, the terms "sexual orientation" and "gender identity" imply two identity characteristics that can operate independently of one another. The Supreme Court of Nepal defined the terms in its 2007 decision: "Sexual orientation is understood to refer to each person's capacity for profound emotional, affection and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender. Gender identity is understood to refer to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the

10 CREA. 2012. "Count Me In: research report – violence against disabled, lesbian, and sex-working women in Bangladesh, India, and Nepal." New Delhi: <http://web.creaworld.org/files/cmnr.pdf>

11 In *Pant v. Nepal*, Write No. 917 of the Year 2064 BS (2007) AD, *translated* in National Judicial Academy Law Journal, 2008, at 281, the Court affirmed the principle that the criterion for being legally recognized as a third gender should be the individual's "self-feeling."

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 expression of gender, including dress, speech and mannerisms.”¹²

Seen in this way, identity is constructed along two separate axes which may not necessarily overlap, and determining identity requires answering two questions: one about sexual orientation and one about gender identity. This definition of sexual orientation and gender identity leaves open the meaning of sexuality, which can still be expressed in each of three different ways:

- *self-identification*: how one identifies one’s sexual orientation (gay, lesbian, bisexual, or straight/heterosexual)
- *sexual behaviour*: the gender of sex partners (i.e. individuals of the same gender, different gender, or both genders).
- *sexual attraction*: the gender of individuals that someone feels attracted to.¹³

For example, research has shown that the terminology used to measure sexual orientation will determine the composition of heterosexual and non-heterosexual response groups.¹⁴ Indeed, some large population-based studies may have systematically misclassified some sexual minorities as heterosexual or as having an unknown identity.¹⁵ In some contexts, SOGI terms assume individuals to possess identities, behaviours, and attractions corresponding to those terms. However, these identity categories do not necessarily fall under a sexuality or gender heading discretely, and can simultaneously inhabit and challenge both categories in various ways. For example, *Hijaras* “could be men who cross-dress, castrated men, or intersexed individuals.... *Hijara* is not a sexual identity but more to do with gender, the ‘third sex’ as it is sometimes called, neither man nor woman. A *Hijara’s* sexual acts (for instance, with men) therefore defy understanding of both heterosexual and homosexual.”¹⁶

As was seen in the discussion around the review of the survey instrument, this strict separation of sexual orientation from gender identity is not necessarily reflective of the terms used in Nepal to describe gender and sexuality identities. Participants in that consultation meeting debated whether multiple components of identity existed or “were possible.” Various participants argued for a definition of the third gender (*Tesro Lingi*) identity category to be understood along presentation and appearance, while others asserted the category was more

12 Pant, p 271. This definition is taken from the Yogyakarta Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity.

13 Sexual Minority Assessment Research Team. 2009. “Best Practices for Asking Questions about Sexual Orientation on Surveys.” The Williams Institute. <http://williamsinstitute.law.ucla.edu/research/census-lgbt-demographics-studies/best-practices-for-asking-questions-about-sexual-orientation-on-surveys/>

14 Gates, Gary. 2012. “LGBT Identity: a demographer’s perspective.” *Loyola of Los Angeles Law Review*, 45:693-714. <http://williamsinstitute.law.ucla.edu/wp-content/uploads/Gates-LLR-Spring-2012.pdf>.

15 Sexual Minority Assessment Research Team. 2009. “Best Practices for Asking Questions about Sexual Orientation on Surveys.” The Williams Institute. <http://williamsinstitute.law.ucla.edu/research/census-lgbt-demographics-studies/best-practices-for-asking-questions-about-sexual-orientation-on-surveys/>

16 Baudh, Sumit. “Human rights interrupted: an illustration from India.” 2008. In: *Development With A Body: Sexuality, Human Rights & Development*, Cornwall, Andrea, et al., eds. New York: Zed Books. See also: Dutta, Aniruddha. 2012. Between Aid Conditionality and Identity Politics – The MSM-Transgender Divide and Normative Cartographies of Gender vs. Sexuality,” *Kafila*: <http://kafila.org/2012/04/05/between-aid-conditionality-and-identity-politics-the-msm-transgender-divide-and-normative-cartographies-of-gender-vs-sexuality-aniruddha-dutta/#more-12257>

comprehensive and based solely on identity (*Pahichaan*). Another participant explained: "I am a transgender woman by identity but I also call myself *Meti* and I have a wife, so in some places because I appear as a man and do the duties of a husband many people perceive me to be heterosexual male."

This discussion touched on several important aspects with regards to the labeling of SOGI identities. In societies where a third gender is recognized (legally, culturally, or socially), "figuring out the place of 'third gender' subject positions in contemporary social research also engages the operative distinction between gender and sexuality."¹⁷ For example, a third gender-identified Nepali who had been assigned male at birth expressed: "I am biologically male, but I am not a man. I do not desire women sexually. Men in my culture desire women sexually. Therefore I am third gender."¹⁸ This testimony underscores that, "some identity categories in Nepal simultaneously convey an individual's sex, gender identity, sexual orientation, and preferred role in intimacy."¹⁹

The experience and documentation of sexual and gender minorities in India may be useful in understanding how SOGI terms may not neatly fit into one or either of the categories of "sexual orientation" or "gender identity" but in fact may express both simultaneously. Gayatri Reddy, in a discussion of interviews she conducted during her field work in India about how to differentiate gender non-conforming kotis from gender-conforming other men, wrote: "My persistent questions about the criteria for differentiating kotis from other men almost always elicited the following answer: 'all kotis desire pantis.'"²⁰ This explanation positions the identity category "*Koti*" as one not only understood or expressed through gender non-conformity but also through sexual desire (and, ostensibly, behaviour) toward a distinctly gender-conforming category. In this way, we understand identity categories used in this study to invoke elements of both gender and sexuality.

Anthropologist Lawrence Cohen's explanation of a similar Indian framework helps shed light on the dynamics involved (as well as two of the terms *Kothi* and *Panhi* used on this questionnaire):

"This gendered framework is constructed within a *kothi/panhi* dynamic, where the *kothi* perceives himself and his desire for other males in the context of gender roles in South Asia, i.e., the 'penetrated' partner. *Kothis* construct their social roles, mannerisms and behaviours in ways which attract what they call *panhis*—'real men', identifying as feminised males. In this context *kothis* are usually the visible MSM in a range of public environments and neighbourhoods, but *panhis* are not, for they could potentially be any 'manly' male."²¹

17 Valentine, David. 2007. *Imagining Transgender: An Ethnography of a Category*. Durham, NC: Duke University Press.

18 Bochenek, Michael, and Knight, Kyle. 2012. "Establishing a Third Gender Category in Nepal: Process and Prognosis." *The Emory International Law Review*, 26: 11-41.

19 Lau, Holning. 2013. "Law, Sexuality, and Transnational Perspectives." Remarks presented at Drexel Law Review's Symposium: Building Global Professionalism: Emerging Trends in International and Transnational Legal Education. <http://drexel.edu/~media/Files/law/law%20review/Spring-2013/Lau.ashx>.

20 Reddy, Gayatri. *With Respect To Sex*. University of Chicago Press, 2005.

21 Cohen, Lawrence. 2005. "The Kothi Wars: AIDS Cosmopolitanism and the Morality of Classification." In: *Sex in Development: Science, Sexuality, and Morality in Global Perspective*, eds. Vincanne Adams, and Stacy Leigh Pigg, 269-303. Durham, NC: Duke University Press.

Or, as Reddy explained:

"Pantis were individuals who looked like men and dressed and acted like men, as did some kotis; but only pantis were the penetrators in sexual encounters. Kotis on the other hand, claimed to be more 'like women' in the things they desired and engaged in, defining this construct both in terms of sexual (receptive) performances and in terms of gendered acts outside the sexual realm."²²

As legal scholar Ratna Kapur argued:

"The idea of homosexuality as a third position has many possible trajectories.... To withdraw from [the gender] binary opens up possibilities for developing radical alternative associations and a convergence of those who are divergent.... The third space may become the space for fomenting a queer politics that does not become just another letter at the end of the LGBT acronym..."²³

Metis and *Tas* self-identify in a similar dynamic in Nepal, with *Metis*, similar to *Kothis*, being the principal constituency for BDS from its inception – albeit often designated by or referred to using the HIV advocacy term "MSM" for "males who have sex with males." The term *Meti* is reported to have originated in Darjeeling, India and is derived from the term "to quench one's thirst," with the connotation that the role of the *Meti* is to satiate men's (sexual) desires.²⁴ Calling both *Ta* and *Meti* "social and porous construction[s]" Seira Tamang, a Nepali political scientist noted: "...not all *Metis* dress in drag. Indeed two *Metis* interviewed had tried it and said they didn't really enjoy it. If they did dress in drag, they only did it once in a while at the behest of friends."

It is important to note that sexual and gender minorities, including *Metis* and others who may present as gender non-conforming do not necessarily present as such in all settings. While probability-based findings are unavailable, research suggests that many are married to different-sex partners, and some have children. In each instance, a delicate negotiation of identity expression takes place. Some are open with their different-sex partners and families about their sexual orientation or gender identity, but others are not.²⁵ Some are open about their sexual orientation and/or gender identity in some contexts but not in others; and some

22 Ibid.

23 Kapur, Ratna. 2012. "Multitasking Queer: Reflections on the Possibilities of Homosexual Dissidence in Law." *Jindal Global Law Review: Law Culture, and Queer Politics in Neoliberal Times*, 4(1): 36-272.

24 Tamang, Seira. 2003. "Patriarchy and the Production of Homo-Erotic Behaviour in Nepal." *Studies in Nepali History and Society*, 8(2): 225-258. http://martinchautari.org.np/files/2_%20Seira%20Tamang.pdf

25 Boyce, Paul and Sunil Pant. "Rapid Ethnography of Male to Male Sexuality and Sexual Health," 2001. *Family Health International*: <http://www.hivpolicy.org/Library/HPP000564.pdf>

are perceived as sexual and gender minorities in some contexts but not in others. In this regard, we understand that individual negotiations of “outness” and disclosure in Nepal can mean people who identify with gender non-conforming identities sometimes present as the gender identity and sometimes as the sex they were assigned at birth.

The term *Hijara* (or *Hijra*) is explained by Nanda in her writing about India's *hijara* communities. *Hijaras* are less numerous in Nepal than in India, but many live in the Tarai plains in southern Nepal that border India. Nanda explained:

“The cultural notions of hijras as ‘intersexed’ and ‘eunuchs’ emphasize that they are neither male nor female, man nor woman. At a more esoteric level, the hijras are also man *plus* woman, or erotic and sacred female men. . . . The collapsing of the categories ‘intersexed’ and ‘eunuch’ as well as those of sex and gender is confusing to the Westerner who makes a distinction between these categories. Furthermore, while sexual impotence with women is a culturally defined sign of the hijra, it is only a necessary but not a sufficient condition for being a hijra.”²⁶

Reddy's explanation of *Hijaras* places the identity in a broader, nuanced context, which is important for understanding the category beyond its direct linkages to gender and sexuality:

“...hijras in Hyderabad [the site of her fieldwork] did not always identify themselves as third-sex individuals in opposition to a binary framework. Instead, they sometimes adopted cultural symbols that were either feminine or a combination of masculine and feminine, rather than defining themselves as categorically ‘neither man nor woman’... Further, hijras do not see themselves or others solely through the lens of sexuality; they argue explicitly for the roles of kinship, religion, and class, among others, in their constructions of self-identity. In other words, hijras cannot be reduced to merely metonymic, non-Western figures for an analysis of gender fluidity; rather, they provide a lens through which to examine the embeddedness of sexuality within other arenas of everyday life.”²⁷

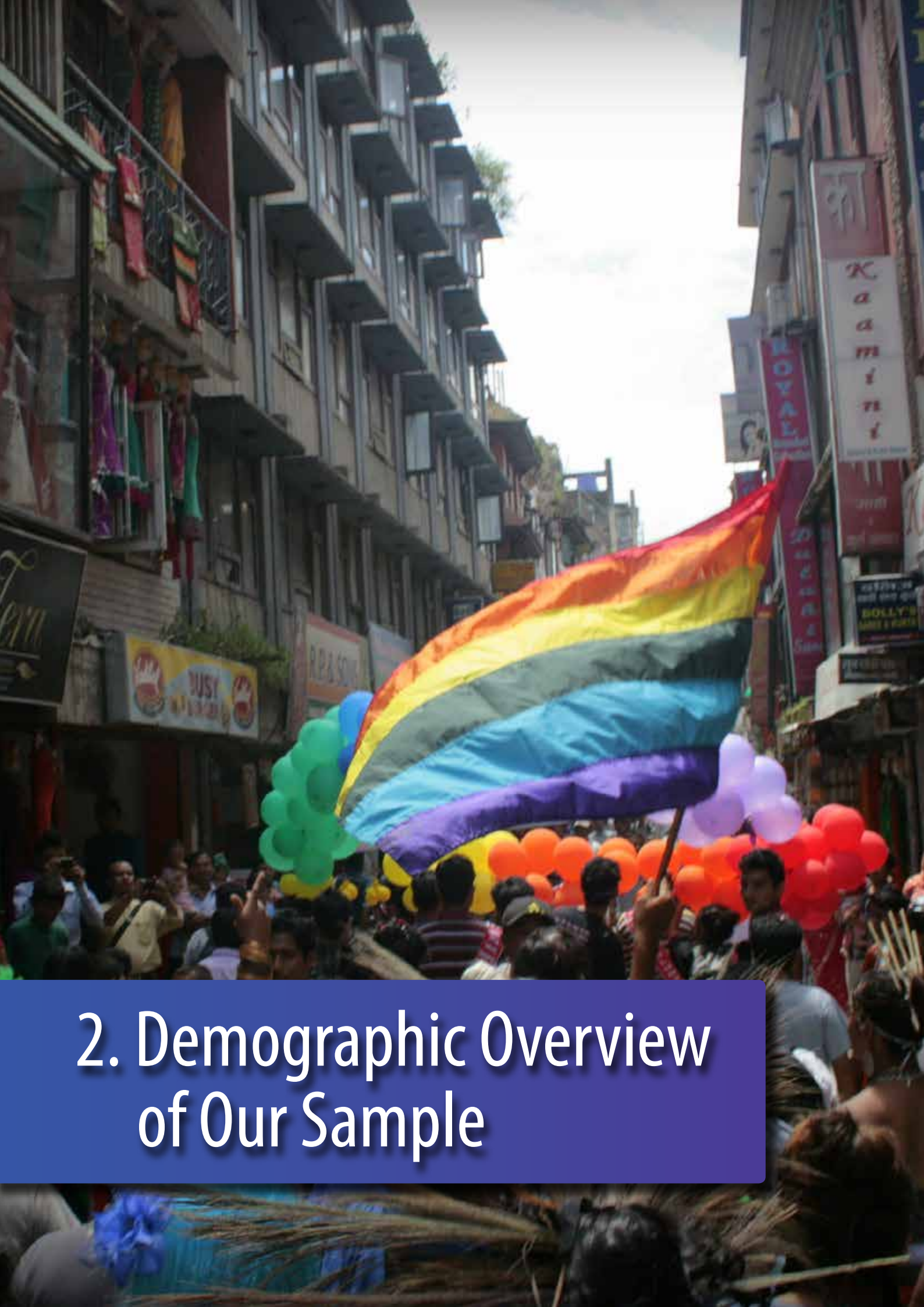
Fulumulu is a term that commonly corresponds closely with *Meti* and it is attributed to languages spoken in Nepal's eastern hills and mountains. Other terms listed were translated in consultation with BDS as follows: “Transgender” became *Tesro Lingi*, which translates literally to “third gender”; “gay or lesbian” became *Purus Samalingi* and *Mahila Samalingi*, which translate,

26 Nanda, Serena. “Hijras: An Alternative Sex and Gender Role in India.” In: Herdt, Gilbert. 1996. “Third Sex, Third Gender: Beyond Sexual Dimorphism in Culture and History.” New York: Zone Books.

27 Reddy, 2005.

respectively, to “male same-sex” and “female same-sex”; “heterosexual or straight” became *Biparit Lingi, wa straight*, meaning “opposite sex and ‘straight,’” with the latter transliterated as an English term; bisexual became *Duilingi*, which translates literally to “two sexes.”

The design of the survey instrument accounts for many of the variety of terms with which Nepali sexual and gender minorities identify, and the results demonstrate that survey data can be inclusive in detailing the experiences of sexual and gender minority populations.



2. Demographic Overview of Our Sample

2. Demographic Overview of Our Sample

In this section, we provide a demographic overview of the sample. We describe the primary language, religion, caste, and age of the respondents. We also examine the questions regarding identity, behaviour, and attraction of the respondents. As preliminary discussions showed, respondents were able to identify with multiple terms describing their sexual orientation and/or gender identity. A statistical technique is performed to group these respondents in a way that provides greater insight into different subsets of sexual and gender minorities in Nepal. These groups provide insight into unique experiences some gender and sexual minorities have in Nepal, and we also provide overall estimates based on the entire sample.

Similar to the national rate (81.3 percent),²⁸ the majority (87.8 percent, n=1,035) of respondents identified their religion as Hindu. Six percent (n=68) identified as Buddhist, 2.6 percent (n=31) identified as Muslim, and 1.8 percent (n=21) identified as Christian as reported in Table 2.1. The most commonly spoken languages were Nepali (62.0 percent, n=729), Bhojpuri (11.5 percent, n=135), and Maithili (10 percent, n=118). Participants listed over 150 unique caste and ethnic groups. For the purposes of analysis, we recoded these groups under 14 major categories as reported in Table 2.2 Participants were most likely to identify as Janajati (15.7 percent, n=185), Chhetri (12.1 percent, n=143), or Brahmin (9.8 percent, n=116). Respondents also identified as a number of castes/ethnicities that fall under the Janajati umbrella, such as Gurung or Rai, but did not specify “Janajati”

Table 2.1: Religion and Language

Religion	n	%	Language spoken*	n	%
Baidya	1	0.1	Abadhi	20	1.7
Buddhist	68	5.8	Bhojpuri	135	11.5
Christian/Ishai	24	2.1	Chaudhary	17	1.5
Hindu	1,035	87.8	Madhesi	6	0.5
Kirat	8	0.7	Magar	11	0.9
Muslim	31	2.6	Maithili	118	10.0
Nepali	1	0.1	Nepali	729	62.0
None	1	0.1	Nepali, Rai	6	0.5
Sanatan	1	0.1	Newari	11	0.9
Hindu, Buddhist	7	0.6	Rai	6	0.5
Hindu, Nepali	1	0.1	Tamang	14	1.2
Muslim, Hindu	1	0.1	Tharu	58	4.9
			Tharu, Nepali	7	0.6
Total	1,179	100		1,138	96.8
*This list represents the most frequently spoken languages.					

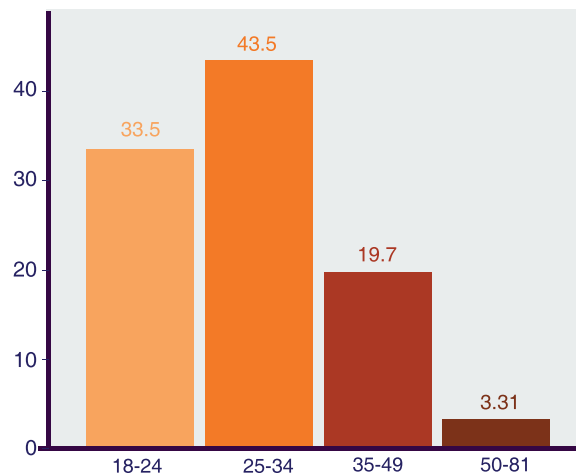
²⁸ Census 2011 National Report, Table 22: Population by Religion

Table 2.2: Caste/Ethnicity

Caste	n	%
Brahmin	116	9.8
Chaudhary	56	4.7
Chhetri	143	12.1
Dalit	86	7.3
Gurung	33	2.8
Janajati	185	15.7
Madhesi	52	4.4
Magar	45	3.8
Muslim	22	1.9
Newar	60	5.1
Rai	38	3.2
Tamang	32	2.7
Tharu	82	7.0
Yadav	32	2.7
Other	197	16.7
Total	1,179	100

The ages of those surveyed ranged from 18 to 81 years old. A majority (77 percent, n=906) of the respondents were under 35 years old. At the time of survey collection, 33.5 percent (n=394) of respondents were 18-24 years old, 43.5 percent (n=512) were 25-34, 19.7 percent (n=232) were 35-50, and 3.3 percent, (n=38) were 50 years old or older. As shown in Figure 2.1, the sample represents a younger demographic.

Figure 2.1: Age of Respondents



Gender Identity & Assigned Sex at Birth

Respondents were asked to self-identify their current gender in an open-ended question. Of the respondents who answered this question, 43.9 percent (n=516) identified as third gender, 33.3 percent (n=391) identified as male, 6.8 percent (n=80) identified as female, 10.5 percent (n=123) identified as both male and another gender identity, and 5.6 percent (n=66) identified as a variety of other identities. Of those who identified as third gender (including “male and third gender” or “female and third gender”), 87.6 percent (n=488) were assigned male at birth, 12 percent (n=67) were assigned female at birth and less than 1 percent (n=2) were assigned intersex.

Table 2.3: Assigned Sex at Birth, Self-Identified Gender, and Gender on Citizenship Certificate

	Assigned sex at birth		Current self-identified gender		Gender on citizenship certificate	
	n	%	n	%	n	%
Female	158	13.5	80	6.8	145	13.7
Female and other	-	-	5	0.4	-	-
Male	1,011	86.0	391	33.3	913	86.1
Male and other	2	0.2	123	10.5	-	-
Intersex	3	0.3	4	0.3	-	-
Third gender	-	-	516	43.9	3	0.3
Total	1,174	100	1,119	95.16	1,061	100.1

Citizenship Documentation

Respondents were asked questions about whether they had ever tried to change the gender on their citizenship documents. Since the December 2007 Nepal Supreme Court judgment in *Pant v. Nepal*, the legal recognition of three genders on the *nagarikta*, or citizenship certificate, has been a major campaign for LGBTI rights recognition. As of 2013, the Ministry of Home Affairs has directed all District Administration Offices to issue citizenship documents in three genders – male, female, and other – without requiring any medical certification. A subsequent 2013 Supreme Court judgment ordered the Ministry of Foreign Affairs to issue passports in three genders. Some people have attempted to change the gender marker on their documents as early as 2008; however, implementation has been piecemeal. Notably, two of the earliest cases of successful document change were two people assigned female at birth.²⁹

29 World Policy Institute, “Dividing By Three: Nepal Recognizes a Third Gender.” February 1, 2012: <http://www.worldpolicy.org/blog/2012/02/01/dividing-three-nepal-recognizes-third-gender>

Very few respondents attempted to change their gender on their citizenship certificates, possibly due to perceived bureaucratic obstacles common for all Nepalis attempting to access documents, and central to the stories of the few third gender Nepalis who have successfully changed their documents.³⁰ Of the respondents, 7.6 percent (n=82) reported that they tried to change their sex/gender on their citizenship documents. Of those who had tried to change their documents, 86.6 percent (n=71) were assigned male at birth and presently identify as third gender and 12.2 percent (n=9) were assigned female at birth. Of respondents who reported trying to change their documents, only 6.1 percent (n=5) were successful. Of those respondents who were successful at changing their documents to identify as third gender, four were assigned male at birth and one was assigned female at birth.

Table 2.4: Attempts to Change Citizenship Documentation and Reported Successes

Assigned sex at Birth	Have tried to change document		Success in changing document	
	N	%	n	%
Female	10	12.2	1	20
Male	71	86.6	4	80
Intersex	1	1.2	-	-
Total	82	100	5	100

30 See World Policy Institute, "Dividing By Three"; Aryal, Mallika. IPS. 2014. "Stateless in Nepal." March 10, <http://www.ipsnews.net/2014/03/stateless-nepal/>; IRIN. 2012. "Undocumented residents excluded from state services." May 17, <http://www.irinnews.org/report/95469/nepal-undocumented-residents-excluded-from-state-services>; Jha, Daulat. 2013. The Kathmandu Post. "Begging for benefits." July 8, http://www.ekantipur.com/the-kathmandu-post/2013/08/06/related_articles/begging-for-benefits/252056.html. Al-Jazeera. 2013. "Citizenship cards for Nepal's 'third gender.'" February 6, <http://www.aljazeera.com/video/asia/2013/02/20132518501198693.html>. Agence France-Presse. 2013. "Nepal's transgenders shut out of voting." November 19, <http://www.thesundaily.my/news/884424>



3. Identity, Attraction and Behaviour

3. Identity, Attraction and Behaviour

Respondents were asked to identify their sexual orientation and gender identity using two questions. First, respondents were asked “What is the primary term you use to refer to your sexual orientation/gender identity?” Additionally, respondents were presented with a series of terms and asked how strongly they identified with each term. In this section we examine the answers to these questions and seek to balance the interests of creating appropriate categories to use for purposes of analyzing the sample while at the same time respecting each respondent’s ability to articulate and claim multiple identities.

Choosing a Primary Identity

Respondents were given an open-ended question and asked to provide a primary identity term. Respondents used a total of twenty-one terms to identify themselves. Table 3.1 presents the set of terms produced by this question, listed from most prevalent self-identification term to least.

Table 3.1: The Primary Term(s) Respondents Use to Refer to Their Sexual Orientation and/or Gender Identity

Identity Term	First Mention		Second Mention	
	N	%	N	%
Third Gender	299	25.4	2	5.0
Third Gender Woman	240	20.4	-	-
Gay	201	17.1	1	2.5
<i>Meti</i>	92	7.8	12	30.0
Lesbian	70	5.9	-	-
Third Gender Man	67	5.7	-	-
MSMa	65	5.5	2	5.0
Bisexual	58	4.9	2	5.0
<i>Kothi</i>	45	3.8	2	5.0
<i>Maugiya</i>	15	1.3	5	12.5
<i>Natuwa</i>	6	0.5	1	2.5
Intersex	4	0.3	-	-
Woman	4	0.3	1	2.5
Hijara	3	0.3	1	2.5
Man	3	0.3	-	-
Female	2	0.2	1	2.5
<i>Dhurani</i>	1	0.1	-	-
Heterosexual	1	0.1	-	-
Male	1	0.1	-	-
<i>Nachanib</i>	1	0.1	1	2.5
<i>Kinnar</i>	-	-	2	5.0
Other	-	-	5	12.5
Total	1,178	100	40	100

^aMSM means men who have sex with men, and we also combine MSW here which means male sex-worker

^bOne respondent also identified as Nachaniya, which we combined with *Nachani* here.

This diverse list of responses raises two questions. First, how should future data collection efforts be conducted? Do data collection efforts need to include all the terms that surfaced in the responses to this question? Second, when analyzing the data, does the analysis need to be repeated for each of the identities? However detailed and authentic, an analysis with twenty subgroups would be unwieldy and possibly not very useful.

Turning to the issue of data collection, we have constructed four sets of SOGI identity terms for the purposes of demonstrating how different sets of terms capture the identities of the respondents in this sample. Each of the columns in Table 3.2 presents a different set of identity terms and shows how many of the respondents would be represented by each approach.

Set 1: First mention: This set consists of the terms which occurred in the first mention by respondents in response to the open-ended question about identity. This set collapses the “transgender/third gender” responses (“transgender man,” “transgender woman,” and “transgender”) into one term. Thus, this set consists of 14 terms which would capture 100 percent of the identities of the respondents.

Set 2: Conceptual: This set is a subset of Set 1, consisting of those terms from Set 1 which are conceptually about sexual orientation and gender identity. This set would exclude the last four self-identifications.³¹ Additionally, *Maugiya* and *Natuwa* are regional variants of *Meti*, which means that broader survey data collection efforts may need to consider regional variants when collecting data. Of the 21 respondents who use these terms, 16 strongly identify and 5 somewhat identify with the identity-label “*Meti*,” providing some indication that using *Meti* may be appropriate to measuring these subgroups whose primary identity are regional variants.³² If *Maugiya* and *Natuwa* are also excluded, then this set would capture 98.7 percent of the total sample by using ten terms.

Set 3: Five percent: This set is a subset of Set 2, consisting of those identity terms that represent at least five percent of the respondents. If researchers in the future want to develop a probability-based survey (a survey that is based on a random sample of respondents that can produce statistical measurements of the population) then they would need to consider somewhat larger groups of respondents. This set consists of six terms (transgender, gay/lesbian, *Meti*, MSM/MSW, bisexual, and heterosexual) and captures 92.8 percent of the total sample.³³

Set 4: Third gender: This set of one term, third gender, illustrates the inadequacy of relying solely on this term to capture identities. Using only this term captures 51.4 percent of the respondents, leaving out nearly half of the sample.

31 Though Hijara is conceptually consistent for SOGI, it may not necessarily be consistent in the Nepal context where the term is considered a slur. Also, researchers may consider intersex as more appropriate to measure assigned-sex at birth as opposed to gender identity. Studies should consider their population of interest before they sample.

32 Also, all of these respondents somewhat or strongly identified with Kothi and all but one respondent somewhat or strongly identified with Third Gender.

33 Though heterosexual respondents are a very small portion of this sample, it would likely be a grave oversight to not measure it alongside lesbian, gay, and bisexual.

Of the terms identified by the recipients, “MSM/MSW” was the most prominent term that was not included in the list provided by the question on identity and identity strength. MSM/MSW is a term that HIV organizations such as BDS use to identify a population of assigned-male at birth men who have sex with other assigned-male or transgender people but may not identify as gay or bisexual.

Table 3.2: The Percent of Sexual and Gender Minorities Surveyed Based on Different Conceptual Models

Identity Term	Set 1: First Mention	Set 2: Conceptual	Set 3: 5%	Set 4: Only Third Gender
Third Gender	51.4	51.4	51.4	51.4
Gay or Lesbian	23.0	23.0	23.0	
<i>Meti</i>	7.8	7.8	7.8	
MSM	5.5	5.5	5.5	
Bisexual	4.9	4.9	4.9	
<i>Kothi</i>	3.8	3.8		
<i>Maugiya</i>	1.3	1.3		
<i>Natuwa</i>	0.5	0.5		
Intersex	0.3	0.3		
Heterosexual	0.1	0.1	0.1	
Woman or Man	0.8			
<i>Hijara</i>	0.3			
<i>Dhurani</i>	0.1			
<i>Nechani</i>	0.1			
% Sampled	100	98.7	92.8	51.4

Choosing Multiple Identities

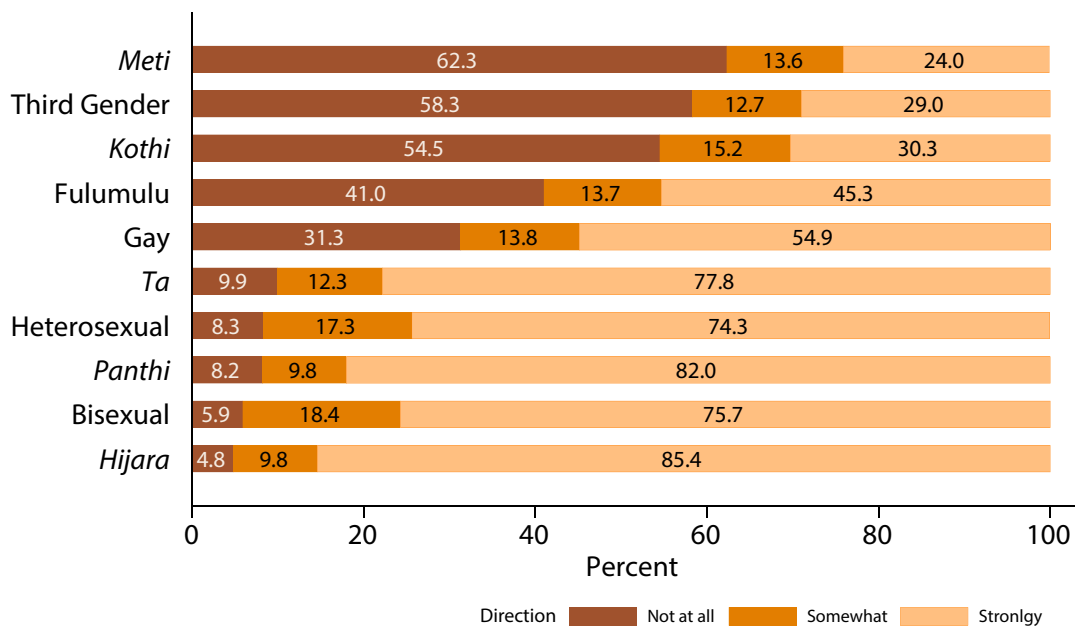
The survey provided respondents with a list of ten identity terms and provided an opportunity for them to select to what degree they felt each identity term represented them. This list was developed in consultation between BDS and the Williams Institute and consisted of those terms that the individuals involved in the consultations thought might be relevant to the respondents. The question also sought to investigate the extent to which respondents would claim multiple identities. Respondents were asked how strongly they felt each identity term represented them: not at all, somewhat, or strongly. The terms were not mutually exclusive. Respondents were able to identify with more than one term (this this question is referred to herein as the “multiple identity question”).

In this section we set out the responses to this question. Then we compare the answers to the primary identity question to the answers to the multiple identity question in order to draw conclusions about the ability of each question to fully capture the identity of the respondents.

Then we conduct an analysis of the answers to the multiple identity question in order to determine whether the combinations of terms chosen by the respondents, and degree of endorsement of those terms, represented distinct groups. In essence, we asked: are there clear patterns or groupings of respondents based on identities that are more commonly endorsed together?

Turning to the answers to the question, the respondents presented response patterns to the multiple identity terms as represented in Figure 3.1 (for male-assigned respondents) and Figure 3.2 (for female-assigned respondents).³⁴ A majority of respondents identify as *Meti*, *Kothi*, or third gender. Very few respondents identify as *Ta*, *Panathi*, heterosexual, bisexual, or Hijara. Thus a majority of the respondents identify with labels that incorporate gender non-conforming behaviour as a part of one's identity.³⁵

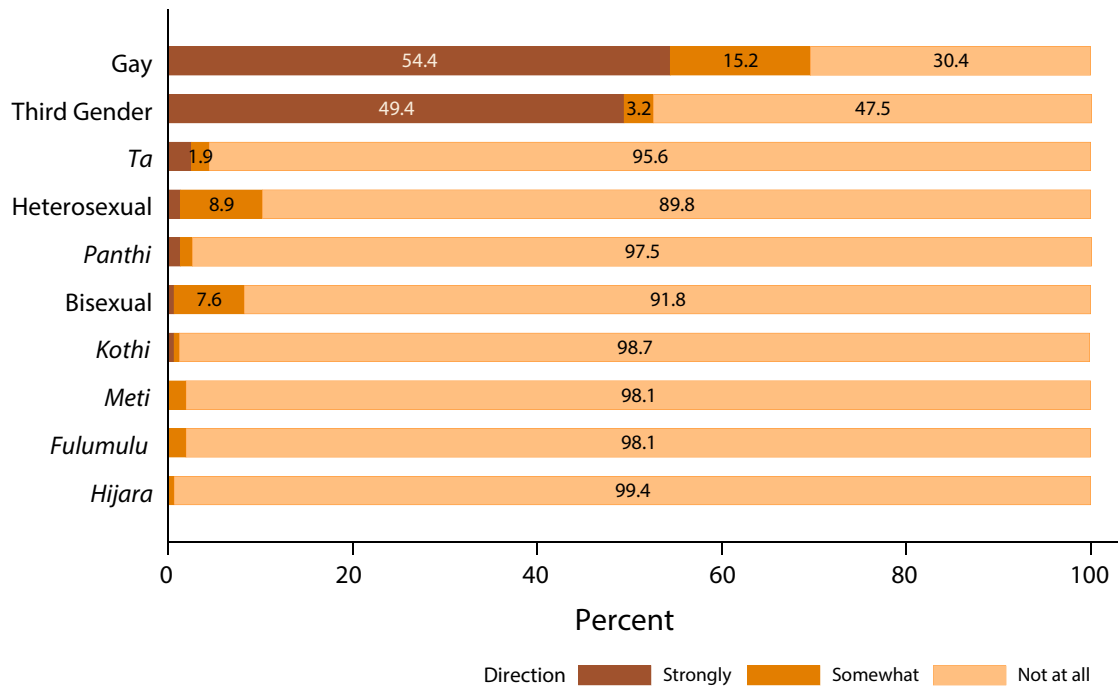
Figure 3.1: Degree of Identification with Each Identity Term (Male-Assigned Sample)



³⁴ We combine the intersex assigned at birth into the sample assigned male at birth, but we perform a separate analysis for respondents assigned female at birth. We do this as we suspect that the sample assigned female at birth is distinct from the rest of the sample based on unique narratives (e.g., CREA, 2012), and we seek to provide meaningful information regarding that sub-sample.

³⁵ We use “gender non-conforming” here to indicate having reported an identity that indicates one identifies and/or lives as a gender other than the one assigned to them at birth. This categorization is not an indicator of how individuals express their gender to others. It remains to be investigated whether subsets of the sample identify strongly with gender non-conforming terms—*Meti*, *Kothi*, and transgender—making them exchangeable categories, or whether there are subsets that do not identify with these terms interchangeably.

Figure 3.2: Degree of Identification with Each Identity Term (Female-Assigned Sample)



Comparing and Connecting Multiple Identities

By comparing the responses to the primary identity question and the responses to the multiple identity questions, we can understand more deeply the extent to which particular identity terms capture the identities of the respondents. Many respondents indicated attachments to multiple identities. Overall, 52.7 percent identified with three or more of the ten identity terms, and 11.4 percent of respondents identified strongly with two of the identity terms.

Looking at those respondents who identified with only one identity term, we see that the most prevalent terms are gay and third gender. As indicated by Figure 3.2, most respondents who were assigned female at birth identified with either third gender or gay, and did not identify with any other identity term. Of the assigned-male at birth respondents most identified with multiple terms. However, of those that only identified with one term, most identified themselves as gay. Table 3.4 includes respondents who only identified strongly with one term. The table lists, by term, how many respondents identified with that term. Thus, the first row indicates that 61.3 percent of these respondents (who were assigned male at birth) identified strongly with the term gay and did not identify strongly with any other term; 18.1 percent of the respondents assigned male at birth identified strongly with the term third gender and did not identify strongly with any other term, and so on.

Table 3.3: Terms by Respondents (Assigned Male at Birth) Who Only Identified Strongly with One Term (16% of the Total Sample; n=204).

	Strongly identify with one term
Gay	61.3% (n=125)
Third gender	18.1% (n=37)
Bisexual	9.3% (n=19)
<i>Meti</i>	7.4% (n=15)
<i>Ta</i>	2.0% (n=4)
<i>Kothi</i>	0.5% (n=1)
<i>Panthi</i>	0.5% (n=1)
<i>Fulumulu</i>	0.5% (n=1)
Heterosexual	0.5% (n=1)
	100.0% (n=204)

The responses to the multiple identity questions also let us more deeply understand the responses to the primary identity question. “Third gender” was the most commonly cited primary identity. However, of those who indicated “third gender” as a primary identity, 75.7 percent (n=459) also identified some other identity. As we will see below, “third gender” can be broken down into several distinct subgroups.

We can also compare the responses from the list of ten identities to see how well that lists captures the identities of the respondents. Table 3.4 reports the percentage of our total sample that would be sampled under each scenario, and the second column contains the percentage of respondents who selected at least one identity label with which they somewhat or strongly identify. In practice, the ten identity labels do a fair job in capturing the same respondent groups, as the percentages do not differ much between the self-identification versus the identity-labels under any model. If we were to consider incorporating all of the self-identifications (Model 1), we would capture 99.6 percent of that same sample with the ten identity-labels. This is because respondents who self-identify, for example, with *Maugiya* or *Natuwa* are able to be counted with *Kothi*, *Meti*, and Third Gender.

Table 3.4: Comparing Conceptual Models and How They Would Affect the Current Sample

	% Sampled with this list	% Sampled with Williams/BDS List ^a	% Sampled with Williams/BDS List ^b
Set 1: First Mention	100	99.6	92.8
Set 2: Conceptual	98.7	98.4	91.7
Set 3: 5%	92.7	92.5	86.2
Set 4: Only Third Gender	51.4	51.4	48.2

^aRespondents who somewhat or strongly identify with any identity label offered in the Williams/BDS survey list are used in the second column, but we constrain it to coincide with the different Sets.

^bRespondents who strongly identify with any identity label offered in the Williams/BDS survey list are used in the third column, but we constrain it to coincide with the different Sets.

As a last step in the analysis of the responses to the multiple identity questions, we sought to identify patterns among the respondents. Each respondent was able to give one of three answers in response to each of ten identities, producing a total of 4,060 possible combinations of answers for any one person. To create smaller “groups” for analysis purposes, we clustered respondents using latent class analysis (LCA).³⁶ This analysis examines whether, for example, some respondents who identified as third gender also identified as *Kothi*, while other respondents who identified as third gender did not identify as *Kothi*. Or, as is also the case in this sample, some respondents who identified *strongly* as *Meti* also identified somewhat as bisexual, while some identified somewhat as heterosexual, while some identified not at all bisexual or heterosexual. If so, then respondents can be clustered into subpopulations based patterns in the data, yet this analysis also preserves the ability of respondents to express their identity along multiple terms.³⁷

This analysis resulted in seven distinct subpopulations for respondents who were assigned male at birth and 2 distinct subpopulations for respondents who were assigned female at birth.³⁸ In Figures 3.3 and 3.4, we provide the results for respondents who were assigned male at birth and assigned female at birth, respectively. Each row represents a subpopulation. The name of the subpopulation along with its size is on the far left. Each column represents one of the ten identity terms. The bars represent the likely response given by a member of that subpopulation to each of the identity terms. In Figure 3.3 for example, the first row is 47.1 percent of the assigned male at birth sample, and respondents who resulted in this group are likely to endorse a *Meti* identity label and have very low likelihood of endorsing a *ta* identity label.

36 LCA uses a parametric model to evaluate all of the respondents in order to situate them into distinct groups.

37 A note of caution should be made regarding the analysis, as the number of subpopulations must be specified by the researcher a priori or be model driven. The model driven approach selects the number of classes that minimize the Bayesian Information Criterion (BIC) to its lowest level. The BIC is an estimate that examines how well a model explains the variation present in the data while issuing a penalty for too many parameters. This approach has been validated as a reliable way to determine the number of classes in a LCA (Nylund, Asparouhov, and Muthén 2007). We conducted the initial LCA in Mplus version 7 (Muthén and Muthén 1998-2013) and re-conducted it in polCA (Linzer and Lewis 2011). The BICs for the separate LCAs are for the sample assigned male at birth: two classes 13469.137, three classes 12716.438, four classes 12473.018, five classes 12379.387, six classes 12307.614, seven classes 12272.76, eight classes 12339.767, and nine classes 12395.734. The BICs for the separate LCAs for the sample assigned female at birth: two classes 1002.212, three classes 1027.394, four classes 1087.879, five classes 1152.145, six classes 1222.316, seven classes 1301.002, eight classes 1381.521, and nine classes 1464.159.

38 Since the determination of the number of classes is model-driven, this type of analysis is considered exploratory. Though follow-up studies should be conducted to confirm the number of classes, we evaluated this finding by conducting 200 replications of the analysis and determining whether there were significant differences in the distributions of the observed data and what would be predicted by the model. In this assessment, we observed no difference among any of the replicated distributions and the observed distribution.

Figure 3.3: LCA Groups and Identity Analysis – Assigned Male at Birth

The seven groups are provided in the rows of the LCA for the assigned male at birth sample. The bars represent the likely answers respondents in that group would have to each identity question.

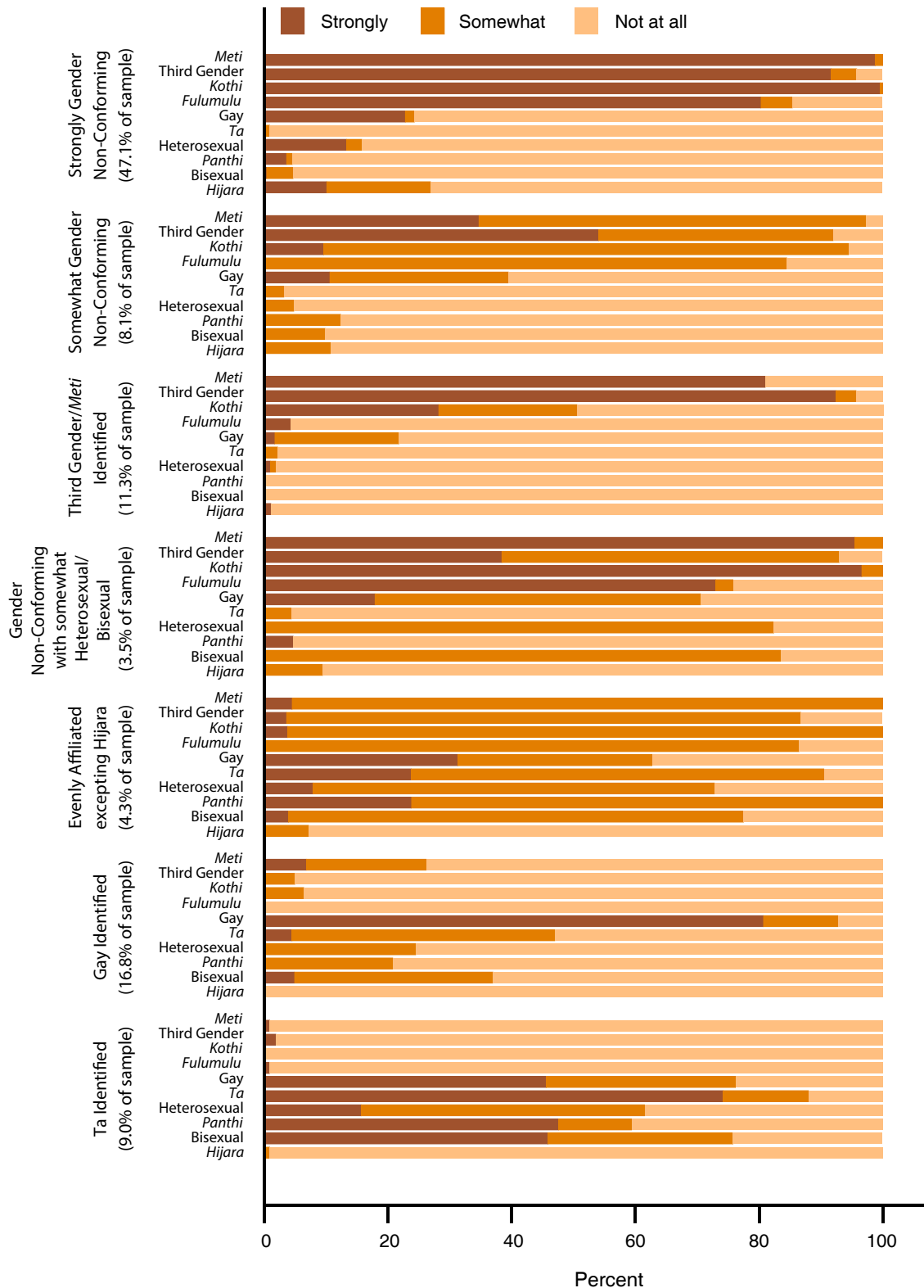
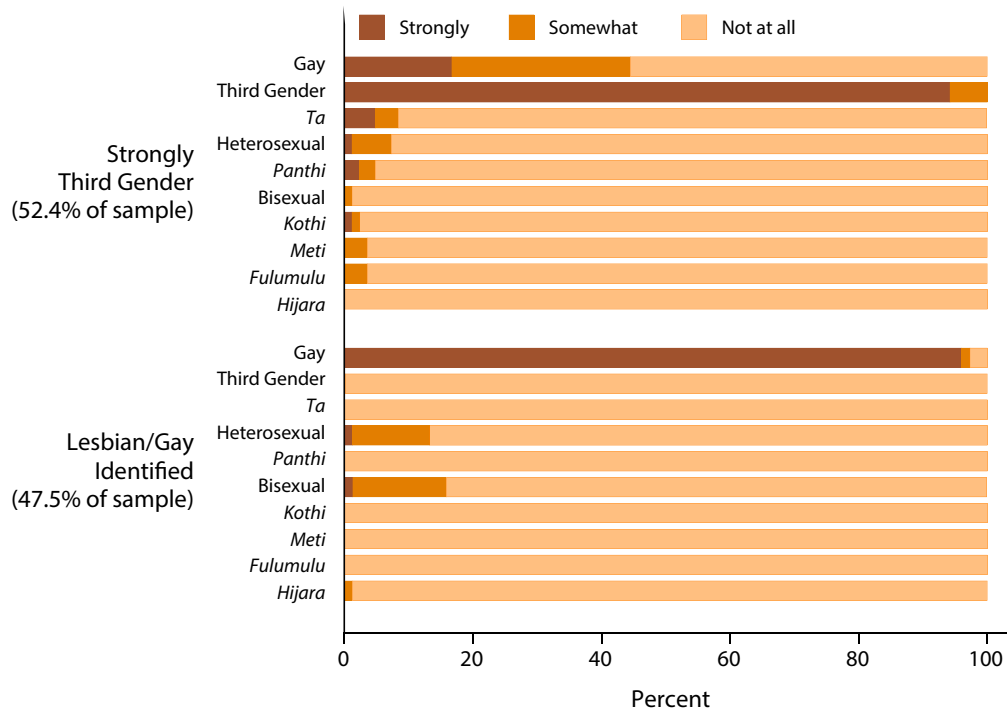


Figure 3.4: LCA Groups and Identity Analysis – Assigned Female at Birth

The two groups are provided in the rows for the LCA for the assigned female at birth sample. The bars represent the likely answers respondents in that group would have to each identity question.



Subgroups for the Male-Assigned Population

The sample of respondents who were assigned male at birth was large. Within the sample, the analysis was able to detect seven distinct identity groupings.

“Strongly Gender Non-Conforming” (47.1 percent of the sample) — This group of respondents tended to strongly identify with each term that refers to a gender non-conforming identity. The respondents also answered an open-ended question to indicate the term that they primarily use to identify their sexual orientation or gender identity; 91.8 percent of the respondents in this group wrote that they primarily identify with terms that relate to gender non-conforming behaviour (e.g. third gender, *Meti*, *Kothi*, and/or *Hijara*).³⁹

³⁹ This measure provides some indication that the classification process accurately identifies this group. *Hijara* is a term sometimes used for birth-assigned male transgender people and is the only exception to the pattern in Figure 3.4. However, because *Hijaras* are less common in Nepal than other South Asian countries, and the term is in some cases viewed as a slur, it is not surprising that our respondents did not exhibit much identification with that term relative to the others.

“Somewhat Gender Non-Conforming” (8.1 percent of the sample) — This group tended to somewhat identify with each of the gender non-conforming terms (except *hijara*). We do observe some stronger identification with the third gender item relative to *Meti*, *Kothi*, or *Fulumulu*, but the overall pattern of this group shows a weaker identification with gender non-conforming terms relative to Group 1. Eighty percent of the respondents in this group primarily use a gender non-conforming identity term, with third gender being the most common.

“Gender Non-Conforming with Somewhat Hetero/Bisexual” (3.5 percent of the sample) — The third group that is identified by the LCA represents a small group of respondents who strongly identify with the gender non-conforming identifiers and report some identification with *heterosexual* and *bisexual*. The primary terms respondents in this group use in the open-ended question are: MSM which refers to “Men who have Sex with Men” an HIV intervention term, and third gender. This group makes up 3.5 percent of our sample.

“Evenly Affiliated” (4.3 percent of the sample) – In this group respondents showed some level of identification with all of the identity terms, except for *Hijara*. Respondents reported a uniform set of attachments to multiple identities – even ones that may seem contradictory such as *Meti/Kothi* and *Ta*.⁴⁰ This set of respondents tends to primarily use third gender or MSM (which means “Men who have Sex with Men”) as their identity term.

“Third Gender/*Meti*” (11.3 percent of the sample) – This group of respondents tended to not identify heavily with *kothi* and have no attachment to *fulumulu* as terms to represent them. Of the respondents in this group, 94.7 percent primarily identified as *third gender* or *Meti*.

Alongside the respondents who had varying levels of attachment to gender non-conforming identity terms, there were two groups in the data where respondents were aligned much more along gender-conforming sexual minority identity terms.

“Gay Identified” (16.8 percent of the sample) – Respondents in this group tended to more strongly identify as *gay*. Ninety-five percent of the respondents in this group primarily identify as *gay*, *bisexual*, or *MSM*.

“*Ta* Identified” (9 percent of the sample) – Respondents in this group tended to strongly identify with a *ta* identity. Those who identify as *ta* are traditionally known to be gender-conforming men who have penetrative sex with men or gender non-conforming people who were assigned male at birth, as well as with cisgender women. We find that 91.3 percent of the respondents in this group also primarily identify as *gay*, *bisexual*, or *MSM*.

40 *Tas* are, by definition, the penetrative sexual partners of *Metis*. While behaviourally, some research suggests these patterns do not hold true uniformly, and there are class, language, and ethnic elements to these identity terms, we note the reporting of multiple, and by some accounts, contradictory identity terms as an indicator of identity fluidity, which was an important aspect of training for this survey project in Nepal, and a crucial consideration for communicating sexual and gender minority issues at a policy and programmatic level. For a relevant discussion of similar contested and conflated terms in India, see: Cohen, Lawrence. ‘The Kothi Wars: AIDS Cosmopolitanism and the Morality of Classification’ in Vincanne Adams & Stacy Leigh Pigg (Eds.), *Sex in Development: Science, Sexuality and Morality in Global Perspective*, Durham & London, Duke University Press, 2005.

Subgroups for the Female-Assigned Population

Two groups emerged in the latent class analysis of the sample of those assigned female at birth. Due to the small size of this sample, more nuanced groups could not be identified. It should be noted, however, that both groups of respondents identified strongly as not heterosexual, reinforcing the understanding that SOGI terminology invokes both gender identity and sexual orientation concepts and that a person's preferred identity term does not necessarily mean that individual should be understood only in terms of sexual orientation or gender identity.

“Strongly Third Gender” (52.4 percent of the sample) — These respondents have a strong attachment to a third gender identity.⁴¹ Of the respondents in this group, 92.8 percent of them primarily identify as third gender.

“Gay/Lesbian Identified” (47.5 percent of the sample) — This group reported no attachment to gender non-conforming identities, and they have a strong attachment to a gay/lesbian identity. Of the respondents in this group, 87.8 percent of them primarily identify as lesbian.

Discussion and Conclusion

This data analysis confirms what was observed in the qualitative consultations and previous other research in Nepal. There are many different terms that gender and sexual minorities use in Nepal, and they have varying levels of attachment to some terms over others. Most respondents in our sample were attached to multiple identities. The data show that the use of a primary identity did not equate to the respondent being attached solely to that identity, or even to a lower number of identity terms. Similarly, the same term could indicate different identities when used by different respondents. Thus, an individual's identity cannot be understood according to a single label.

However, the identity of an individual can be better understood if the individual is permitted to employ multiple identity terms. Additionally, these identity terms (*Meti*, *Kothi*, third gender, etc.) may for some, be labels for identity and for others may be a label for behaviour, or the same term may be a label for both. The potential for our respondents to indicate multiple attachments to these terms compels us to use analytic techniques that explicitly incorporate all of these potential attachments.

These details can have a profound impact on how a population is counted. For example, the “Third Gender/*Meti*” group is evidence of a subpopulation in the data that would be overlooked in other data collection efforts if surveys relied on a single term such as *Kothi* to measure the gender non-conforming sexual and gender minority population in Nepal. Such occurrences would potentially undercount sexual and gender minorities by 11.3 percent.

⁴¹ These respondents, unlike the sample assigned male at birth, had no measure of attachment to any of the other gender identity terms that are used in Nepal for gender non-conforming people, which makes sense given that the Nepali terms tend to specifically describe people assigned male at birth.

Additionally, because the vast majority of sexual and gender identity terms in Nepal refer to people assigned male at birth, none of those assigned female at birth had a strong measure of attachment to labels except for gay and third gender. The subgroup of persons assigned female at birth who identify as third gender would be missed if “third gender” were not included in data collection efforts.

Attachment to gender-nonconforming groups seems to be one axis along which all subgroups can be organized. Though respondents have expressed varying degrees of attachment (as indicated in the latent class analysis), there seem to be rough groupings around the concept of third gender on the one hand or gay on the other, as well as whether the respondent was assigned male or female at birth.

Analytical identities

The latent class analysis produces nine SOGI subpopulations of the full sample. Though these subgroups provide a useful understanding of identities in Nepal, this large number of subgroups remains too cumbersome for purposes of analyzing patterns in the data. Additionally the small size of some of the subgroups limits the reliability of the findings. Thus for purposes of analyzing the data, it is useful to simplify the categories of identities.

To simplify our analysis of individuals' experiences, in subsequent references to these subpopulations in this report, we group the subpopulations according to whether the identities have attachment to third gender and to what gender was assigned at birth. These groupings are not created to suggest an arbitrary rigidity or reduce the complexity of any of the respondents' identities (in fact, the methodology used for this research captures broad diversity). The identification of four groups, however, allows analysis to examine important aspects of peoples' lives, such as whether sexual orientation, gender identity, gender expression, or “outness,” in various situations impacts experiences.

Our analytical groupings are as follows:

Third Gender Assigned Male at Birth: People assigned male at birth who report feminine (or third gender) gender identities, which we categorize as gender non-conforming (GNC) identities. In this group, 91.4 percent of the respondents wrote that they primarily identify with terms that relate to gender non-conforming behaviour (e.g., third gender, *Meti*, *Kothi*, and/or *Hijara*).

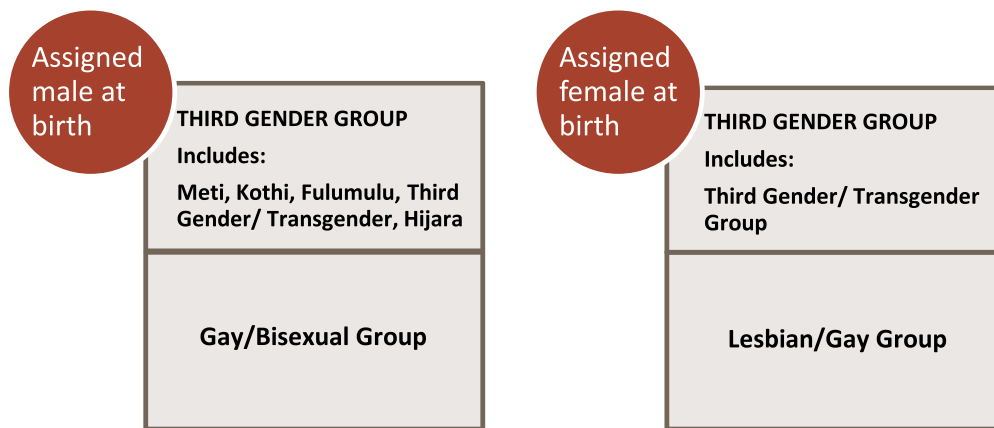
Gay/ Bisexual: People assigned male at birth who report sexual orientation terms (gay or bisexual), which we categorize as gender-conforming identities. In this group, 94.2 percent of the respondents wrote that they primarily identify with gay, bisexual, or MSM.

Third Gender Assigned Female at Birth: People assigned female at birth who report masculine (or third gender) gender identities, which we categorize as gender non-conforming (GNC) identities. In this group, 92.8 percent of the respondents wrote that they primarily identify with third gender.

Lesbian/Gay: People assigned female at birth who report sexual orientation terms (lesbian or bisexual), which we categorize as gender-conforming identities. Of the respondents in this group, 87.8 percent of them primarily identify as lesbian and 5.4 percent identify as woman.

These groups are used throughout the report. We also occasionally use multiple identities as opposed to analytical identities to conduct further detailed analysis, and we do this when doing so reveals distinctive patterns that would have been masked by focusing solely on analytical identities.

Figure 3.5: Four Groups Used for Analysis



We report in Table 3.5 the percentage of respondents who would be consistently classified if we grouped respondents based on their primary identities instead of their multiple identities. Overall, these groups would be comprised of the same respondents. About five percent of each group would be reclassified. However, some respondents would not be classifiable based on their primary identity because these self-reports are not conceptually consistent, which would result in their removal from analysis. By relying on multiple identities we can include these respondents.

Table 3.5: Comparing Analytical Identities to Primary Identities

	Assigned Male at Birth		Assigned Female at Birth	
	Third Gender	Gay/Bisexual	Third Gender	Lesbian/Gay
% by primary identity	91.4	94.2	92.8	87.8
% classified to other group	5.6	3.5	4.8	5.5
% missing	3.0	2.4	2.4	6.8

Attraction and Behaviour

Respondents were also asked about their sexual attraction and sexual behaviour. For attraction, respondents were asked to identify the types of people to whom they were attracted using the same terms the survey instrument presented for self-identification. The survey read: “People are different in their in their sexual attraction to other people. Which best describes your feelings? Are you attracted to: *Metis*, *Kothis*, *Panthis*, *Hijaras*, males, females, third gender men⁴², third gender women⁴³, or other?”

Respondents were able to select all that applied to them. Additionally, respondents were asked about their sexual behavior, “In the past 12 months, who have you had sex with?” Respondents were able to select from the same set of options listed for the attractions, including being able to indicate whether they had not had sex in that time period.

Overall, respondents most frequently reported attraction to males (n=951, 80.7 percent), followed by attraction to panthis (n=415, 35.2 percent), females (n=286, 24 percent) and *Metis* (n=121, 10 percent). Looking just at those assigned female at birth, the most frequently reported attraction is to females (72 percent). When looking just at those assigned male at birth, the most frequently reported attraction is to males (93 percent).

A breakdown of behaviour and attraction is provided by the subgroups produced from the LCA in Figure 3.6. Several of the SOGI identity terms used in Nepal and on our survey carry strong assumptions about sexual behaviour and attraction with them. For example, *Metis* are by some accounts defined by their sexual attraction to “real men” (males or *Tas*) or even as entities meant to “quench the sexual thirst of men.”⁴⁴ Analysis of the respondents’ data, however, reveals more fluidity than those definitions of the terms suggest. For example, the data show that nearly one quarter of respondents who identified as *Tas* reported sexual attraction to *Panthis*, despite the fact that both of those identity terms carry definitions of being the predominantly penetrative or “real men” partners of other male-assigned gender non-conforming people. Similarly, one-third of the respondents classified as “gay” reported sexual attraction to females, suggesting that sexual orientation identities could also be quite fluid.

42 Third gender men (transgender men) indicates people who were assigned female at birth, and now identify as trans-men.

43 Third gender women (transgender women) indicates people who were assigned male at birth and now identify as trans-women.

44 Tamang, Seira. 2003. “Patriarchy and the Production of Homo-Erotic Behavior in Nepal.” *Studies in Nepali History and Society*, 8(2): 225-258. http://martinchautari.org.np/files/2_%20Seira%20Tamang.pdf

Sexual Attraction

Of those who were assigned male at birth: Those respondents in the “Strongly GNC” subpopulation were most likely to report attraction to males (n=494, 97.6 percent of respondents) and panthis (n=253, 50 percent of respondents).

Respondents in the “Somewhat GNC” subpopulation reported a similar attraction to males (n=75, 92.6 percent) and Panthis (n=36, 44 percent). Respondents in the heterosexual/bisexual group most often reported attraction to *Metis* (n=22, 63 percent), *Kothis* (n=20, 57.1 percent), and males (n=41, 48.6 percent).

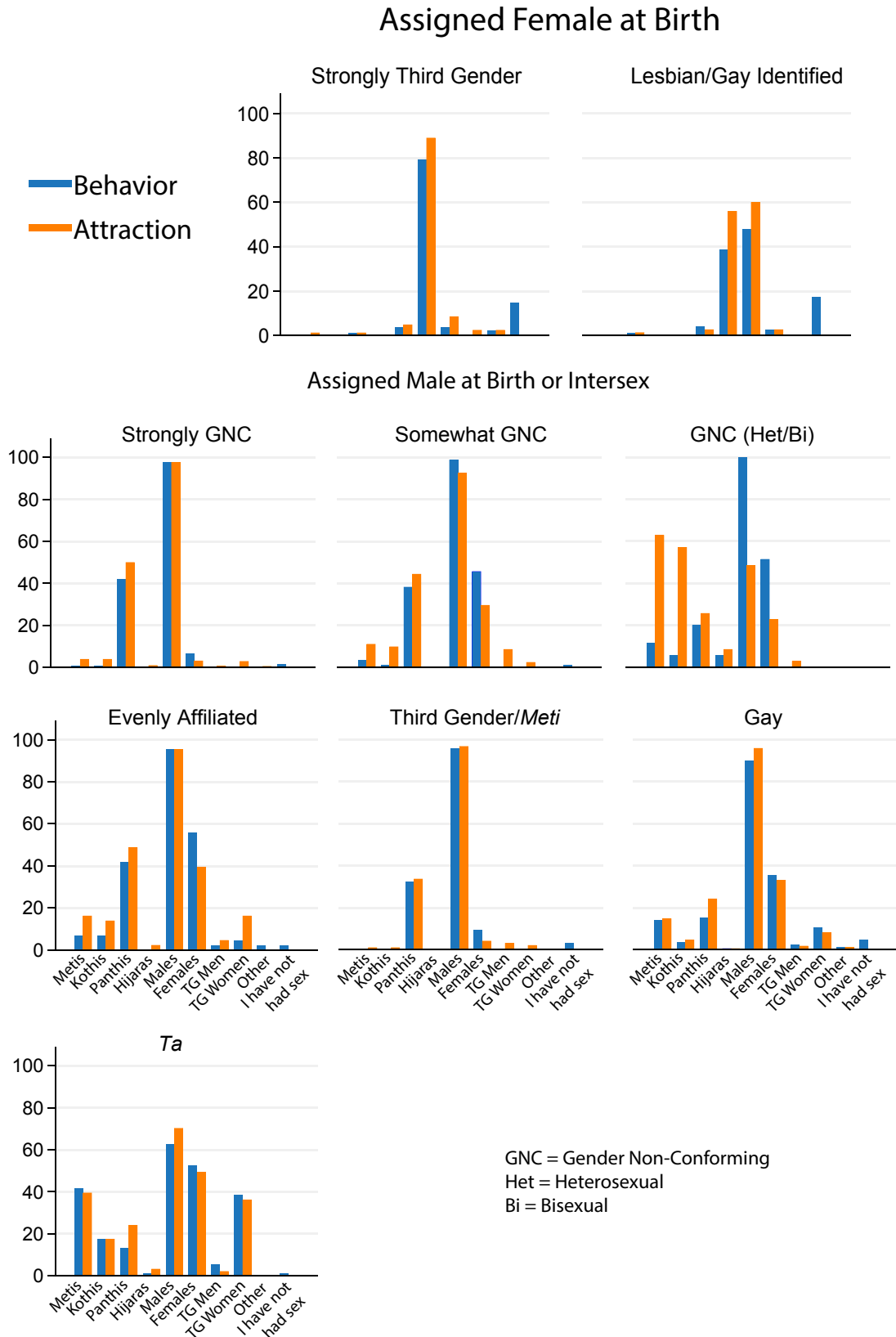
The “Evenly Affiliated” group frequently reported attraction to males (n=41, 95.4 percent) *Panthis* (n=21, 48.8 percent), and females (n=17, 39.5 percent), and also reported attraction to *Metis* (n=7, 16 percent), third gender women (n=7, 16 percent) and *Kothis* (n=6, 14 percent).

Respondents in the “Meti/Third Gender” group reported attraction most often to males (n=92, 96.8 percent) and panthis (n=32, 33.7 percent).

Respondents in the “Gay” group reported attraction to males (n=162, 95.9 percent), females (n=56, 33.1 percent), and Panthis (n=41, 24.3 percent). Those in the “*Ta*” group reported attraction to males (n=64, 70.3 percent), females (n=45, 49.5 percent), *Metis* (n=36, 39.6 percent), third gender women (n=33, 36.3 percent) and Panthis (n=22, 24.2 percent).

Of those who were assigned female at birth: The “Strongly Third Gender” group most often reported attraction to females (n=73, 89 percent). Those who were assigned female at birth and in the “Gay/Lesbian” group reported attraction to third gender men (n=45, 60.8 percent) and females (n=42, 56 percent).

Figure 3.6: Sexual Behaviour and Attraction for Each Subgroup



Sexual Behaviour

Of those who were assigned male at birth: Those respondents in the “Strongly GNC” were most likely to report recent sexual partners being males (n=494, 97.6 percent), and *Panthis* (n=212, 41.9 percent).

Those in the “Somewhat GNC” group reported having sex with males (n=80, 98.8 percent), females (n=37, 45.7 percent) and *Panthis* (n=31, 38 percent).

Respondents in the “Heterosexual/Bisexual” group reported recent sexual partners as being males (n=35, 100 percent), females (n=18, 51 percent), and *Panthis* (n=7, 20 percent).⁴⁵

The “Evenly Affiliated” group reported recent sexual partners as being males (n=41, 95.4 percent), females (n=24, 55.8 percent), and *panthis* (n=18, 41.9 percent).

Respondents in the “Third Gender/*Meti*” group most often reported having recently had sex with males (n=91, 95.8 percent) and *Panthis* (n=31, 32.6 percent).

Respondents in the “Gay” group reported recent sex partners as males (n=152, 89.9 percent), females (n=60, 35.5 percent), *panthis* (n=26, 15.4 percent), and *metis* (n=24, 14.2 percent).

Those in the “*Ta*” group reported having sex with males (n=57, 62.6 percent), females (n=48, 52.8 percent), *Metis* (n=38, 41.8 percent), and transgender women (n=35, 38.5 percent).

2.3 percent of respondents assigned male a birth reported not having had sex in the past 12 months.

Of those who were assigned female at birth: Those in the “Strongly Third Gender” group most often reported having sex with females (n=65, 79.3 percent) and not having sex (n=12, 14.6 percent). Those in the “Gay/Lesbian” group reported having sex with third gender men (n=36, 48 percent), females (n=29, 38.6 percent), and not having sex (n=13, 17.3 percent).

Discussion

Examining the relationships between reported information about SOGI identities, sexual behaviour, and sexual attraction reveals that identities are dynamic, even those that are often assumed to correspond with certain types of sexual behaviour and attraction. Peoples’ experiences of gender and sexuality vary greatly across identity groups.

⁴⁵ 2009 data from an Integrated Biological and Behavioural Surveillance Survey (IBBS) among Men who have Sex with Men (MSM) in the Kathmandu Valley show that 49% of MSM (defined behaviourally and including male-assigned gender non-conforming people) surveyed report an ongoing sexual relationship with a female during the same time they were having sex with males. Family Health International (Nepal): [http://www.fhi360.org/sites/default/files/media/documents/Integrated%20Biological%20and%20Behavioral%20Surveillance%20Survey%20\(IBBS\)%20among%20Men%20who%20have%20Sex%20with%20Men%20\(MSM\)%20in%20the%20Kathmandu%20Valley%20\(Round%20III%202009\).pdf](http://www.fhi360.org/sites/default/files/media/documents/Integrated%20Biological%20and%20Behavioral%20Surveillance%20Survey%20(IBBS)%20among%20Men%20who%20have%20Sex%20with%20Men%20(MSM)%20in%20the%20Kathmandu%20Valley%20(Round%20III%202009).pdf)

In many cases, respondents' attraction reflected their sexual behaviour. The "Strongly GNC" group's reported sexual behaviour and attraction were nearly congruent – respondents in this group reported sexual attraction to males and *Panthis*, and also having had sex with males and *Panthis* in the past 12 months. It's important to recall here that the identity terms we used carry strong sexual behaviour assumptions with them, which may influence the way respondents conceptualize their SOGI in terms of identity, behaviour, and attraction, as well as how they respond to questions on a survey. For example, while individual experiences of identity and behaviour vary, some *Metis* define their identity both in terms of feminine gender identity and expression but also in terms of sexual role as the receptive partner in anal intercourse.

The overlap between reported sexual attraction and behaviour does not occur in some cases.

For example, those in the "Somewhat GNC" group reported sexual attraction most strongly to males and *Panthis*, but then more than 45 percent of respondents reported recent sexual partners as being women, even though women were not listed as a common category for attraction. Similarly in the "Heterosexual/Bisexual" group, while more than half of the respondents reported recent sexual partners being females, females did not appear as a common response when it came to sexual attraction.

This observation could be related to respondents' marital situation. Respondents married to different-sex partners, in this case married to females, could be engaging in sexual behaviour with women within their marriage out of relational roles as husbands but not in response to attraction to females. For example, a 2011 report by UNAIDS and the Blue Diamond Society showed half of male-assigned third gender respondents out of a sample of 120 were married to and living with cisgender female spouses.⁴⁶

Interestingly in the "Gay" group, attraction and behaviour rates matched each other fairly strongly, including when it came to females. One third of the "Gay" respondents reported sexual attraction to females; slightly more (35.5 percent) reported having had sex with females in the past 12 months. However "Gender Non-Conforming Heterosexual/Bisexual" respondents more often reported having sex with females in the past 12 months.

In the sample of respondents who were assigned female at birth, data indicate that up to 17 percent had not had sex in the past 12 months.⁴⁷ This may be reflective of the limitations often put on women's public movement (outside the home), as documented in prior research.⁴⁸ Sexual behaviour data among the female-assigned sample suggests a binary in sexual relationships, with "Strongly Third Gender" respondents most often reporting sex with cisgender females, and "Lesbian" females most often reporting sex with third gender men.⁴⁹ Among respondents assigned female at birth, only 3.8 percent reported having had sex with males.

46 The Joint United Nations Programme On HIV/AIDS (UNAIDS) and Blue Diamond Society. "Risk and Vulnerability Assessment of Transgender People in Nepal." 2011.

47 By comparison only 2.3% of respondents assigned male at birth (the larger portion of the sample) reported not having sex.

48 SaferWorld. 2013. "Women's Insecurities in the Workplace in Nepal." <http://www.saferworld.org.uk/downloads/pubdocs/womens-insecurities-and-the-workplace-in-nepal-high-res.pdf>; see also Rankin.

49 Third gender men – also called transgender men – are assigned female at birth and identify as third gender/transgender.

It is important to note here that our survey did not ask questions regarding how people identified their relationships, regardless of what individual identity labels might suggest. For example, some couples in Nepal who identify with SOGI terms that suggest a binary-gender coupling do not, then, refer to themselves as heterosexual couples, but rather as lesbian, gay, or same-gender couples. Future research should consider including in sections regarding identity terms and relationships an opportunity for recording information about identity terms used for couples. Furthermore, with regards to Nepali law, it is unclear whether someone with citizenship documents listing them as "other" (*Anya*), a third gender, would be legally able to marry someone with documents labeled male or female.

While our data about people assigned female at birth are limited, they do indicate some distinct experiences from respondents assigned male at birth. Part of the limited data availability occurs because outreach was conducted by people whose networks are primarily HIV service-related and thus involving MSM. Additionally, nearly all of the Nepali language terminology listed in the survey (and terms offered by respondents in other languages) referred to identities that correspond to people assigned male at birth.

All of these patterns that emerge during data analysis underscore why it is important to consider SOGI identity as well as behaviour and attraction among sexual and gender minorities. Assumptions about behaviours and attractions as they are tied to identity terms may not uniformly hold true. Nuanced understandings of how identity, behaviour, and attraction interact on an individual and community level can inform the language used in outreach, programming, and research in an effort to make both interventions and information more inclusive and accurate.



4. Literacy and Living Situation

4. Literacy and Living Situation

This section discusses the literacy, educational attainment, enrollment, and socio-economic status of survey respondents. When other data sources allow for context about the general population, those results are presented alongside the results from the sample; it should be noted that these comparisons are not always perfect. Results are presented for the full sample as well as by analytical groups.

Literacy

Approximately one out of every six respondents (n=193, 16.4 percent) in the sample cannot read or write, and an additional 3.5 percent (n=42) cannot write but can read. Our sample has a higher literacy rate than national rates. According to the 2011 Census, 31.5 percent of population aged five years and above cannot read and write and an additional 2.5 percent can only read.⁵⁰

There is a significant relationship between SOGI self-identification and literacy, specifically related to gender non-conformity. Third Gender Assigned Male at Birth respondents were less likely to report being able to read or write than respondents belonging to other SOGI groups. In comparison to Gay/Bisexual Group respondents, Third Gender Assigned Male at Birth respondents are 17.3 percentage points lower in their reported ability to read and write . The majority (n=79, 95.2 percent) of female-assigned respondents can read and write.

Table 4.1: Overall Literacy Rates and Literacy by Assigned Sex at Birth

	Full Sample		National*	Assigned Male at Birth				Assigned Female at Birth			
				Third Gender ^		Gay/Bisexual		Third Gender		Lesbian/Gay	
	N	%	%	N	%	n	%	n	%	n	%
Can Read and Write	940	80	65.9	549	72.4	240	92.7	79	95.2	72	96
Can Read Only	42	3.57	—2.5	34	4.5	4	1.5	3	3.6	1	1.3
Can't Read and Write	193	16.43	31.5	175	23.1	15	5.8	1	1.2	2	2.7
Total	1,175	100		758	100.0	259	100	83	100	75	100

*Census 2011 National Report, Table 25: Population aged 5 years and above by literacy status

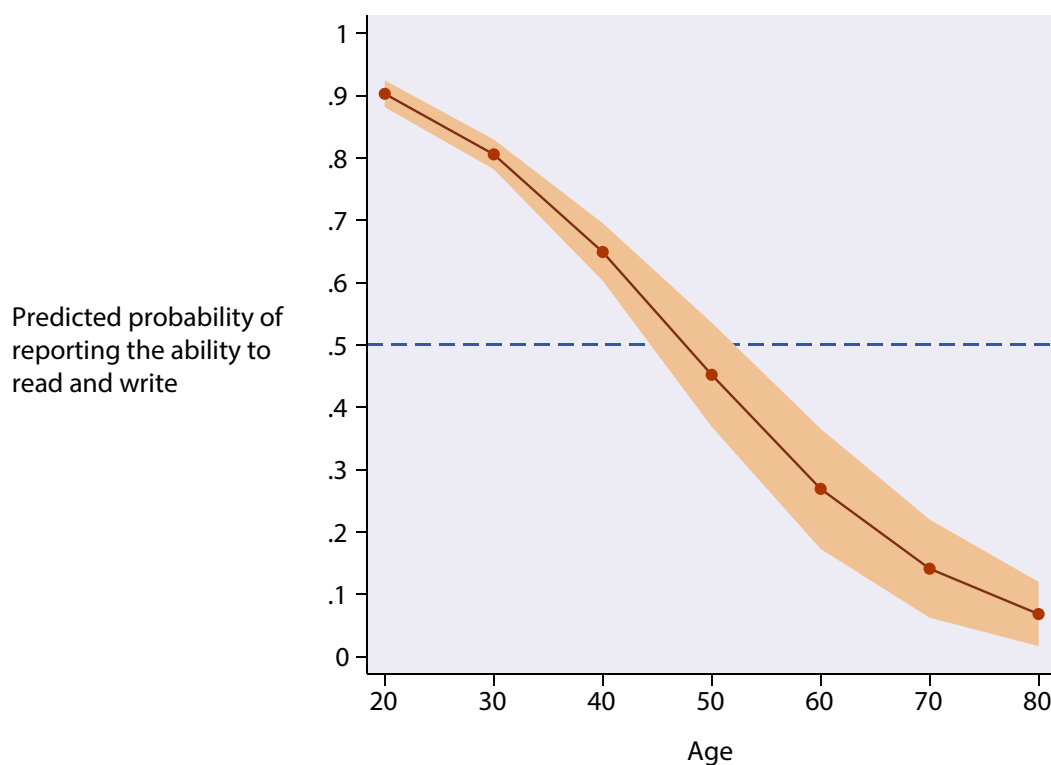
^The relationship between SOGI and literacy is statistically significant,

50 According to UNESCO data for 2007-2011, the total adult (age over 15) literacy rate in Nepal is 60%, with literacy defined as the ability to read and write. See: http://www.unicef.org/infobycountry/nepal_nepal_statistics.html

Literacy was related to age, with older respondents reporting lower rates of literacy, which is consistent with the fact that some older Nepali people may have had their education interrupted during the “People’s War,” which occurred from 1996-2006, or been enrolled in school at a time when the education system in Nepal was substantially weaker than it is today.⁵¹ In Figure 4.1, the relationship between age and literacy is shown by estimating the probability respondents report being able to read and write by age. We observe that younger respondents had a much higher likelihood of reporting literacy in reading and writing than older respondents.

Figure 4.1: Age and Literacy

The relationship between age and literacy is provided by predicted probability respondents report the ability to read and write by age; the shaded regions are 95 percent confidence intervals.



51 From 1996 through 2006 Nepal experienced a civil war between Maoist rebels and government forces. “Both the Maoist People’s Liberation Army (PLA) and the government Royal Nepal Army (RNA) attacked schools, used them for political purposes, and held rallies and political meetings on school grounds. The PLA also threatened teachers, forced the closure of schools and recruited children into their forces from school grounds. Both the PLA and the RNA occupied schools and used them as barracks.” See: Sheppard et al., *Disarmament Forum*. 2011. “Disarming schools: strategies for ending the military use of schools during armed conflict. United Nations Institute for Disarmament Research: http://www.hrw.org/news/2011/10/31/disarming-schools-strategies-ending-military-use-schools-during-armed-conflict#_ftn16

Educational Attainment

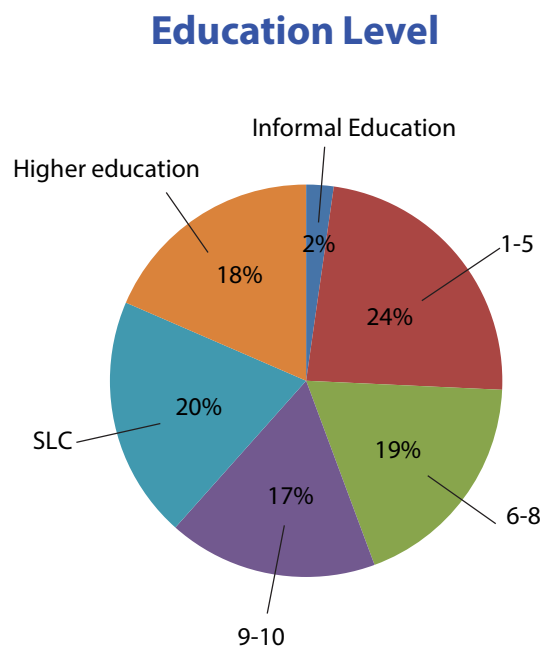
The overall educational attainment of the sample is provided in Table 4.2, and national data from the Census 2011 National Report are also provided for context. The respondents in the sample tend to have higher levels of educational attainment, though this may be due to the Census reporting figures of the population aged five years and above, while the sample is 18 years and above. Unfortunately, this is the best available source of data on educational attainment in Nepal. Figure 4.2 also provides the overall levels of educational attainment of the sample.

Table 4.2: Educational Attainment

Education level	Full Sample		National*
	N	%	%
Informal Education	22	2.25	4.2
1-5	230	23.49	39.0
6-8	182	18.59	20.3
9-10	169	17.26	11.5
SLC	195	19.92	10.2
Higher education	181	18.49	10.4
Total	979	100	95.6

* Census 2011 National Report, Table 25: Literate population aged 5 years and above by educational attainment (grade level passed).

Figure 4.2: Overall Educational Attainment of the Sample



Similar to literacy, higher levels of education were observed among younger respondents. Figure 4.3 indicates that older respondents tend to have significantly lower levels of educational attainment. About 44 percent of respondents in the youngest age cohort (18-24 years old) had a School Leaving Certificate (SLC) or pursued higher education, while about 12 percent of the oldest age cohort (50 years old and above) had an SLC or pursued higher education. The 32 percentage difference indicates a large education gap across age cohorts. Patterns in age and education may also be due to the impact of the decade-long war.

Figure 4.3: Educational Attainment by Age Cohorts

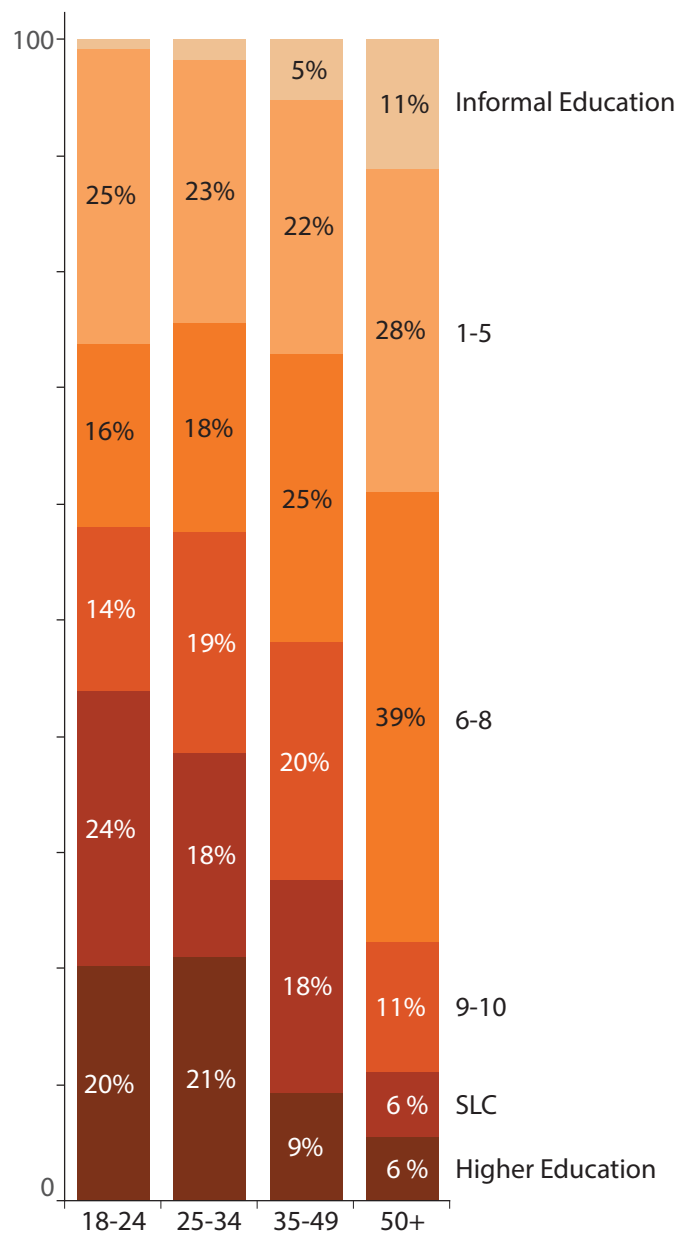


Table 4.3: Educational Attainment by Sex Assigned at Birth and SOGI Groups

Education level	Assigned Male at Birth				Assigned Female at Birth			
	Third Gender ^		Gay/Bisexual		Third Gender		Lesbian/Gay	
	n	%	n	%	N	%	n	%
Informal Education	22	3.8	0	0	0	0	0	0
1-5	157	26.9	43	17.6	13	16	17	23.9
6-8	130	22.3	27	11.1	12	14.8	13	18.3
9-10	104	17.8	30	12.3	19	23.5	16	22.5
SLC	102	17.5	60	24.6	21	25.9	12	16.9
Higher education	68	11.7	84	34.4	16	19.8	13	18.3
Total	583	100	244	100	81	100	71	100

^ The relationship between SOGI and educational attainment is statistically significant,

The Third Gender Assigned Male at Birth respondents reported proportionally lower educational attainment than the other respondent groups, which is a similar pattern observed regarding literacy. Only 11.7 percent (n=68) of Third Gender Assigned Male at Birth respondents reported having an education beyond SLC, versus 34.4 percent (n=84) of the Gay/Bisexual Group respondents, which is a difference of 22.8 percentage points. The combined findings on literacy and education suggest that there is an education gap for gender non-conforming respondents who are assigned male at birth. These respondents comprise the largest share of the total sample.

The Third Gender Assigned Female at Birth respondents and the Lesbian/Gay assigned female at birth Group reported similar rates of Higher Education (19.7 percent, n=16 and 18.3 percent, n=13, respectively). Third Gender female-assigned respondents had earned SLC (25.9 percent, n=21), which was more than Lesbian/Gay female-assigned respondents (16.9 percent, n=12). While this difference is not quite statistically significant (p=0.15), the rates of Higher Education between the Gay/Bisexual Group and both assigned female at birth groups reveal assigned-gender differences (p<.05 in either case).

Enrollment

Approximately 12.3 percent of respondents (n=142) reported that they are currently in school. Table 4.4 breaks down enrollment by age cohort, and by SOGI and assigned sex at birth. As would be expected, the youngest cohort comprises the largest share of respondents enrolled in school.

The Gay/Bisexual Group and both female-assigned groups had higher school enrollment rates than respondents who were Third Gender Assigned Male at Birth. Overall enrollment for the Third Gender Assigned Male at Birth Group was 6.7 percent (n=50), which is over 10 percentage points lower than other SOGI groups (p<.05). Of respondents who are currently enrolled and were assigned male at birth, the Third Gender Group has 18.5 percentage points more 18-24 year olds enrolled than the Gay/Bisexual Group (p<.001).

Table 4.4 : Enrollment of Respondents by Age Cohort and by SOGI and Assigned Sex at Birth

	Of those Enrolled*		Assigned Male at Birth				Assigned Female at Birth			
			Third Gender^		Gay/Bisexual		Third Gender		Lesbian/Gay	
	n	%	n	%	n	%	n	%	n	%
18-24	100	70.4	41	82.0	40	63.5	8	57.1	11	73.3
25-34	40	28.2	8	16.0	22	34.9	6	42.9	4	26.7
35-49	2	1.4	1	2.0	1	1.6	0	0	0	0
50+	0	0	0	0	0	0	0	0	0	0
Total	142	100	50	100	63	100	14	100	15	100
Enrolled Overall:		12.3		6.7		24.5		16.9		20.6
*The relationship between age cohort and enrollment is statistically significant.										
^The relationship between SOGI by age cohort and enrollment is statistically significant .										

Relationship Status

When asked about their relationship status, 34 percent (n=399) of respondents reported that they have multiple spouses, 25.4 percent (n=297) say that they are never married/currently single, and 12.1 percent (n=212) are in a single spouse marriage. We noted that the survey instrument used a modified version of the 2011 Census question about marital status to gather information about alternative relationships. In order to respect respondents' relationships that they considered marriages even if they were not legally recognized (same-sex marriage is not legally recognized in Nepal),⁵² survey administrators were trained to accept responses about relationships, including marriages, as respondents identified them.

As such, respondents who reported multiple spouses may indicate the percentage of the population engaged in a legally-recognized marriage to a different-sex partner, and a relationship with a same-sex partner that is not legally recognized.⁵³ This likely resulted in greater rates of reporting multiple spouses than in nationally reported rates, which corresponds to heterosexual polygamy and polyandry. Subsequent surveys should consider marriages that may not be officially recognized and ask respondents to identify the gender identity and the birth-assigned sex of their spouse(s), which could help distinguish heterosexual and non-heterosexual relationships. Further probing questions about the nature and dynamics of relationships would enhance the accuracy and relevance of household-level data.

52 The Kathmandu Post. January 23, 2014. "Sexual minorities await with bated breath." <https://www.ekantipur.com/2014/01/23/fullnews/sexual-minorities-await-with-bated-breath/384320.html>

53 For example, in a 2011 survey of 99 lesbian-identified women in Nepal, CREA found that 40 of them reported marriages to women and the 58 respondents who identified as unmarried reported current sexual relationships with women. CREA. 2012. "Count Me In: research report – violence against disabled, lesbian, and sex-working women in Bangladesh, India, and Nepal." New Delhi: <http://web.creaworld.org/files/cmnr.pdf>; other research in Nepal has claimed that bisexual and lesbian women, as well as transgender men, often enter into heterosexual relationships for survival. See: Thapa, Durga. South Asian Network to Address Masculinities. "Final Report Workshop on Understanding Masculinity within LGBT Group Kathmandu, Nepal." http://www.engagingmen.net/files/resources/2012/lbelbase/Nepal_Durga_Understanding_masculinity_within_LGBT_group.pdf

Table 4.5: Relationship Status

	Full Sample		National*
	N	%	%
Never married/currently single	297	25.4	35.6
Single spouse	212	18.1	57.5
Multiple spouse	399	34.1	1.4
Re-married	6	0.5	2.0
Widow/widower	5	0.4	3.2
Divorced	9	0.8	0.1
Separated	18	1.5	0.2
Partner (not legally married)	31	2.6	-
Boyfriend/girlfriend (co-habiting)	105	9	-
Other	89	7.6	-
Total	1,171	100	100

*Census 2011 National Report, Population aged 10 years and over by marital status and sex

Figure 4.4: Relationship Status of the Respondents

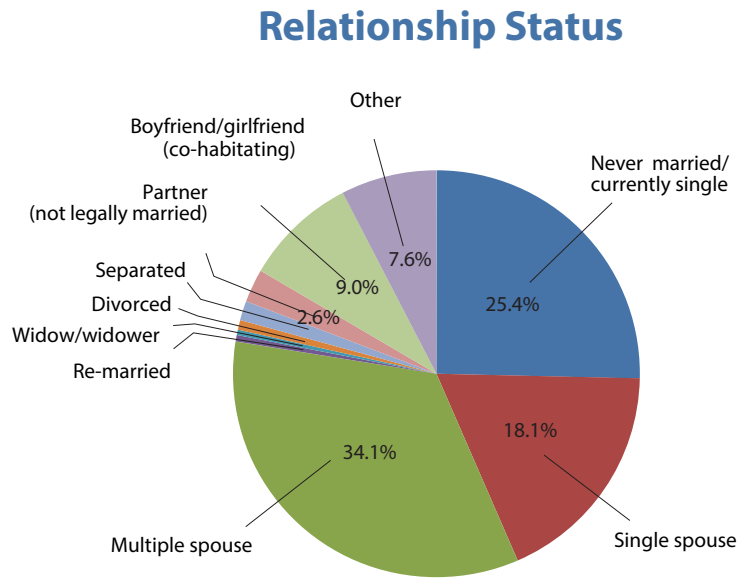


Table 4.6: Relationship Status by SOGI and Assigned Sex at Birth

	Assigned Male at Birth				Assigned Female at Birth			
	Third Gender		Gay/Bisexual		Third Gender		Lesbian/Gay	
	n	%	n	%	n	%	n	%
Never married/currently single	158	20.9	95	37	26	31.3	18	24
Single spouse	145	19.2	63	24.5	1	1.2	3	4
Multiple spouse	327	43.3	68	26.5	2	2.4	2	2.7
Re-married	5	0.7	1	0.4	0	0	0	0
Widow/widower	4	0.5	1	0.4	0	0	0	0
Divorced	3	0.4	1	0.4	1	1.2	4	5.3
Separated	12	1.6	1	0.4	5	6	0	0
Partner (not legally married)	16	2.1	5	1.9	4	4.8	6	8
Boyfriend/girlfriend (co-habiting)	52	6.9	17	6.6	19	22.9	17	22.7
Other	34	4.5	5	1.9	25	30.1	25	33.3
Total	756	100	257	100	83	100	75	100

Income

Our sample had relatively high incomes. Forty-eight percent (n=582) reported earning Rs. 25,500-41,499 in the last year and an additional 24.9 percent (n=297) earned Rs. 41,500 or more. The mean income was Rs. 88,386, which is nearly twice the national mean (Rs. 41, 659). Although they are sometimes used as predictors of income level, neither literacy ($\chi^2_{10} = 7.00, p = .73, n = 1161$) nor education level ($\chi^2_{25} = 18.01, p = .84, n = 969$) were significantly related in this sample.

Reported income by SOGI group reveals that 14 percent of assigned male at birth respondents have no income (nThird Gender Group=106, nGay/Bisexual Group=36), compared to 8.5 percent (n=7) of Third Gender Assigned Female at Birth respondents and 6.8 percent of Lesbian/Gay respondents. However, these differences were not statistically significant ($\chi^2_{15} = 13.82, p = .54, n = 1,164$).

Respondents were asked to rate how well their personal total income in the past year met their needs. Half of the respondents (n=598, 50.8 percent) said that their income was “less than adequate” for their personal needs. Respondents in the Third Gender Assigned Male at Birth Group and Lesbian/Gay Group had the highest proportions of members to report “less than adequate” incomes (n=415, 54.6 percent and n=42, 56 percent, respectively). These differences were statistically significant ($\chi^2_9 = 82.74, p < .001, n = 1,177$).

Figure 4.5: Income Sufficiency by SOGI and Assigned Sex at Birth

Income Sufficiency and Identity

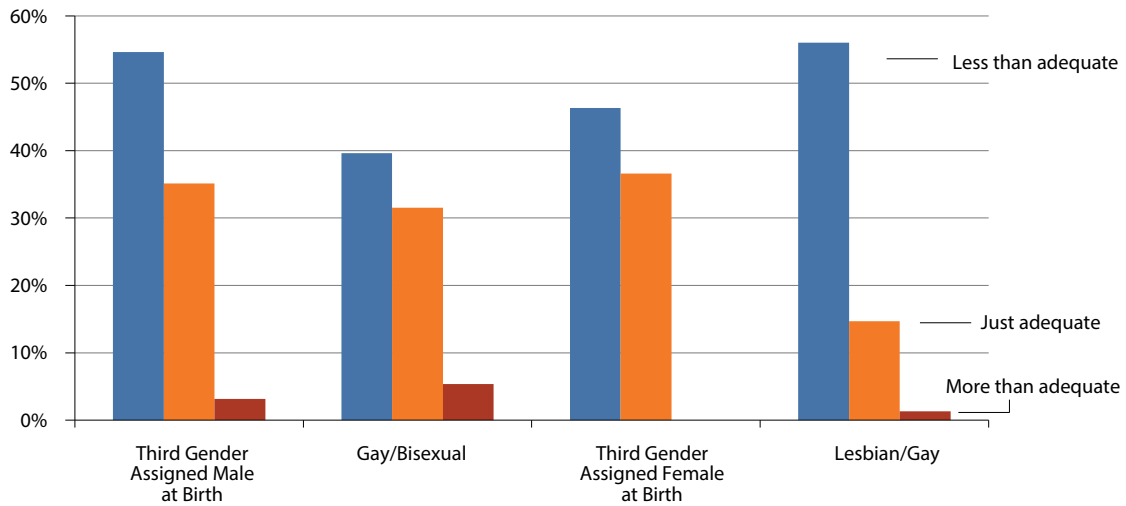


Table 4.7: Average and Median Income

	Mean	Median	Min	Max
Full Sample	88,385.9	70,000	0	1,500,000
National	41,659	25,093		

Table 4.8: Income Level by SOGI Group

	Full Sample		Assigned Male at Birth				Assigned Female at Birth			
			Third Gender		Gay/Bisexual		Third Gender		Lesbian/Gay	
	n	%	n	%	n	%	n	%	n	%
No income	154	13.2	106	14.1	36	14	7	8.5	5	6.8
0-8,499	16	1.4	10	1.3	4	1.6	1	1.2	1	1.4
8,500-16,499	39	3.4	24	3.2	12	4.7	3	3.7	0	0
16,500-25,499	102	8.8	67	8.9	20	7.8	8	9.8	7	9.6
25,500-41,499	566	48.6	367	48.8	126	49	35	42.7	38	52.1
41,500-116,999	287	24.7	178	23.7	59	23	28	34.1	22	30.1
Total	1,164	100	752	100	257	100	82	100	73	100

The largest gaps between income adequacy and inadequacy are reported by Third Gender Assigned Male at Birth respondents and Lesbian/Gay respondents.

In general more research is needed to understand how sexual and gender minorities in Nepal produce income, sustain and support themselves and others in their household, and exercise control over their own assets. Specifically, research is needed to understand the wide variations in income reported in this sample and to contextualize reported income levels given patterns of participation in sex work and other clandestine economies, links between income and gender assigned at birth, the relationship between economic livelihood and age, as well as household formation and control of finances.

For example, research in Nepal has shown that natuwas, who may identify in the Third Gender Assigned Male at Birth Group, are sometimes the primary income earners for their families (through culturally-accepted activities such as dancing, or clandestine informal economic activities such as sex work). There might be increased pressure to spread individual resources to benefit many people.⁵⁴ A 2011 survey of 99 Nepali lesbian-identified women showed a 38 percent unemployment rate (compared with 6.8 percent in the current sample). And an Action Aid report on Nepali women's economic participation and recognition showed significantly less recognition of the work cisgender women do than that of their male counterparts due to those activities being seen as part of their gender-determined duties rather than actual work.⁵⁵

Housing and Assets

Respondents in our sample who lived in homes were more likely to rent or live in institutional housing than the national average (see table 4.9). Overall, approximately one-sixth of individual respondents own a house (n=166, 16.2 percent) or land (n=206, 17.6 percent) in Nepal.

Table 4.9: Ownership of Housing Units

	Full Sample		National*
	N	%	%
Owned by household	635	54.79	85.26
Rent	509	43.92	12.81
Institutional	15	1.29	0.63
Other	8	0.69	1.3
Total	1,167	100.7	100
* Census 2011 National Report			

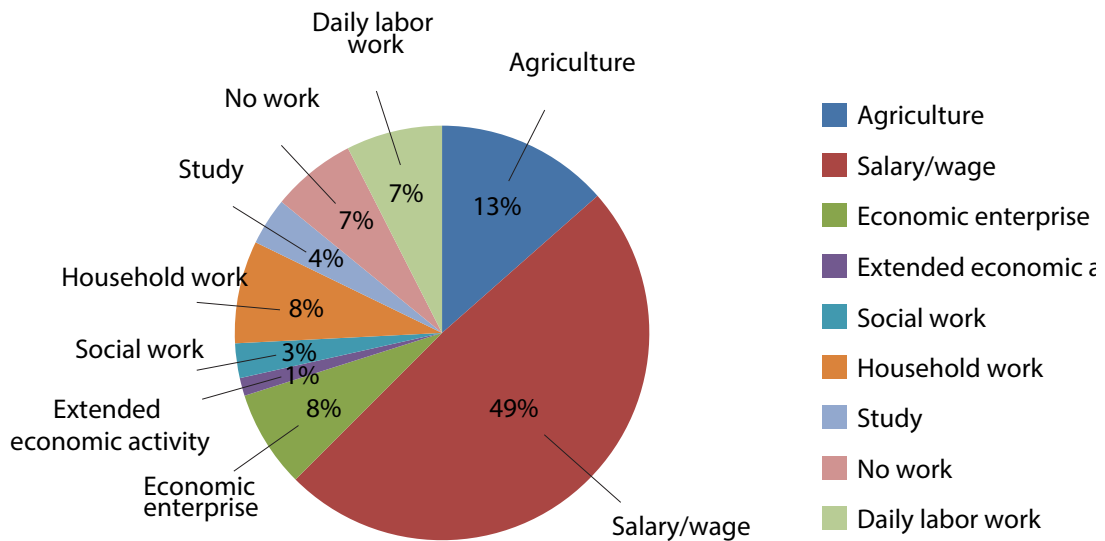
54 Sollom, Richard et al., 2012. *Humanitarian Exchange Magazine*. "Making disaster risk reduction and relief programmes LGBTI inclusive: examples from Nepal." <http://www.odihpn.org/humanitarian-exchange-magazine/issue-55/making-disaster-risk-reduction-and-relief-programmes-lgbtiinclusive-examples-from-nepal>

55 CREA. 2012. "Count Me In: research report – violence against disabled, lesbian, and sex-working women in Bangladesh, India, and Nepal." New Delhi: <http://web.creaworld.org/files/cmip.pdf>

Fourteen respondents (1.2 percent) reported that they are currently homeless. However, an additional 221 respondents (18.7 percent) reported that they are currently staying with friends or other people and 205 (n=17.4 percent) of respondents indicated that they lived outside of their home district for more than two months in order to work.

Respondents reported the majority of their employment in salary/wage work (n=656, 49 percent), followed by agriculture (n=181, 13.5 percent). Over a quarter of respondents (n=336, 28.5 percent) had not worked in the past twelve months. The primary reason for not working was unemployment (n=145, 43.3 percent) followed by being a student (n=90, 26.8 percent).

Figure 4.6: Employment Type



Living Situation

Tables 4.10, 4.11 and 4.12 present responses to socio-economic questions that came from the 2011 Nepal Census, which were included in the Williams/BDS survey. The current sample reports higher socio-economic status than the general population of Nepal. Beyond the general indicators, however, this data could be useful for advocacy, outreach, and intervention planning. And while such data can offer a glimpse at socio-economic status, and therefore lifestyle, patterns among sexual and gender minorities, it is important to remember that sampling bias in this study means not all sexual and gender minority-identified people necessarily follow the same patterns.

Table 4.10: Type of Housing Materials

	National*	Full Sample	
	%	n	%
Foundation			
Mud bonded bricks/stone	44.21	202	17.08
Cement bonded bricks/stone	17.57	455	38.46
Concrete with pillar	9.94	288	24.34
Wooden pillar	24.9	195	16.48
Other	2.33	43	3.63
Total	98.95	1,183	100
Outer wall			
Mud bonded bricks/stone	41.38	171	14.42
Cement bonded bricks/stone	28.74	764	64.42
Wood/planks	5.31	72	6.07
Bamboo	20.23	135	11.38
Unbaked bricks	1.13	38	3.2
Other	2.08	6	0.51
Total	98.87	1,186	100
Roof			
Straw/thatch	19.03	141	11.9
Galvanized iron	28	183	15.44
Tile/slate	26.68	172	14.51
Concrete/cement	22.48	647	54.6
Wood/planks	0.81	6	0.51
Earth/mud	1.09	16	1.35
Other	0.42	20	1.69
Total	99	1,185	100
*Census 2011 National Report			

Table 4.11: Utility Sources

	National*	Full Sample	
	%	n	%
Water source			
Tap/pipe	47.78	741	63.99
Tubewell/Hand Pump	35.13	462	39.9
Covered Well/Kuwa	2.45	23	1.99
Uncovered Well/Kuwa	4.71	17	1.47
Spout water	57.4	16	1.38
River/stream	1.12	15	1.3
Other	2.44	34	2.94
Total	151.05	1,308	112.95

Cooking Fuel			
Wood	63.99	456	39.24
Kerosene	1.03	57	4.91
LP Gas	21.03	737	63.43
Cow Dung	10.38	36	3.1
Biogas	2.43	10	0.86
Electricity	0.08	43	3.7
Total	98.94	1,339	115.23
Lighting Source			
Electricity	67.26	1062	91.47
Kerosene/lantern/candle	18.28	280	24.12
Biogas	0.28	0	0
Solar	7.44	13	1.12
Total	93.26	1355	116.71
Toilet			
Flush	41.72	386	33.42
Pit	19.47	598	51.77
No Toilet	38.17	174	15.06
Total	99.36	1158	100.25
*Census 2011 National Report			

Table 4.12: Household Amenities

Amenities	National*	Full Sample	
	%	n	%
Radio	50.82	603	51.8
TV	36.45	722	62.03
Cable	19.33	586	50.34
Computer	7.28	147	12.63
Internet	3.33	122	10.48
Telephone	7.37	153	13.14
Mobile phone	64.63	1077	92.53
Motor	1.57	40	3.44
Motorcycle	9.58	199	17.1
Bicycle	32.38	574	49.31
Other type of vehicle	0.68	5	0.43
Refrigerator	7.16	183	15.72
None of these	-	12	1.03
Total	240.58	4423	379.98
*Census 2011 National Report			



5. Experiences of Discrimination

5. Experiences of Discrimination

Sexual and gender minorities in Nepal may face unique experiences of discrimination. In other studies conducted outside of Nepal, it has been shown that respondents who were perceived by others as gender non-conforming have greater experiences of discrimination than those perceived as gender conforming.⁵⁶ Research on Nepal has documented multiple cases of discrimination or harassment targeted at gender non-conforming people in public.⁵⁷ For example, one report featured the following testimony:

“Transgender people face a lot of human rights violations. People on the streets abuse them and demean them. Our staff persons have been sexually harassed and physically assaulted on the streets. The police once picked up a staff person’s transgender friend with threaded eyebrows and locked her up with no charge. He said she was a ‘bad influence and needed to be removed (from society).”⁵⁸

Analysis of sexual and gender minorities’ experiences of discrimination is presented in this section. It is suspected, as in other contexts, that there may be differences of experiences across different sexual and gender minorities, especially concerning those who are perceived as gender non-conforming (GNC). An investigation of overall experiences as well as experiences disaggregated by SOGI is provided here in order to illustrate how abuse and discrimination may be experienced in various social settings, including while trying to access public services.

Experiences of Discrimination in Varying Contexts

Respondents were asked whether they faced harassment or discrimination in various social situations and while attempting to access public services, what specific type(s) of discrimination they faced, and, if they did not experience discrimination, potential reasons why not. There were seven contexts where respondents were able to report experiencing abuse or discrimination:

- (1) on a bus, microbus, taxi, or airplane;
- (2) at a government office or by a government agency;

⁵⁶ Grant, Jaime M. et al.. “Injustice at every turn: A report of the national transgender discrimination survey.” National Center for Transgender Equality, 2011

⁵⁷ Around the end of Nepal’s decade-long civil war, Human Rights Watch documented an uptick in state security forces and Maoist rebel operatives targeting *Metis* for abuse and extortion, calling the events a “sexual cleansing drive.” See: Human Rights Watch. 2006. “Nepal police on sexual cleansing drive.” <http://www.hrw.org/news/2006/01/11/nepal-police-sexual-cleansing-drive>; Human Rights Watch. 2006. “Nepal: sexual cleansing drive continues.” <http://www.hrw.org/news/2006/03/16/nepal-sexual-cleansing-drive-continues>

⁵⁸ Sood, Neha. 2009. “Transgender people’s access to sexual health and rights: a study of law and policy in 12 Asian Countries.” Kuala Lumpur: ARROW: <http://arrow.org.my/publications/ICPD+15Country&ThematicCaseStudies/Transgender.pdf>

- (3) at a hospital or health clinic;
- (4) by a judge or by the legal system;
- (5) at a market, store, or supermarket;
- (6) by a police officer or at the police station; and
- (7) at a school or college.

Respondents were able to identify whether they experienced abuse or discrimination and, if so, what types of discrimination they faced: (1) denial of treatment or service, (2) verbal harassment, and/or (3) physical harm. Survey administrators were trained to prompt participants to tell full stories about discrimination experiences, then to discuss how to categorize those experiences according to the three types of discrimination described on the survey instrument. The discrimination questions explicitly identified multiple terms for each setting where respondents could have experienced discrimination, (e.g. “market, supermarket, and store” rather than simply “store”). During the survey design process, team leaders indicated that participants may respond differently to the question if presented with only one term versus several terms that may trigger different responses. Additionally, respondents who reported not facing discrimination were asked to explain why they believe they did not face discrimination: (1) no experience due to not accessing or interacting with that particular service, (2) no experience due to perceived conformity (i.e., that nobody in that setting perceives or knows the respondent is a sexual or gender minority), or (3) no negative experience (i.e. non-specific category for indicating no abuse or discrimination).

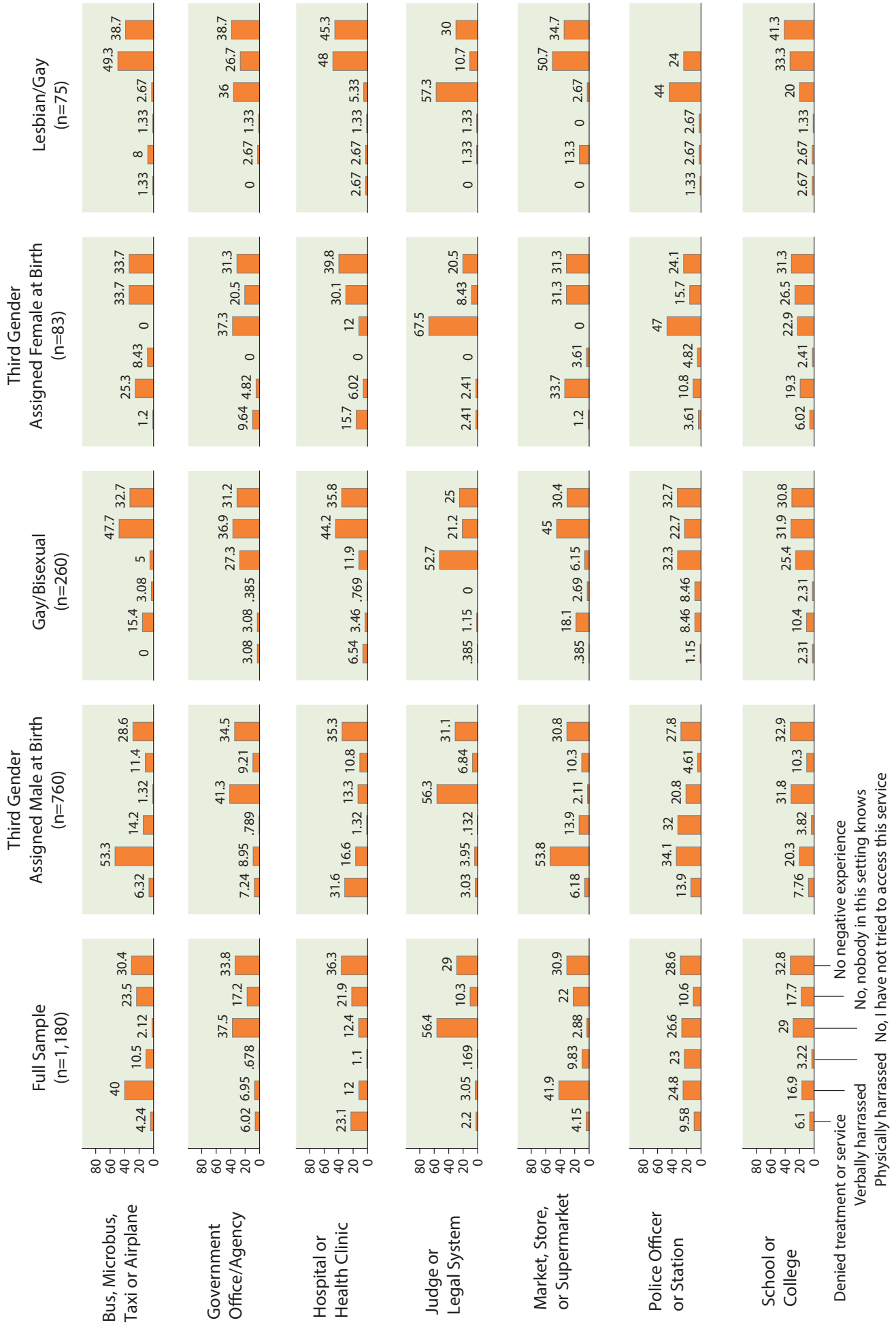
Figure 5.1 reports experiences of discrimination by the SOGI groups, organized by sex assigned at birth. Discrimination was most frequently reported in transportation settings, in the marketplace, and with police.

The type of discrimination experienced varied by setting. For example, respondents were more likely to report verbal harassment in transportation settings (40 percent of the total sample) and in the marketplace (41.9 percent of total sample), to be denied treatment or service in health care settings (23.1 percent of the total sample), and reported similar levels of verbal and physical harassment with police (24.8 percent and 23 percent of the total sample, respectively).

The discrimination rates in the total sample are primarily driven by the experiences of respondents who are in the Third Gender groups, especially among those assigned male at birth. For example, over half of Third Gender Assigned Male at Birth respondents reported experiencing discrimination in transportation health care, marketplace, and police-related settings, compared to 1.5 percent to 19.2 percent of gender-conforming, male-assigned Gay/Bisexual respondents. Among female-assigned respondents, gender non-conforming people were 7 times more likely to have been verbally harassed in a school setting, 3 times as likely to have been verbally harassed in a transportation setting, and 2.5 times as likely to have been verbally harassed in the marketplace.

For those who did not report discrimination, the reason respondents gave for not having faced discrimination varied by context. For instance, a majority of respondents (56 percent) reported not facing discrimination from a judge or the legal system because respondents did not frequently engage with the legal system.

Figure 5.1: Reports of Experiences of Discrimination



Those respondents who did not experience abuse or discrimination were asked to report why they believe they did not have these experiences in a particular setting. Across the seven settings, 35.7 percent of respondents in the Gay/Bisexual Group who did not experience abuse or discrimination attributed that lack of experience, at least in part, to no one in that setting perceiving them as sexual minorities. By contrast only 9 percent of male-assigned respondents who are classified as Third Gender reported that they felt they did not experience discrimination because no one in those settings perceived them as a gender minority. If our classification of Third Gender Assigned Male at Birth is related to gender non-conforming behaviour and if our Gay/Bisexual Group is related to gender conforming behaviour, then perception of non-conformity has a relationship to greater experiences of discrimination.

Accessing Health Care

Studies on health and human rights in Nepal among sexual and gender minorities document difficulties in accessing issues as well as discrimination in health care settings for both people who were assigned male at birth⁵⁹ and people who were assigned female at birth.⁶⁰

Prior research has suggested that disclosure of sexual orientation or gender identity while trying to access health care can impact the experience.⁶¹ Survey respondents reported being denied service at high rates in health care settings (23.1 percent of the total sample). Respondents were more likely to be denied health care than any other services. This rate is especially high for respondents categorized as Third Gender, while rates are lower for those who are perceived by others to be conforming. For example, only 9 percent of the Gay/Bisexual Group reported denial of service at health care centers and 44.2 percent of the same group reported not experiencing discrimination because they believe people in health care settings do not know about their identity. By contrast, 31.6 percent of respondents who are in the Third Gender Assigned Male at Birth Group reported being denied health care services, while only 10.8 percent reported not experiencing discrimination because they believe people in that setting do not know about their identity.

Similar patterns were found in the assigned female at birth sample. About 15.7 percent of Third Gender Assigned Female at Birth respondents reported denial of service while seeking health care, while only 2.7 percent of Lesbian/Gay respondents reported health care service denial. Lesbian/Gay respondents reported higher rates of not experiencing discrimination due to perceived conformity than Third Gender Assigned Female at Birth respondents (48 percent versus 30.1 percent, respectively).

59 Singh, Sonal et al. "Human rights violations among sexual and gender minorities in Kathmandu, Nepal: a qualitative investigation," *BMC International Health and Human Rights* 2012: <http://www.biomedcentral.com/content/pdf/1472-698X-12-7.pdf>

60 Pathak, Rabin. "Gender Identity: Challenges to Access Social and Health Care Services for Lesbians in Nepal." *Global Journal of Health Science*. Vol 2, No 2 (2010): <http://www.ccsenet.org/journal/index.php/gjhs/article/view/6667/0>

61 Durso, L. E., & Meyer, I. H. (2013). Patterns and predictors of disclosure of sexual orientation to healthcare providers among lesbians, gay men, and bisexuals. *Sexuality Research and Social Policy*, 10(1), 35-42. It should be noted that this question was about accessing health care service centers, and not about any particular type of health care, such as gender-affirming care for transgender people.

Given the specific health care needs of sexual and gender minorities (such as the need for different sexual health or mental health screening and prevention), these findings indicate a worrying pattern that LGBTI people are not receiving the health care services that may best meet their needs. Our data have shown that people who we classify as gender non-conforming experience higher rates of service denial, which is potentially driven by stigma due to perceived non-conformity. Treatment is being provided to patients who are not perceived as a sexual and/or gender minority, but this may also mean that providers do not have full knowledge of that person's needs.⁶²

Subgroups of the Assigned Male at Birth Sample

Since the sample of people assigned male at birth resulted in seven distinct groups, reports of discrimination can also be broken down by those groups to examine detailed experiences. The data disaggregated into these groups for the male-assigned population further shed light on how gender identity and perceived conformity can affect peoples' experiences across the various settings. For example, in the groups most likely gender-conforming, namely those who identified strongly with the terms "Gay" and "Ta" (the latter also including some patterns of identification with Panthi), respondents reported denial of service for health care at rates below the overall sample rate, at 5.3 percent for Gays and 8.8 percent for *Tas*. Of Gay respondents, 46 percent reported not experiencing discrimination because of not being perceived as a SOGI minority, and similarly of *Tas*, 42 percent reported not experiencing discrimination because of not being perceived as a SOGI minority. This observation lies in contrast to other five subgroups in Figure 5.2 who more strongly identified along gender non-conforming identities.

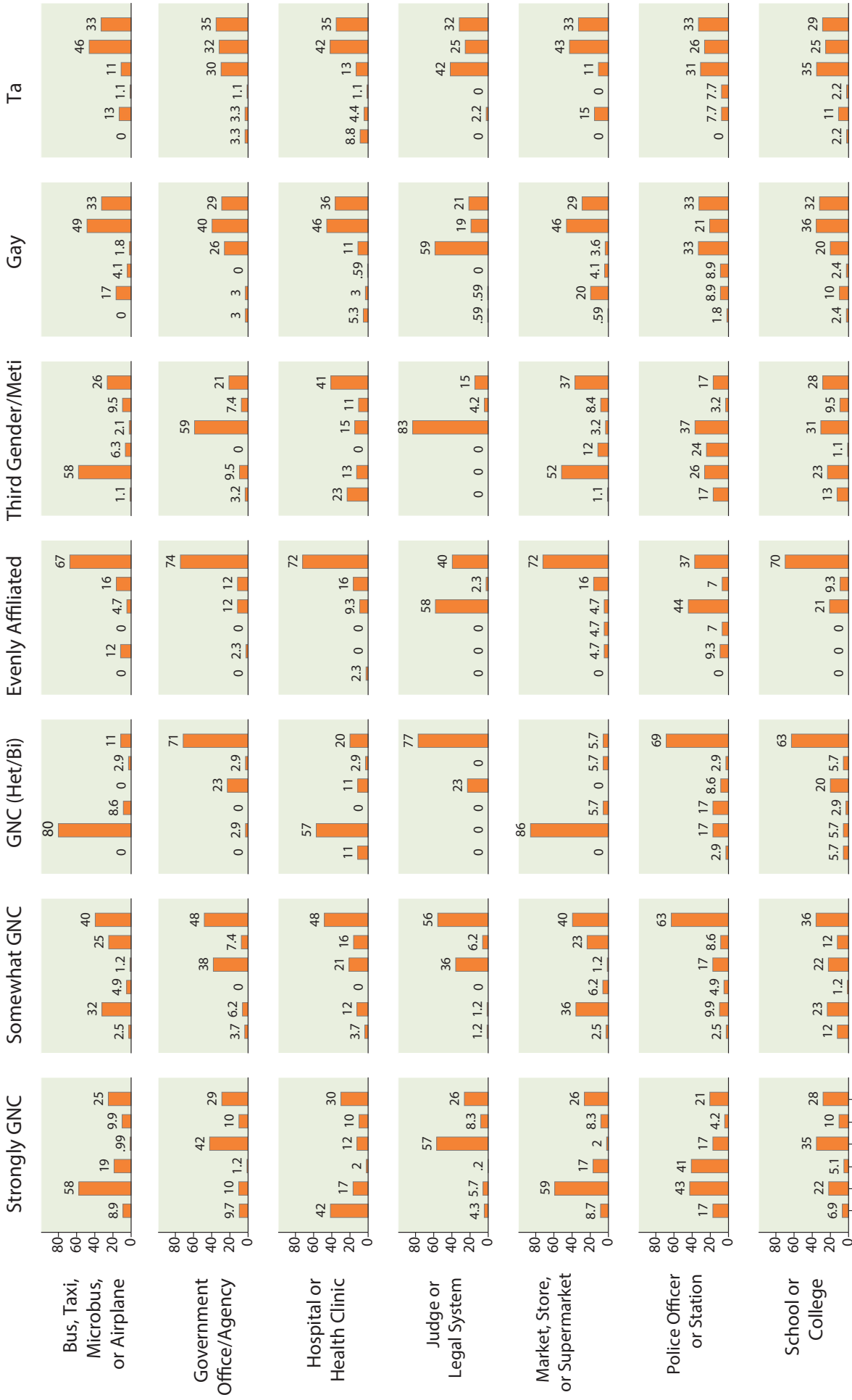
Since gender identity is often expressed through physical presentation, it is reasonable to expect that respondents who identify with gender non-conforming terms report lower levels of not experiencing discrimination due to perceived conformity than respondents who are classified in the Gay and *Ta* groups. Gay and *Ta* identified people may be perceived as visually conforming in numerous venues. In other words, the data show that strong identification with gender non-conforming identity terms correspond with experiences of abuse or discrimination, while less strong identification with gender non-conforming identity terms corresponds with more frequent non-disclosure of identity.

Verbal Harassment

Rates of reported verbal harassment from the gender non-conforming group and the somewhat gender non-conforming group across the seven social situations showed that "Strongly Identified GNC" respondents reported verbal harassment more frequently than those who "Somewhat Identified" with a gender non-conforming term. On average, 30.7 percent of

62 We know, for instance, that in a qualitative study of American lesbians that they avoid the risk of disclosing their sexual orientation to their health care provider, which may result in a lower level health care. See Hitchcock, J.M. and Wilson, H.S. (1992). "Personal risking: Lesbian self-disclosure of sexual orientation to professional health care providers." *Nursing Research* 41(3): 178-183.

Figure 5.2: Reports of Experiences of Discrimination by Assigned Male at Birth LCA Groups



GNC = Gender Non-Conforming; Het = Heterosexual; Bi = Bisexual

Denied treatment or service
Verbally harassed
Physically harassed
No negative experience
No, nobody in this setting knows
No, I have not tried to access this service

strongly gender non-conforming respondents reported verbal harassment, while 22.2 percent of somewhat gender non-conforming respondents reported verbal harassment. In six of the seven social situations, Strongly GNC Group members reported verbal harassment more often than Somewhat GNC Group members – with the exception being schools.

When we look at reported reasons for not experiencing discrimination among these two groups, we see that on average 8.7 percent of Strongly GNC people reported they felt they did not experience discrimination because they did not disclose their identity, while 14 percent of Somewhat GNC people felt that no one knowing about their identity was part of the reason they did not experience discrimination.

While self-perception of gender expression among GNC people can vary,⁶³ this analysis in Nepal shows compelling patterns of how having a gender non-conforming identity can impact peoples' experiences of discrimination. In line with other research, being perceived as visually gender-conforming can reduce experiences of discrimination among sexual and gender minorities.⁶⁴

Police Treatment

The legal situation for sexual and gender minorities in Nepal is, nominally, among the most progressive in the world. A case filed at the Supreme Court in 2004 accusing the Blue Diamond Society of "promoting homosexuality in the name of human rights" and asking the government to shut down the organization resulted in the government clarifying its position that private, same-sex sexual behaviour is not a criminal offense.⁶⁵ A Supreme Court judgment in 2007 ordered the government to audit all laws and amend those that discriminate on the basis of SOGI, form a committee to study and recommend a same-sex marriage policy, and legally recognize a third gender.⁶⁶ Implementation, however, has been piecemeal both at a policy level and in day-to-day interactions between sexual and gender minorities and public officials. For example, the Court's judgment was issued before the election of the Constituent Assembly

63 For example, in a study that asked 40-75 year old heterosexual and gay women (n=40) to rate themselves on a five-point bipolar gender expression scale: "How would you describe yourself? Would you say, very masculine ... very feminine?", women expressed confusion about whether they were being asked to report on how they see themselves versus how they believe others perceive them (2005). See: Clark, Melissa. "Measuring sexual orientation and gender expression among middle-aged and older women in a cancer screening study." *Journal of Cancer Education*. 2005 Summer;20(2):108-12.

64 See: Grant, Jaime M. et al. "Injustice at every turn: A report of the national transgender discrimination survey." *National Center for Transgender Equality*, 2011; In surveys of more than 500 sexual and gender minority people in Mexico City, respondents were asked to rate themselves as masculine and feminine relative to others of the same age and birth-assigned sex. Gender non-conforming LGB people reported more physical and verbal victimization than conforming individuals, see: Hernandez-Ortiz. Et al.. "Violence against bisexuals, gays and lesbians in Mexico City." *The Journal of Homosexuality*. 2006;50(4):113-40.

65 Supreme Court of Nepal, Writ No. 3736 of 2061 BS (2004): *His Majesty's Government, Ministry of Home Affairs, District Administration Office, Kathmandu vs. Achyut Prasad Kharel*

66 Bochenek, Michael and Kyle Knight, "Establishing a Third Gender in Nepal: Process and Prognosis," *Emory International Law Review*, vol. 26: http://www.law.emory.edu/fileadmin/journals/eilr/26/26.1/Bochenek_Knight.pdf; and: IDLO/UNDP, "Nepal: Assessing the Capacity of National Human Rights Institutions in South Asia to Address Discrimination and Human Rights Relating to HIV, Sexual Orientation and Gender Identity," June 2012: <http://regionalcentrebangkok.undp.or.th/practices/hiv/ids/documents/HIV-2013-NHRI-Background-Brief-Nepal.pdf>

(which doubled as parliament) in April 2008; the body failed to write a constitution during its four year tenure; and a nearly 20-month legislative vacuum in 2012-2014 meant policy-level implementation of the court's order again stalled. And while homosexuality or homosexual conduct has never been an explicit criminal offense in Nepal, other laws, particularly those used to target gender non-conforming people and practices that render non-judicial government officials de facto judges can result in abuse of and discrimination against sexual and gender minorities. Other research has shown that public spaces are an important source of privacy for sexual and gender minorities' sexual encounters, putting them at increased risk of arrest – especially under legal regimes that allow arbitrary targeting.⁶⁷ Chief among them is the Public Offence Act.⁶⁸

The Public Offence Act (POA) has been used to target sexual and gender minorities, among other people,⁶⁹ for many years.⁷⁰ The arrests have historically targeted gender non-conforming people who were assigned male at birth, who identify as transgender/third gender women or *Metis*. An uptick of arrests under the POA has been noted at various points of political volatility,⁷¹ and bail required to reach those arrested has been documented to be as high as 300 USD.⁷² Arrests under the POA are made by police.

Survey data indicate that 73.4 percent of this sample of sexual and gender minorities in Nepal have interacted with police or officials at a police station.⁷³ Of this group that reported an interaction with police officials, 28.6 percent reported no negative experience, and 10.6 percent reported that they felt they did not experience discrimination when interacting with the police because the police officials did not perceive them as sexual or gender minorities. Analysis of specific groups based on gender non-conformity, however, reveals patterns of discrimination and abuse experienced by people who identify more strongly with gender non-conforming identity terms.

67 Wilson, Erin et al. March 2011. "Stigma and HIV risk among *Metis* in Nepal." *Cult Health Sex*. <http://www.ncbi.nlm.nih.gov/pubmed/21058085>

68 Some Public (Crime and Punishment) Act, 2027 (1970), Nepal Law Commission: http://www.ncf.org.np/upload/files/182_en_some-public-crime-and-punishment-act-2027-english.pdf

69 Agence France-Presse (AFP), "Nepal Police Accused of Long-Hair Crackdown," March 5, 2013: <http://www.ndtv.com/article/world/nepal-police-accused-of-long-hair-crack-down-338422>

70 The Heartland Alliance, "The Violations of the Rights of Lesbian, Gay, Bisexual, Transgender, and Intersex Persons in Nepal," June 2013: http://www2.ohchr.org/english/bodies/hrc/docs/ngos/GlobalInitiativeForSexualityAndHumanRights_Nepal108.pdf

71 Human Rights Watch, "Nepal Sexual Cleansing Drive Continues," <http://www.hrw.org/news/2006/03/16/nepal-sexual-cleansing-drive-continues>

72 Human Rights Watch, "Nepal: Climate of Fear Imperils LGBT People," <http://www.hrw.org/news/2013/04/01/nepal-climate-fear-imperils-lgbt-people>

73 This could include clerks or other officials who are not police officers; the question was phrased to solicit responses about interactions with police-affiliated staff either at the police station or outside.

Table 5.1 : Experiences of Discrimination from Law Enforcement

	Full sample population	Third Gender Assigned Male at Birth	Strongly GNC-AMB
Denial of service	9.6%	13.9%	17%
Verbal harassment	24.8%	34.1%	43%
Physical assault	23%	32%	41%

As Table 5.1 shows, respondents assigned male at birth reported increasing levels of abuse and discrimination during interactions with police if they identify with gender non-conforming terms, with those who identify most strongly with GNC terms reporting the highest rates of discrimination. These patterns fall in line with the history of arrests under the Public Offence Act, which has been historically invoked against *Metis*, demonstrating that bias against gender non-conformity can put people at increased risk of discrimination and abuse when interacting with law enforcement.

Discussion

Survey data indicate strong relationships between gender non-conformity and experiences of discrimination, including thwarted or limited access to health care and negative experiences in public spaces as well as while interacting with law enforcement. These relationships provide greater evidence that respondents who likely are more visually gender non-conforming are more likely to report higher rates of abuse and discrimination.

These patterns suggest that despite the high-level legal progress in terms of recognizing a third gender in policies, on documents, and in official registers, gender non-conforming Nepalis continue to face abuse and discrimination, as a result of bias against their perceived non-conformity in public, as well as while accessing essential services such as health and justice. These patterns mimic violence against transgender people elsewhere in the world and call for increased sensitization and advocacy on behalf of gender non-conforming individuals.⁷⁴ For sexual and gender minorities who are more likely gender-conforming, the data suggest that conformity can diminish the likelihood of facing abuse and discrimination across a variety of settings.

While individual expressions of SOGI are personal decisions made for a variety of reasons, additional research into how concealment of identity affects the well-being of these individuals, including mental health studies, should be considered among next steps. However in some settings, such as while seeking health care, the non-expression or non-disclosure of SOGI, especially to health care providers, can lead to inadequate or misguided care. Additional research could examine in depth the reasons, if any, behind patterns of people believing they are not perceived as sexual and gender minorities (and disaggregating cases in which this is the result of actively concealing their identity) and what that means in terms of quality and relevance of services provided, especially with regards to health care.

74 United Nations Development Programme and the Asia-Pacific Transgender Network. 2012. "Lost In Transition: Transgender People, Rights and HIV Vulnerability in the Asia-Pacific Region," <http://www.undp.org/content/undp/en/home/librarypage/hiv-aids/lost-in-transition—transgender-people—rights-and-hiv-vulnerabi/>



6. HIV

6. HIV

There are currently approximately 49,000 people living with HIV in Nepal, putting the total prevalence rate at 0.28 percent. Out of these, Men who have Sex with Men (MSM) and Transgender/Third Gender Women ('MSM/TG') account for 15 percent of the total population of people living with HIV, and sexual transmission accounts for 85 percent of new infections in the country.⁷⁵ In other settings in the Asia-Pacific, research has shown that sexual and gender minorities, especially transgender women (people assigned male at birth) are at a greater risk of HIV infection and show alarmingly high HIV prevalence rates.⁷⁶ In Nepal, research has shown that this is also the case among the sexual and gender minority population, though data have often been lumped together under the behavioural category "MSM" heading, without specifying identity categories. What is more, the Government of Nepal, in consultation with health economists and HIV specialists, has announced that beginning in 2014 all HIV programmatic data will disaggregate male-assigned beneficiaries beyond the traditional "MSM" interventions category. The Nepal HIV Investment Plan 2014-2016 explains: "The 'MSM/TG' group has been disaggregated into four groups: TG SW [transgender sex workers], MSW [male sex workers], TG [transgender women], and high-risk MSM." This section examines respondent data about knowledge of HIV, access to HIV services, HIV status, and if HIV-positive, whether and how respondents receive and maintain treatment. Since sample sizes are smaller, the overall results are only provided without a breakdown of identity categories because when cell sizes (i.e. responses meeting the analysis criteria) become too small, the increased uncertainty results in unreliable inferences.

Knowledge of HIV

A majority (97.5 percent, n=1,149) of the respondents reported knowing what HIV is, and we observe no differences across identity categories. As research in other contexts has indicated, general awareness of HIV is a major predictor of infection rates, with people who report awareness having lower risk of being infected with HIV. The generalizability of this result to all sexual and gender minorities in Nepal may be questionable because respondents to this survey were initially contacted by their association with drop-in centers or drop-in center staff that specifically provide information, testing, counselling, and treatment support for HIV. As such, the sampling procedure may potentially make this estimate higher than would be expected otherwise, but the information presented is relevant to understanding patterns of how sexual and gender minorities might access HIV information and services.

75 Government of Nepal, Ministry of Health and Population. October 2013. "Nepal HIV Investment Plan: 2014-2016." http://www.aidsdatahub.org/sites/default/files/publication/Nepal_HIV_Investment_Plan.pdf

76 United Nations Development Programme (UNDP) and the Asia-Pacific Transgender Network. 2012. "Lost In Transition: Transgender People, Rights and HIV Vulnerability in the Asia-Pacific Region." http://www.undp.org/content/dam/undp/library/hivaids/UNDP_HIV_Transgender_report_Lost_in_Transition_May_2012.pdf

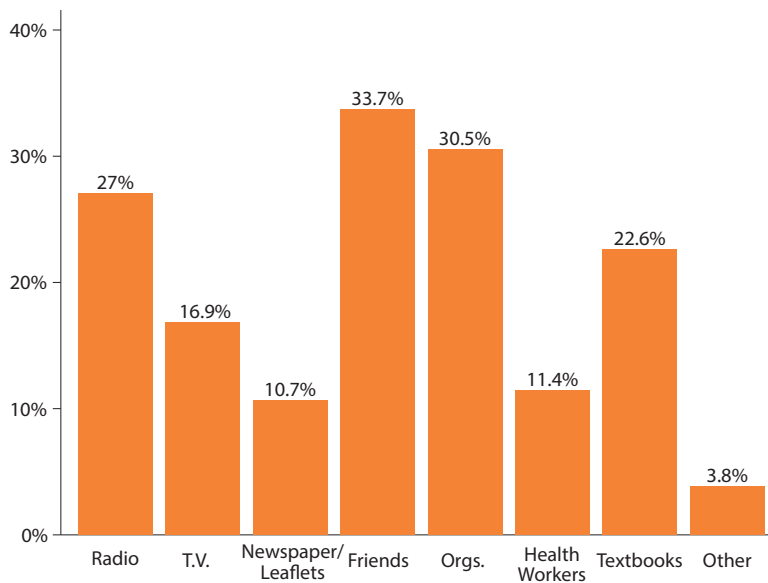
Table 6.1 : Knowledge of HIV by Full Sample and SOGI, Sample Sizes are in the Parentheses

	Full Sample	Assigned male at birth		Assigned female at birth	
		Third Gender *	Gay/Bisexual	Third Gender	Lesbian/Gay
Heard of HIV	97.54% (1,149)	97.24% (739)	98.85% (257)	95.18% (79)	98.67% (74)
Have not heard of HIV	1.87% (22)	2.37% (18)	0.38% (1)	2.41% (2)	1.33% (1)
Don't Know/Refused	0.59% (7)	0.39% (3)	0.77% (2)	2.41% (2)	0% (0)
Total	100% (1,178)	100% (760)	100% (260)	100% (83)	100% (75)

*The relationship between SOGI/E and knowledge is not statistically significant ($\chi^2 = 10.13, p = 0.12$).

Respondents who reported knowing about HIV were subsequently asked to report in what ways they learned about it. Respondents were able to identify from multiple sources of information including: radio, television, newspaper/leaflets/brochures, friends, organizations, health workers, textbooks, or some other source. They were able to identify more than one source, and a plot of the percent of respondents identifying each of the sources of information is provided in Figure 6.1

Figure 6.1: How Respondents Receive Information Regarding HIV of Those Who Know of HIV



We additionally find some differences across identity categories, as provided in Table 6.2. The largest difference observed across identity categories is that Third Gender Assigned Male at Birth respondents tended to identify textbooks as a source of information regarding HIV less than that of the other groups (the smallest difference is significant). This may be related to lower literacy and educational levels among Third Gender Assigned Male at Birth

respondents. Also, Third Gender Assigned Male at Birth respondents were more likely than the other respondents to identify receiving information about HIV from organizations and health workers. Respondents assigned female at birth (cisgender lesbian women and third gender men) tended to report receiving information via radio at greater levels than respondents assigned male at birth.

Table 6.2 : Percent of Respondents Identifying a Source of Information about HIV by SOGI Group

Sources of HIV information:	Assigned male at birth		Assigned female at birth		χ^2_3
	Third Gender	Gay/Bisexual	Third Gender	Lesbian/Gay	
Radio	22.8%	30.8%	41.0%	42.7%	26.29***
Television	15.9%	16.5%	25.3%	18.7%	4.88
Newspaper/Leaflets/Brochures	9.2%	12.7%	15.7%	13.3%	5.53
Friends	38.3%	25.8%	30.1%	20.0%	21.23***
Organizations	34.6%	26.5%	18.1%	17.3%	20.12***
Health Workers	13.4%	8.5%	7.2%	6.7%	8.35*
Textbooks	16.8%	33.5%	33.7%	32%	41.52***
Other Source	5.1%	2.3%	0.0%	0.0%	11.45**

Statistically significant at: *p<.05; **p<.01; ***p<.001

Frequency and Location of HIV Testing

Respondents were asked whether and how often they received testing for HIV. Studies in other contexts have observed that subsets of the populations tend to not be tested for HIV, and there may be individuals engaging in risky sexual behaviours while not being aware of their HIV status or the status of partners.⁷⁷ Testing is considered a public health issue, and public health officials recommend frequent testing among those who are considered at a greater risk of HIV infection.⁷⁸ The national HIV plan in Nepal currently calls for an urgent increase in testing rates, including among sexual and gender minority populations.⁷⁹ While the data we present is biased by the outreach methodology through an HIV services organization, the information provides an important examination of access and testing patterns.

77 Gary Marks, Nicole Crepaz, and Robert S. Janssen. (2006). Estimating sexual transmission of HIV from persons aware and unaware that they are infected with the virus in the USA. *AIDS: Official Journal of the International AIDS Society*, 20(10): 1447-1450.

78 Ibid.

79 Government of Nepal, Ministry of Health and Population. October 2013. "Nepal HIV Investment Plan: 2014-2016." http://www.aidsdata-hub.org/sites/default/files/publication/Nepal_HIV_Investment_Plan.pdf

Table 6.3 : Frequency and Location of HIV Testing

	Full Sample	Assigned male at birth		Assigned female at birth	
		Third Gender *	Gay/Bisexual	Third Gender	Lesbian/Gay
Never tested	20.1% (237)	9.9% (69)	18.1% (47)	71.1% (59)	82.7% (62)
Once	16.7% (22)	17.5% (133)	16.2% (42)	14.5% (12)	12.0% (9)
Twice	14.5% (7)	15% (114)	18.9% (49)	4.82% (4)	5.3% (4)
Three times	15.9% (187)	18.4% (140)	17.7% (46)	1.2% (1)	0.0% (0)
More than three times	30.4% (358)	37.1% (282)	27.3% (71)	6.02% (5)	0.0% (0)
Don't know/Refused	2.5% (29)	2.89% (22)	1.92% (5)	2.41% (2)	0.0% (0)
Total	100% (1,178)	100% (760)	100% (260)	100% (83)	100% (75)

*The relationship between SOGI/E and testing frequency is statistically significant ($\chi^2_5 = 395.001, p < 0.001$). Sample sizes are in the parentheses.

For example, male-assigned respondents who are classified in the Gay/Bisexual Group are nearly twice as likely to report never having been tested than respondents classified in the Third Gender Assigned Male at Birth Group. This analysis suggests more research is needed into the barriers to access for MSM who do not identify with Third Gender or other gender non-conforming identities.

Table 6.4 : Percentage of Respondents Reporting the Last Time, If Ever, They Were Tested for HIV

	Full Sample	Assigned male at birth		Assigned female at birth	
		Third Gender *	Gay/Bisexual	Third Gender	Lesbian/Gay
Within the last 3 months	30.3% (357)	34.5% (262)	33.1% (86)	4.8% (4)	6.7% (5)
Within the last 6 months	16.6% (196)	17.9% (136)	19.6% (51)	8.4% (7)	2.7% (2)
Within the last year	13.3% (157)	16.1% (122)	11.5% (30)	3.6% (3)	2.7% (2)
More than one year ago	16.0% (188)	18.0% (137)	14.6% (38)	9.6% (8)	6.7% (5)
Never tested/Don't know/Refused	23.77% (280)	13.6% (103)	21.2% (55)	73.5% (61)	81.3% (61)
Total	100% (1,178)	100% (760)	100% (260)	100% (83)	100% (75)

*The relationship between SOGI and testing frequency is statistically significant ($\chi^2_2 = 301.51, p < 0.001$). Sample sizes are in the parentheses.

Table 6.5 : Location of Last HIV Testing or Whether Respondent Did Not Get Tested

Locations:	Full Sample	Assigned male at birth		Assigned female at birth	
		Third Gender *	Gay/Bisexual	Third Gender	Lesbian/Gay
Hospital	5.1% (60)	4.5% (34)	6.9% (18)	4.8% (4)	5.3% (4)
VCT Center	12.9% (152)	11.6% (88)	21.9% (57)	4.8% (4)	4.0% (3)
Other government office	0.8% (9)	0.4% (3)	0.8% (2)	3.6% (3)	1.3% (1)
Private hospital/clinic	2.5% (29)	2.4% (18)	3.1% (8)	3.6% (3)	0.0% (0)
NGOs	4.6% (54)	4.21% (32)	6.9% (18)	1.2% (1)	4.0% (3)
Other private setting	0.3% (4)	0.4% (3)	0.4% (1)	0.0% (0)	0.0% (0)
Blue Diamond Society/CBO	48.13% (567)	59.5% (452)	40.8% (106)	7.2% (6)	4.0% (3)
Other	3.4% (40)	5.0% (38)	0.4% (1)	1.2% (1)	0.0% (0)
Never tested/Don't know/Refused	22.3% (263)	12.1% (92)	18.9% (49)	73.5% (61)	81.3% (61)
Total	100% (1,178)	100% (760)	100% (260)	100% (83)	100% (75)

*The relationship between SOGI and testing frequency is statistically significant ($\chi^2_{24} = 397.97, p < 0.001$). Sample sizes are in the parentheses.

HIV Status and Disclosure of a Positive Status

The following tables indicate the HIV status of respondents as well as the information on the extent to which respondents disclosed HIV status to others.

Table 6.6 : HIV Status of Respondents

	Full Sample	Assigned male at birth		Assigned female at birth	
		Third Gender*	Gay/Bisexual	Third Gender	Lesbian/Gay
Positive	10.0% (118)	11.7% (89)	10.8% (28)	0.0% (0)	1.3% (1)
Negative	65.7% (774)	74.3% (565)	68.1% (177)	26.5% (22)	13.3% (10)
Prefer not to answer	0.9% (10)	0.9% (7)	1.15% (3)	0.0% (0)	0.0% (0)
Don't know	0.8% (9)	0.9% (7)	0.4% (1)	0.0% (0)	1.3% (1)
Never tested/Refused	22.7% (267)	12.1% (92)	19.6% (51)	73.5% (61)	84.0% (63)
Total	100% (1,178)	100% (760)	100% (260)	100% (83)	100% (75)

*The relationship between SOGI and HIV status is statistically significant ($\chi^2_{12} = 336.76, p < 0.001$). Sample sizes are in the parentheses.

Table 6.7 : Respondents Who Are HIV Positive; Disclosure of HIV Status in Different Settings

Number of People:	Settings			People		
	At Home	At Work	At School	Response:	Your Doctor	Your Boss
0	53.9% (63)	27.2% (31)	2.9% (3)	Yes	17.2% (20)	50.9% (57)
1	4.3% (5)	2.6% (3)	0.0% (0)	No	60.3% (70)	36.6% (41)
2	4.3% (5)	2.6% (3)	0.0% (0)	Don't Know	22.4% (26)	12.5% (14)
3	5.1% (6)	5.3% (6)	0.0% (0)			
4	4.3% (5)	7.0% (8)	0.0% (0)			
5	6.0% (7)	5.3% (6)	0.0% (0)			
6	5.1% (6)	1.8% (2)	0.0% (0)			
7	2.6% (3)	3.5% (4)	0.0% (0)			
8	0.0% (0)	0.0% (0)	0.0% (0)			
9	0.0% (0)	0.0% (0)	0.0% (0)			
10	0.0% (0)	0.0% (0)	1.0% (1)			
More than 10	14.5% (17)	25.4% (29)				
Does Not Apply		19.3% (22)	96.1% (99)			
Total	100% (117)	100% (114)	100% (103)		100% (116)	100% (112)

*Sample sizes are in the parentheses.

Management and Treatment of HIV Positive Status

According to government statistics, approximately 11,000 Nepalis, or 22.4 percent of the HIV positive population, are enrolled on ART — which is distributed free of charge.⁸⁰ Our sample shows substantially higher enrollment rates among sexual and gender minorities, likely influenced by the sampling methodology. A 2011 report published by UNAIDS and Blue Diamond Society showed similar rates of ART access: “At least 60 per cent of MSM/MSW/TG living with HIV have access to ART services.”⁸¹ This suggests that effective, targeted programming is reaching some sexual and gender minorities with ART services – resulting in rates higher than the national average. This can be important because while the national HIV investment plan predicts that infection rates among sexual and gender minorities are unlikely to change between 2014 and 2016, there is growing evidence that “Treatment as Prevention” programs are effective to cut transmission and curb the HIV burden in populations.

80 Government of Nepal, Ministry of Health and Population. October 2013. “Nepal HIV Investment Plan: 2014-2016.” http://www.aidsdata-hub.org/sites/default/files/publication/Nepal_HIV_Investment_Plan.pdf

81 The United Nations Joint Programme On AIDS (UNAIDS) and Blue Diamond Society. “Risk and Vulnerability Assessment of Transgender People in Nepal.” 2011.

Table 6.8 : HIV Positive Respondents and Whether or Not They Are Currently Taking an Antiretroviral Treatment (ART) and Whether or Not They Are Experiencing Health Problems

Response	On treatment	Health problems
Yes	67.2% (78)	40.5% (47)
No	32.8% (38)	59.5% (69)
Total	100% (116)	100% (116)
*Note: There is not a statistically significant relationship between treatment and health problems ($\chi^2 = 0.1, p = 0.75$). Sample sizes are in the parentheses.		

Table 6.9 : Locations where Respondents May Receive HIV Treatment

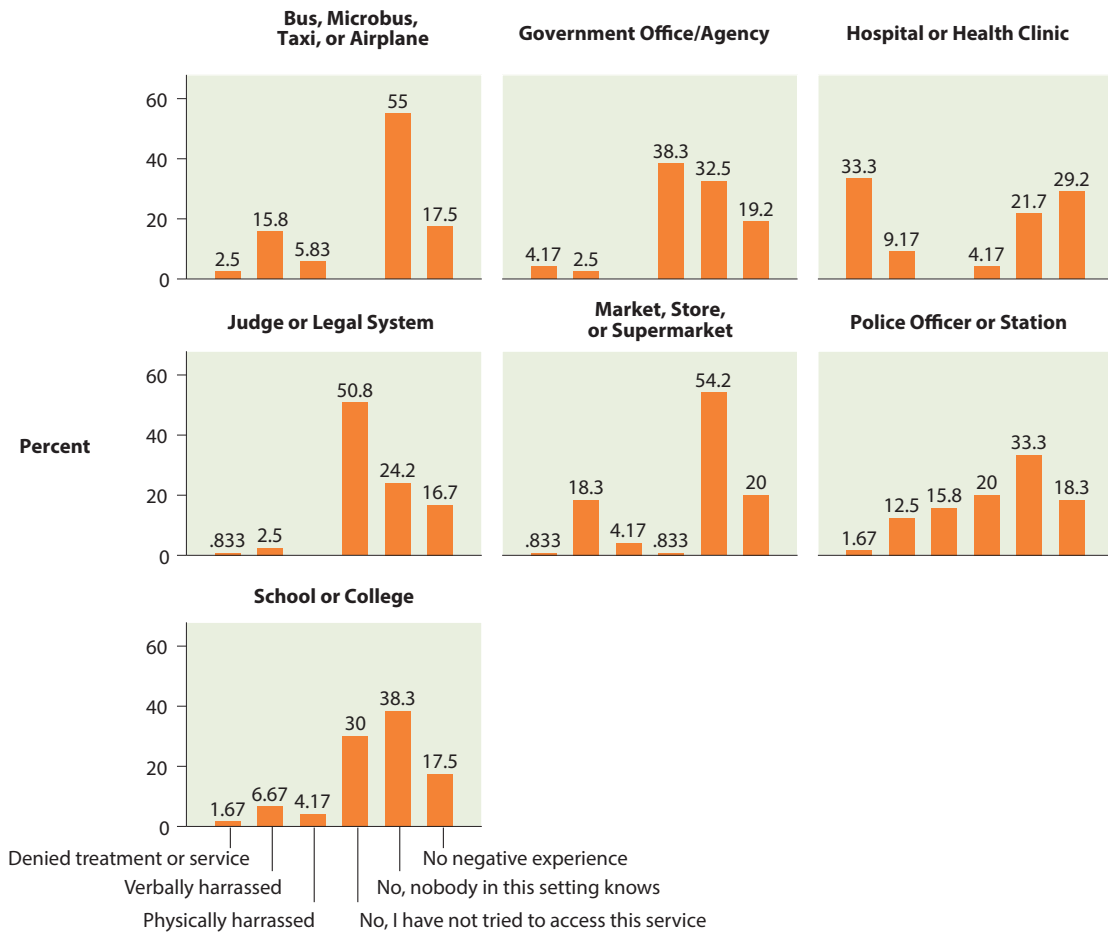
Location	% Reporting
Hospital	42.9%
VCT Center	5.4%
Other Government Site	5.4%
Private Hospital/Clinic	32.1%
NGOs	58.0%
Other private setting	0.0%
BDS/CBOs	4.7%
N	112
*Respondents may select more than one option	

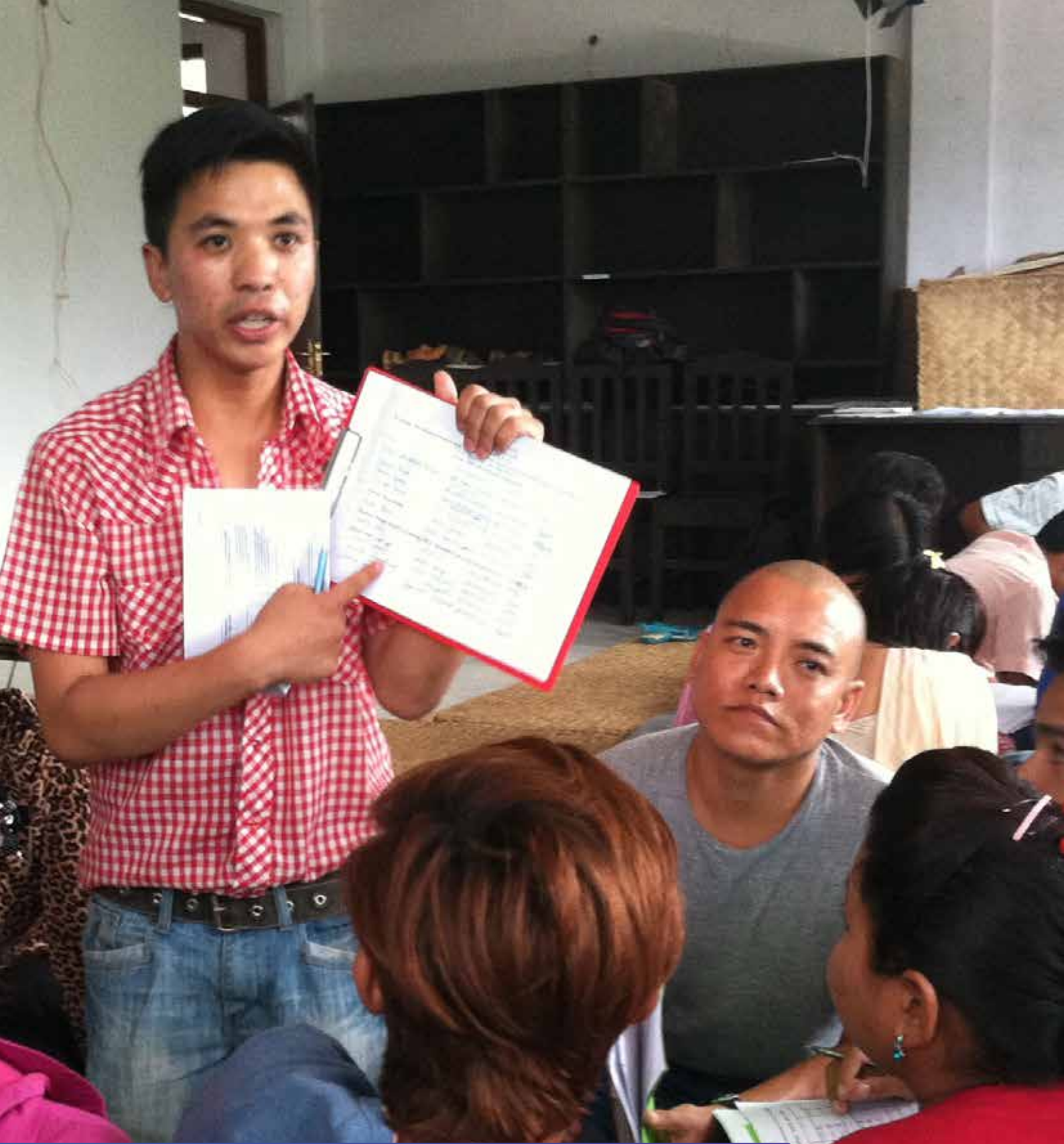
Experiences of Discrimination Based on HIV Positive Status

Our data show HIV positive respondents commonly reported that they believe they did not experience HIV-related discrimination because they did not disclose their HIV status. Since the survey did not ask about the details regarding HIV status disclosure decision-making processes, we cannot infer any specific reasons, but this does highlight space for additional research into where and why people do or do not disclose their HIV positive status.

The most commonly-reported experience of HIV discrimination – at nearly double the reported rate of any other type in any other situation – is denial of service at health care facilities, with one third of respondents indicating such an experience had occurred. Given that our data show health care facilities and hospitals constitute an important location for accessing HIV services for sexual and gender minorities in Nepal, this rate of service denial based on sero-status itself is disturbing. It is also important to recall here that denial of service for sexual and gender minorities at health care service centers was higher than in any of the other situations queried (23.1 percent), and it significantly increases for gender respondents assigned male at birth who identify with a gender non-conforming identity (44.2 percent). As HIV interventions targeting sexual and gender minorities are designed, paying close attention to patterns of accessing services and tailoring services to established and effective access patterns will be crucial to maintaining Nepal’s progress to reduce new infections and maintain treatment for people living with HIV.

Figure 6.2: Experiences of Discrimination among Respondents Who Are HIV Positive (n=112)





Conclusion and Recommendations

Conclusion and Recommendations

In partnership with a major Nepali sexual and gender minority health and rights organization, this survey was fielded to gather information about four key areas of the lives of sexual and gender minorities in Nepal: demographics and socio-economic status, self-identification with sexual orientation and gender identity terms, experiences of discrimination, and access to HIV services. After identifying ten identity-related terms of sexual orientation and gender identity, we found that respondents had nine distinct sexual and gender minority attachments to these labels in the sample (seven who were male-assigned at birth and two who were female-assigned at birth). The three-question method covering self-identification, behavioural, and attraction allowed us to investigate how identity related to sexual attraction and behaviour.

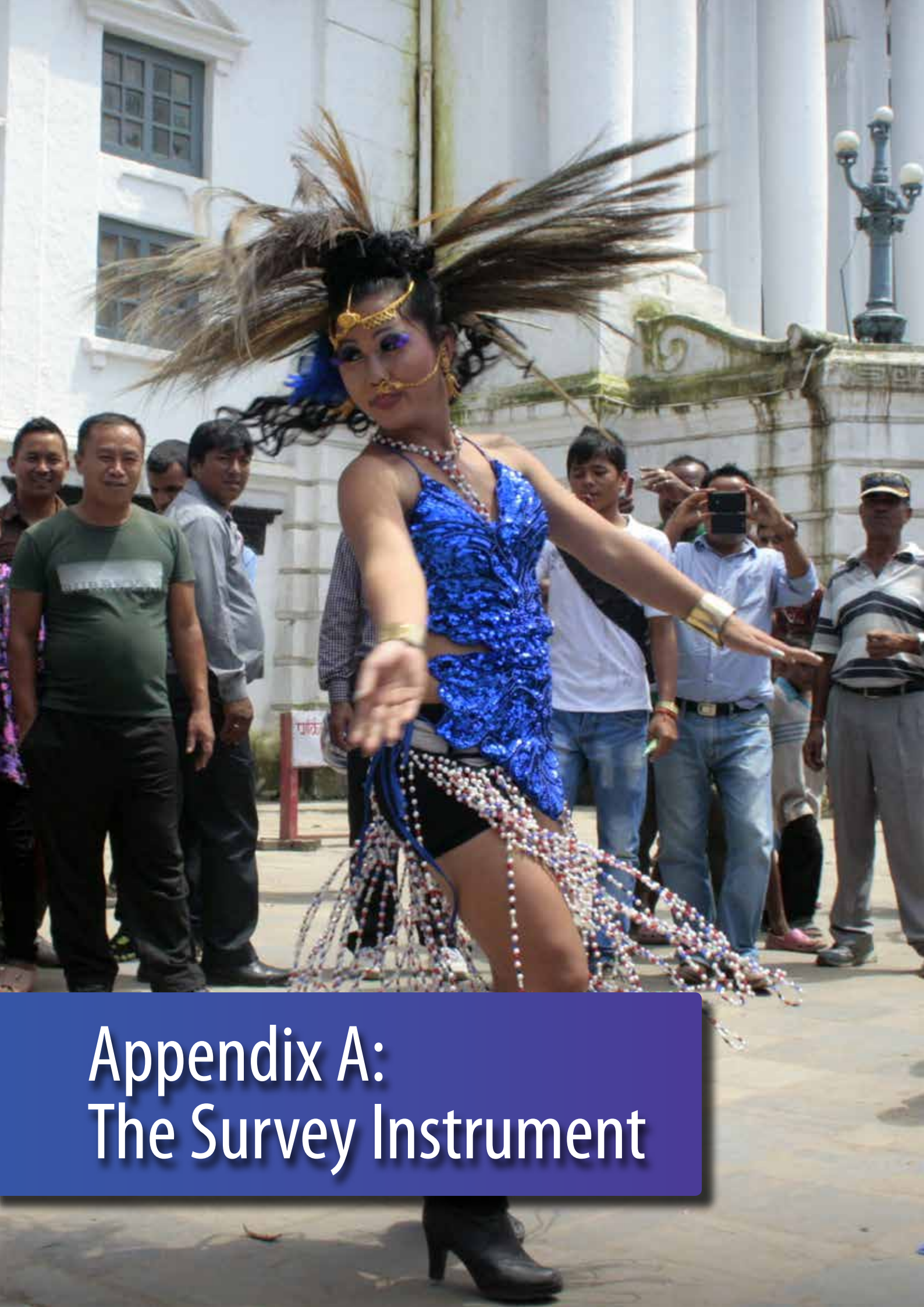
By soliciting information from Nepali sexual and gender minorities on their own terms, this survey instrument was able to gather sensitive information about life experiences and access to crucial services and social spaces. Additionally, the methodology employed was able to demonstrate how sexual and gender minorities may have different experiences based on particular social settings, and tying those to experiences of abuse and discrimination. The data presented in this report can be used to inform policy discussions, interventions, and training and sensitivity programs aimed at improving the lives of sexual and gender minorities in Nepal. The information should also inspire in-depth follow-up research on specific issues and experiences, particularly concerning the population of sexual and gender minorities assigned female at birth.

The data presented here showed a series of patterns in sexual and gender minorities' lives, most markedly related to experiences of discrimination and abuse in a variety of settings of those who identify more strongly as gender non-conforming. It is clear that such identification, in line with observations in other research, can relate to higher rates of abuse and discrimination, and bias against gender non-conforming people significantly hinders access to public spaces and services. For people who are gender-conforming, the data also suggest that there is a pattern of non-disclosure of SOGI at key times, such as while seeking health care.

The findings also present important patterns for consideration in future programming and research, especially in efforts to include sexual and gender minorities on surveys conducted in Nepal. While certain terms listed on our survey permitted more respondents to self-identify, it is clear that some respondents were comfortable strongly identifying with multiple terms while others were not. Respondents indicated a significant degree of flexibility and diversity regardless of the identity terms they chose, indicating that further research and programming should embrace and account for this diversity while paying close attention to the goals of the particular project – whether that is data collection, behaviour change, or another methodology. These terms also can carry expectations about the behaviours of some sexual and gender minorities, and we find some indication that this may be valid with regards to behaviours. However assumptions embedded in commonly-understood definitions of terms

can be disrupted by individuals identifying with what are assumed to be contradictory terms or reporting behaviours that defy the expectations of those identity categories.

The addition of a third gender category on Nepal's 2011 Census was an important step toward an inclusive approach to national planning. As evidenced in this report, the sexual and gender minority population in Nepal is immensely diverse not only in terms of SOGI and sexual behaviours and attractions, but also with regards to their experiences in daily life and accessing social services. Future research, planning, and programming can account for that; the first step is asking questions that capture this population of interest.



Appendix A: The Survey Instrument

Appendix A: The Survey Instrument

Blue Diamond Society and Williams Institute Nepal LGBT Survey

नीलहरि समाज तथा वलियिम्स इन्स्टिच्युट नेपाल यौनकि तथा लैङ्गकि अल्पसङ्ख्यकहरूको सर्वेक्षण

SURVEY PACKET COVER PAGE

सर्वेक्षण प्याकेटको आवरण पृष्ठ

WHAT IS TODAY'S DATE? / आजको मिति

DAY/ दनि: __ __

MONTH/ महनि: __ __

WHAT IS YOUR INTERVIEWER IDENTIFICATION NUMBER? / तपाईंको अन्तर्वार्ताकर्ता पहचान नम्बर कतहो ? __ __

IN WHICH DISTRICT IS THIS INTERVIEW TAKING PLACE? / यो अन्तर्वार्ता कुन जिल्लामा भइरहेको छ ? _____

LOOKING AT THE LIST ON THE FOLLOWING PAGE, WHICH CODE NUMBER REPRESENTS THIS DISTRICT? / अर्को पृष्ठमा दिएको सूचीअनुसार यस जिल्लाको कोड नम्बर कतहो ? __ __

FOR YOU TODAY, WHICH INTERVIEW IS THIS? (CIRCLE ONE) 1 2 3 4 5 / आज तपाईंको लागि यो कत नम्बरको अन्तर्वार्ता हो ? (एउटामा गोलो चिन्ह लगाउनुहोस्) १ २ ३ ४ ५

NOW CREATE THE UNIQUE INTERVIEWEE CODE FROM THE ABOVE INFORMATION (PUT ONE DIGIT IN EACH BOX): / माथिको विवरणको आधारमा अब अन्तर्वार्तादाताको कोड नम्बर बनाउनुहोस् (एउटा कोठामा एउटा अङ्क लेख्नुहोस्):

DAY दनि	DAY दनि	MONTH महनि	MONTH महनि	ID पहचान	ID पहचान	DISTRICT जिल्ला	DISTRICT जिल्ला	INTV NUMBER अन्तर्वार्ता नम्बर

District Codes (जिल्लाकोडहरू)

01	Taplejung	ताप्लेजुङ	39	Syangja	स्याङ्जा
02	Panchthar	पाँचथर	40	Kaski	कास्की
03	Ilam	इलाम	41	Manang	मनाङ
04	Jhapa	झापा	42	Mustang	मुस्ताङ
05	Morang	मोरङ	43	Myagdi	म्याग्दी
06	Sunsari	सुनसरी	44	Parbat	पर्बत
07	Dhankuta	धनकुटा	45	Baglung	बागलुङ
08	Terhathum	तेह्रथुम	46	Gulmi	गुल्मी
09	Sankhuwasabha	सङ्खुवासभा	47	Palpa	पाल्पा
10	Bhojpur	भोजपुर	48	Nawalparasi	नवलपरासी
11	Solukhumbu	सोलुखुम्बु	49	Rupandehi	रुपन्देही
12	Okhaldhunga	ओखलढुङ्गा	50	Kapilvastu	कपिलवस्तु
13	Khotang	खोटाङ	51	Arghakhanchi	अर्घाखाँची
14	Udayapur	उदयपुर	52	Pyuthan	प्युठान
15	Saptari	सप्तरी	53	Rolpa	रोल्पा
16	Siraha	सिराहा	54	Rukum	रुकुम
17	Dhanusa	धनुषा	55	Salyan	सल्यान
18	Mahottari	महोत्तरी	56	Dang	दाङ
19	Sarlahi	सर्लाही	57	Banke	बाँके
20	Sindhuli	सिन्धुली	58	Bardiya	बर्दिया
21	Ramechhap	रामेछाप	59	Surkhet	सुर्खेत
22	Dolakha	दोलखा	60	Dailekh	दैलेख
23	Sindhupalchok	सिन्धुपाल्चोक	61	Jajarkot	जाजरकोट
24	Kabhrepalanchok	काभ्रेपलाञ्चोक	62	Dolpa	डोल्पा
25	Lalitpur	ललितपुर	63	Jumla	जुम्ला
26	Bhaktapur	भक्तपुर	64	Kalikot	कालिकोट
27	Kathmandu	काठमाडौँ	65	Mugu	मुगु
28	Nuwakot	नुवाकोट	66	Humla	हुम्ला
29	Rasuwa	रसुवा	67	Bajura	बाजुरा
30	Dhading	धादिङ	68	Bajhang	बझाङ
31	Makwanpur	मकवानपुर	69	Achham	अछाम
32	Rautahat	रौतहट	70	Doti	डोटी
33	Bara	बारा	71	Kailali	कैलाली
34	Parsa	पर्सा	72	Kanchanpur	कञ्चनपुर
35	Chitwan	चितवन	73	Dadeldhura	डडेलधुरा
36	Gorkha	गोरखा	74	Baitadi	बाँतडी
37	Lamjung	लम्जुङ	75	Darchula	दार्चुला
38	Tanahu	तनहुँ			

INFORMED CONSENT

सुसूचतिमन्जुरीनामा

My name is [INSERT the name of the interviewer.] I am administering a questionnaire about experiences of discrimination, socio-economic status, and access to HIV information and services for sexual and gender minorities in Nepal.

मेरो नाम [अन्तर्वार्ताकर्ताको नाम यहाँ लेख्नुहोस्] हो। म नेपालमा यौनिक तथा लैङ्गिक अल्पसङ्ख्यकहरूले अनुभव गरेको भेदभाव, उनीहरूको आर्थिक-सामाजिक अवस्था र उनीहरूको HIV सम्बन्धी सूचना तथा सेवामा पहुँच सम्बन्धी प्रश्नावली सञ्चालन गर्दैछु।

I have provided you with an information sheet that describes the purpose of this questionnaire. The information sheet also outlined what types of information you will be asked, how we will keep this information confidential and the potential risks involved in your participating in this survey.

मैले तपाईंलाई यस प्रश्नावलीको उद्देश्यलाई प्रष्ट्याउने विवरणपत्र उपलब्ध गराएकोछु। तपाईंबाट कस्तो प्रकारको विवरण मागनिन्छ, हामीले यस विवरणलाई कसरी गोप्य राख्नेछौं र यस सर्वेक्षणमा तपाईंको सहभागिताका सम्भावित खतराहरू के हुन् भन्ने कुराहरू पनि त्यस विवरणपत्रमा दर्शाएका छन्।

Before we begin the questionnaire, I would like to make sure that you are voluntarily willing to participate in this survey and that you have obtained all the information that you need in order to make an informed choice about your participation.

प्रश्नावली सुरु गर्नुभन्दा पहिले तपाईं स्वैच्छिकरूपमा यस सर्वेक्षणमा सहभागी हुन राजीखुशी हुनुहुन्छ र आफ्नो सहभागिताको सुसूचति रोजाइको लागि आवश्यक सम्पूर्ण जानकारी तपाईंले प्राप्त गर्नु भएको छ भन्ने कुरा म सुनिश्चित गर्न चाहन्छु।

This consent form may contain words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. You do not have to decide today whether or not you will respond to this questionnaire. Before you make a decision, you can talk to anyone you feel comfortable with about the questionnaire and/or the survey.

यस मन्जुरीनामा फाराममा तपाईंले नबुझ्ने शब्दहरू हुनसक्छन्। त्यसोभएमा, हामीले विवरण पढ्दै गर्दा मलाई रोकनि भन्नुहोला र म समय लिएर बुझाउनेछु। तपाईंले यस प्रश्नावलीमा भाग लनि वा नलनि भन्ने कुरा आजै निर्णय गर्नुपर्दैन। निर्णय गर्नु भन्दा पहिले आफूलाई जोसँग सजिलो लाग्छ त्यसव्यक्तिसँग प्रश्नावली र/वा सर्वेक्षणबारे कुराकानी गर्न सक्नुहुनेछ।

If, however, you choose to respond to this questionnaire and thus participate in the survey, I will ask you some questions about some of your experiences of discrimination, about your socio-economic situation, and about your experiences accessing HIV information and services. I expect that the interview will take about one hour. At the end of the questionnaire, you will be compensated 300 Nepali rupees for your time.

तर यदा तपाईंले यस प्रश्नावलीको उत्तर दनि चाहेर यस सर्वेक्षणमा सहभागी हुन पुग्नुभयो भने म तपाईंलाई केही प्रश्नहरू सोध्नेछु। यी प्रश्नहरू तपाईंले अनुभवगरेको भेदभाव, तपाईंको आर्थिक-सामाजिक अवस्था र HIV सम्बन्धी सूचना तथा सेवामा पहुँच सम्बन्धी तपाईंको अनुभवको विषयमा हुनेछन्। मलाई लाग्छ अन्तर्वार्ता एकघण्टा जतिको हुनेछ। प्रश्नावलीको अन्तमा तपाईंको समयको लागि रु. ३०० उपलब्ध गराइनेछ।

Before asking you whether or not you would like to be a participant, I would like you to know that:

तपाईं सहभागी हुन चाहनुहुन्छ कि हुँदैन भन्ने कुरा सोध्नु भन्दा पहिले म चाहन्छु तपाईंलाई थाहाहोस्कि:

1. Your participation in this survey is entirely voluntary. It is your choice whether to participate or not.

१. यस सर्वेक्षणमा तपाईंको सहभागितापूर्ण रूपमा स्वैच्छिक हो। सहभागी हुने वा नहुने भन्ने कुरा तपाईंको रोजाइको विषय हो।

2. You are free to not answer any of the questions in the questionnaire.

२. प्रश्नावलीका कुनै-कुनै प्रश्नको जवाफ दनि मन लागेन भने नदिए पनि हुन्छ।

3. You may stop participating in the interview at any time that you wish.

३. आफूलाई मन लागेको कुनै पनि समयमा तपाईं अन्तर्वार्तामा आफ्नो सहभागिता टुङ्ग्याउन सक्नुहुनेछ।

The information collected in this interview will be kept strictly confidential. To help ensure confidentiality, I will not write your name on the questionnaire or this form, and I will not write down particular details that would allow you to be identified.

यस अन्तर्वार्ताबाट सङ्कलन गरिएको विवरणलाई कडाइका साथ गोप्य राखिनेछ। गोपनीयताको सुनिश्चितामा मद्दत पुगोस्भनी म प्रश्नावली वा यस फाराममा तपाईंको नाम लेख्नेछैन र म त्यस्तो प्रकारको कुनै खास विवरण पनि लेख्नेछैन जसले गर्दा तपाईंको पहिचान खुल्नसकोस्।

Do you consent to participating in the interview?

तपाईं अन्तर्वार्तामा भाग लनि मञ्जुर हुनुहुन्छ ?

Yes / छु

No / छैन

If NO: Thank you for your time.

हुनुहुन्न भने: तपाईंको समयको लागि धन्यवाद।

If YES: Thank you for agreeing to take part in this project. By saying yes, that means that you have read the information on the information sheet, or it has been read to you. You have had the opportunity to ask questions related to the questionnaire and any questions you have asked have been answered to your satisfaction. You consent voluntarily to be a participant in this project and you understand that you have the right to end the interview at any time.

हुनुहुन्छ भने: यस परियोजनामा भाग लनि सहमत हुनुभएकोमा धन्यवाद। हुन्छ भन्नुको अर्थ तपाईंले विवरणपत्रमा दिएको जानकारी पढ्नुभएको छ वा त्यो तपाईंलाई पढेर सुनाइएको छ। तपाईंले प्रश्नावलीसँग सम्बन्धित प्रश्न सोध्ने अवसर पाउनु भएको छ र आफूले सोधेका प्रश्नहरूको तपाईंलाई

चत्तितबुद्धो उत्तर मलिको छ। तपाईं यस परियोजनामा स्वैच्छिकरूपमा सहभागी बन्न मन्जुर हुनुहुन्छ र कुनै पनि समयमा अन्तर्वार्ता टुङ्ग्याउने अधिकार तपाईंलाई छ भन्ने कुरा तपाईंले बुझ्नु भएको छ।

If you agree, I will now sign this form to confirm that your consent has been obtained.

सहमत हुनुहुन्छ भने तपाईंको मन्जुरी प्राप्त भयो भन्ने कुरा पुष्टिगर्न म अब यस फाराममा हस्ताक्षर गर्नेछु।

Signature/initials of interviewer / अन्तर्वार्ताकर्ताको हस्ताक्षर/नामका प्रारम्भिक अक्षर

Date of interview / अन्तर्वार्ताको मिति _____

SECTION 1:

General information about the interviewee (and his or her household)

खण्ड १:

अन्तर्वार्तादाता (रउनकोघरपरविवार) सम्बन्धीसामान्यविवरण

1 १	What is your age? तपाईंको उमेर कति भयो?				
2 २	What is your current sex/gender? तपाईंको वर्तमान लङ्गि के हो?	Female Male Other Please specify: _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	महिला पुरुष अन्य (कृपया खुलाउनुहोस्): _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 ३	What sex/gender were you assigned at birth, is on your birth certificate? तपाईंलाई जन्मदा कुन लङ्गि तोकिएको थियो, तपाईंको जन्म प्रमाणपत्रमा कुन लङ्गि तोकिएको छ ?	Female Male Intersex	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	महिला पुरुष अन्तरलङ्गि	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
4 ४	What is your Caste/Ethnic Group? तपाईंको जात/जातीय समूह के हो ?				
5 ५	What is your religion? तपाईं कुन धर्म मान्नुहुन्छ ?				
6 ६	What language do you speak? तपाईंको मुख्य भाषा के हो ?				
7 ७	Do you have a citizenship certificate? तपाईंसँग नागरिकता छ ?	Yes No if no, skip to #12	<input type="checkbox"/> <input type="checkbox"/>	छ छैनछैन भने प्रश्न १ र २ मा जानुहोस्	<input type="checkbox"/> <input type="checkbox"/>
8 ८	What is the sex/gender on your citizenship certificate? तपाईंको नागरिकतामा कुन लङ्गि तोकिएको छ ?	Female Male Other	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	महिला पुरुष अन्य	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
9 ९	Have you ever attempted to change the sex/gender on your citizenship certificate? तपाईंले कहिल्यै आफ्नो नागरिकतामा लङ्गि परिवर्तन गर्ने प्रयास गर्नु भएको छ ?	Yes No skip to #12	<input type="checkbox"/> <input type="checkbox"/>	छु छैन प्रश्न १ र २ मा जानुहोस्	<input type="checkbox"/> <input type="checkbox"/>
10 १०	Were you successful? तपाईं सफल हुनु भयो त ?	Yes skip to #12 No	<input type="checkbox"/> <input type="checkbox"/>	भएँ प्रश्न १ र २ मा जानुहोस् भइन	<input type="checkbox"/> <input type="checkbox"/>
11 ११	Why were you not successful? तपाईं कति सफल हुनुभएन होला ?	Record narrative response here: भनेको कुरा यहाँ टिप्नुहोस् :			

12 १२	Can you read and write? तपाईं पढ्न र लेख्न सक्नुहुन्छ ?	Read and write Read only Can't read and write	<input type="checkbox"/> पढ्न र लेख्न सक्छु <input type="checkbox"/> पढ्न मात्र सक्छु <input type="checkbox"/> पढ्न र लेख्न सक्दैनौं	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
13 १३	What is the highest class or degree you completed? तपाईंले कतिसम्म पढ्नुभएको छ ?			
14 १४	Are you currently attending school/college? अहिले तपाईं बढियालय/कलेज गइरहनुभएको छ ?	Yes No	<input type="checkbox"/> छु <input type="checkbox"/> छैन	<input type="checkbox"/> <input type="checkbox"/>
15 १५	What is your relationship status? तपाईंको सम्बन्ध स्थितिके हो ?	Never married/ currently single Once married Multiple spouse Re-married Widow/widower Divorced Separated Partner (not legally married) Boyfriend/ girlfriend (non co-habiting) boyfriend/ girlfriend (co-habiting) Other Specify: _____	<input type="checkbox"/> कहिले पनि विवाह नभएको / हाल एकल <input type="checkbox"/> एक पटक विवाह भएको <input type="checkbox"/> धेरै पार्टनर <input type="checkbox"/> पुनर्विवाहति <input type="checkbox"/> बधिवा/बधिर <input type="checkbox"/> सम्बन्धवच्छेद <input type="checkbox"/> अलग्गएको <input type="checkbox"/> सँगै बस्ने (बधिवित्त विवाह नभएको) <input type="checkbox"/> प्रेमी/प्रेमिका (सँगै नबस्ने) <input type="checkbox"/> प्रेमी/प्रेमिका (सँगै बस्ने) <input type="checkbox"/> अन्य कृपया खुलाउनुहोस्: _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

SECTION 2:

Information related to sexual orientation and gender identity of the interviewee (and sexual partners)

खण्ड २:

अन्तर्वार्तादाता (र उनका पार्टनर) को यौनिक अभिमुखीकरण तथा लैङ्गिक पहचानसम्बन्धी बविरण

16	There are many terms people use to identify their sexual orientation and gender identity. Now I am going to read some terms to you and I'd like to know to which degree do the following terms apply to you? For each term you must answer "not at all" "somewhat" or "strongly" (circle answers)	Meti not at all somewhat strongly मेटी हुँदै होइन केही हदसम्म हो धेरै नै हो
१६	आफ्नो यौनिक अभिमुखीकरण तथा लैङ्गिक पहचानलाई चिनाउनका लागि भिन्नसिहरूले धेरै शब्दहरू प्रयोग गर्दछन्। अब केही शब्दहरू पढ्छु र जान्नु चाहन्छु कि तपाईंको लागि कुन हदसम्म यी शब्दहरू लागू हुन्छन्। हरेक शब्दको लागि तपाईंले «हुँदै होइन», «केही हदसम्म हो» वा «धेरै नै हो» भन्ने जवाफ रोज्नु पर्नेछ। (उत्तरमा गोली घेरा लगाउनुहोस्)	Ta not at all somewhat strongly टा हुँदै होइन केही हदसम्म हो धेरै नै हो
		Kothi not at all somewhat strongly कोथी हुँदै होइन केही हदसम्म हो धेरै नै हो
		Panthi not at all somewhat strongly पन्थी हुँदै होइन केही हदसम्म हो धेरै नै हो
		Hijara not at all somewhat strongly हजिडा हुँदै होइन केही हदसम्म हो धेरै नै हो
		Fulumulu not at all somewhat strongly फुलुमुलु हुँदै होइन केही हदसम्म हो धेरै नै हो
		Transgender not at all somewhat strongly तेस्रो लङ्गी हुँदै होइन केही हदसम्म हो धेरै नै हो
		Gay or lesbian not at all somewhat strongly पुरुष समलङ्गी वा महिला समलङ्गी हुँदै होइन केही हदसम्म हो धेरै नै हो
		Heterosexual or straight not at all somewhat strongly वपिरति लङ्गी वा स्ट्रेट हुँदै होइन केही हदसम्म हो धेरै नै हो
		Bisexual not at all somewhat strongly द्वलिङ्गी हुँदै होइन केही हदसम्म हो धेरै नै हो

<p>16.1 १६.१</p>	<p>What is the primary term you use to refer to your sexual orientation/gender identity? आफूनी यौनिक अभिमुखीकरण/लैङ्गिक पहिचानलाई बुझाउन तपाईंले प्रयोग गर्ने मुख्य शब्द कुन हो ?</p>		
<p>17 १७</p>	<p>People are different in their sexual attraction to other people. Which best describes your feelings? Are you attracted to (multiple answers possible) मानसिहरू यौनिकरूपमा अन्य मानसिहरूप्रति फरक-फरक किसिमले आकर्षित हुन्छन्। तपाईंको भावनालाई सबैभन्दा उत्कृष्ट तरिकाले कुन कुराले बुझाउँछ ? तपाईं यनीहरूप्रति आकर्षित हुनुहुन्छ ? (एकभन्दा धेरै उत्तरहरू सम्भव छन्)</p>	<p>Metis Kothis Panthis Hijaras Males Females Transgender men Transgender women Other</p>	<p><input type="checkbox"/> मेटी <input type="checkbox"/> कोथी <input type="checkbox"/> पन्थी <input type="checkbox"/> हजिडा <input type="checkbox"/> पुरुष <input type="checkbox"/> महिला <input type="checkbox"/> तेस्रो लङ्गी पुरुष <input type="checkbox"/> तेस्रो लङ्गी महिला <input type="checkbox"/> अन्य</p>
<p>18 १८</p>	<p>In the past 12 months, who have you had sex with? (multiple answers possible) वर्गित १२ महिनामा तपाईंले कोसँग यौन सम्पर्क राख्नुभयो ? (एकभन्दा धेरै उत्तरहरू सम्भव छन्)</p>	<p>Metis Kothis Panthis Hijaras Males Females Transgender men Transgender women Other I have not had sex</p>	<p><input type="checkbox"/> मेटी <input type="checkbox"/> कोथी <input type="checkbox"/> पन्थी <input type="checkbox"/> हजिडा <input type="checkbox"/> पुरुष <input type="checkbox"/> महिला <input type="checkbox"/> तेस्रो लङ्गी पुरुष <input type="checkbox"/> तेस्रो लङ्गी महिला <input type="checkbox"/> अन्य <input type="checkbox"/> यौन सम्पर्क राखेको छैन</p>

<p>19 १९</p> <p>[this question only for those whose answer in #15 indicates they are in a relationship]</p> <p>[यो प्रश्नती व्यक्तहिरूको लागि मात्र, जसको जवाफले प्रश्न१५मा उनीहरू सम्बन्धमा छन्भन्ने कुरा सङ्केत गरेको छ]</p> <p>If in a relationship, to which degree to the following terms about sexual orientation and gender identity apply your spouse/partner?</p> <p>सम्बन्धमा हुनुहुन्छ भने कुन हदसम्म यौनिक अभिमुखीकरण तथा लैङ्गिक पहिचान सम्बन्धी यी शब्दहरू तपाईंको पार्टनरको लागि लागू हुन्छन् ?</p>	<p>Meti</p> <p>not at all मेटी हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Ta</p> <p>not at all टा हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Kothi</p> <p>not at all कोथी हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Panthi</p> <p>not at all पन्थी हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Hijara</p> <p>not at all हजिडा हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Fulumulu</p> <p>not at all फुलुमुलु हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Transgender</p> <p>not at all तेस्रो लङ्गी हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Gay or lesbian</p> <p>not at all पुरुष समलङ्गी वा महिला समलङ्गी हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Heterosexual or straight</p> <p>not at all वपिरति लङ्गी वा स्ट्रेट हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>
	<p>Bisexual</p> <p>not at all द्वलङ्गी हुँदै होइन</p> <p>somewhat</p> <p>केही हदसम्म हो</p> <p>strongly</p> <p>धेरै नै हो</p>

20.1 २०.१	How many people know you are _____ (sexual orientation/gender identity as indicated in #16.1) at home? घरमा कतजिनालाई तपाईं _____ (प्रश्न १६.१ मा सङ्केत गरिए अनुसारको यौनिक अभिमुखीकरण/लैङ्गिक पहिचान) हो भन्ने थाहा छ ?	None A few Some Most All Not Applicable	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	कसैलाई पनछैन थोरैलाई केहीलाई धेरैजसोलाई सबैलाई लागूहुँदैन
20.2 २०.२	How many people know you are _____ at work? काम गर्ने ठाउँमा कतजिनालाई तपाईं _____ हो भन्ने थाहा छ ?	None A few Some Most All Not Applicable	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	कसैलाई पनछैन थोरैलाई केहीलाई धेरैजसोलाई सबैलाई लागूहुँदैन
20.3 २०.३	How many people know you are _____ at school? (skip this question if the person is not in school) बिद्यालयमा कतजिनालाई तपाईं _____ हो भन्ने थाहा छ ? (अन्तर्वार्तादाता बिद्यालय जाँदैनन् भने यो प्रश्न छोड्नुहोस्)	None A few Some Most All Not Applicable	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	कसैलाई पनछैन थोरैलाई केहीलाई धेरैजसोलाई सबैलाई लागूहुँदैन
21 २१	Does your boss or supervisor know that you are _____? तपाईंको हाकमिलाई तपाईं _____ हो भन्ने थाहा छ ?	Yes No I don't know	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	छ छैन मलाई थाहा छैन

22. The following series of questions considers your experiences of various forms of abuse and discrimination in different settings when you are trying to access commercial or governmental services.
 २२. फरक-फरक परविशमा व्यापारिक वा सरकारी केन्द्रीय नकियमा सेवा लनि क्रममा तपाईंले भोगेका वभिन्न प्रकारका दुरव्यवहार तथा भेदभावसम्बन्धी अनुभवलाई तल दइएका प्रश्नहरूले मध्यनजर गरेका छन्।

We are trying to gather information about abuse and discrimination that happened only because of your sexual orientation or gender identity, so try to think of those cases specifically.

हामी तपाईंको यौनिक अभिमुखीकरण वा लैङ्गिक पहिचानको कारणले गर्दा मात्र हुनगएको दुरव्यवहार र भेदभावसम्बन्धी वविरण सङ्कलन गर्ने प्रयास गररहेका छौं। त्यसैले वशिषगरी तनि कुराहरूको बारेमा सोच्ने प्रयास गर्नुहोला।

For each setting, we ask that you identify whether you have had any of the following experiences:

प्रत्येक परविशको लागि तपाईंहरूले तल दइएका मध्ये कुनै पनव्यवहार अनुभव गर्नु भएको छ कि, त्यो कुरा पहिचान गर्नु होस्भन्ने हामी चाहन्छौं:

Denied treatment or service;

उपचार/व्यवहार वा सेवाबाट वञ्चति;

Verbally harassed; or

गालीगलौज; वा

Physically assaulted.

हातपात।

You can select more than one answer.

तपाईंले एक भन्दा बढी उत्तर रोज्न सक्नुहुनेछ।

FOR INTERVIEWERS: if the participant answers “no” to any of the scenarios, please ask them to clarify why it is not applicable. They might say: “I have not tried to access this service or setting”; or “Nobody in this setting knows I am _____”; or “I did not have a negative experience in this setting.”

अन्तर्वार्ताकर्ताको लागि: सहभागीले कुनै पनपरविशको लागि नकारात्मक उत्तर दिए भने उनीहरूलाई त्यो कुरा कनि लागूहुँदैन भनेर सोधनुहोस्। उनीहरूले भन्नसकलान्: «मैले यो सेवा लनि कोससि गरेको छैनै»; वा «यस परविशमा कसैलाई पन म _____ हो भन्ने थाहा छैन» वा «यस परविशमा मैले नकारात्मक अनुभव गरनिँ»।

Please note which explanation they give.

कृपया उनीहरूले भनेको कुरालाई नोट गर्नुहोस्।

22.1 २२.१	At a store or supermarket, or market पसल वा वशिल बजार वा बजार	
22.2 २२.२	Bus, microbus, taxi, or airplane सार्वजनिक यातायातका साधन:बस, माइक्रोबस, ट्याक्सी वा हवाईजहाज	
22.3 २२.३	Hospital or health clinic अस्पताल वा स्वास्थ्यचौकी/क्लिनिक	
22.4 २२.४	Police officer/station प्रहरी (अधिकृत वा प्रहरीचौकी)	
22.5 २२.५	Judge or legal system न्यायाधीश वा अड्डा, अदालत, CDO	
22.6 २२.६	Government office/agency सरकारी कार्यालय/नकिय	
22.7 २२.७	School, college, or other education institution वद्वियालय, कलेज वा अन्य शैक्षिक संस्था	

SECTION 3:

Information about the living situation of the interviewee

खण्ड ३:

अन्तर्वार्तादाताको बसोबासको अवस्था सम्बन्धी बविरण

23 २३	What is your current living situation? तपाईं अहलि कहाँ बस्नुहुन्छ ?	Family home Home with friends/others Homeless skip to #31 Home/room alone	<input type="checkbox"/>	पारिवारिक घर साथी/अरूहरूसँग एउटै घरमा घरबहिर्नप्रश्न ३१ मा जानुहोस् घर/कोठामा एकलै	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
24 २४	If you live in a home, what is the type of house occupied by the household? घरमा बस्नुहुन्छ भने कस्तो किसिमको घरमा बस्नुहुन्छ ?	Owned Rented Institutional Other Specify: _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	आफ्नैघर भाडामा संस्थागत अन्य खुलाउनुहोस् : _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
25 २५	If you live regularly in a structured dwelling, what is the structure of the house? संरचनागत घरमा नियमिति बसोबास गर्नुहुन्छ भने घरको संरचना कस्तो छ ?	Foundation Mud bonded bricks/stone Cement bonded bricks/stone Concrete with pillar Wooden pillar Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	जग माटोले गारो लाएको ईँट/ढुङ्गा समिन्टले गारो लाएको ईँट/ढुङ्गा पलिर सहतिको कङ्क्रेटि काठको खम्बा अन्य _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
		Outer wall Mud bonded bricks/stone Cement bonded bricks/stone Wood/planks Bamboo Unbaked bricks Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	बाहरीभित्ति माटोले गारो लाएको ईँट/ढुङ्गा समिन्टले गारो लाएको ईँट/ढुङ्गा काठ/फलेक बाँस काचो ईँट अन्य _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
		Roof Straw/thatch Galvanized iron Tile/slate Concrete/cement Wood/planks Earth/Mud Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	छाना पराल/खर ग्याल्भानाइ जगरणिको फलाम टायल/पत्थर ढुङ्गा कङ्क्रेटि /समिन्ट काठ/फलेक माटो अन्य _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

26 २६	What is the main source of drinking water in your home? तपाईंको घरमा पडिने पानीको मुख्य स्रोत के हो ?	Tap/pipe Tubewell/Hand Pump Covered Well/Kuwa Uncovered Well/Kuwa Spout water River/stream Other Specify: _____	<input type="checkbox"/> धारा/पाइप <input type="checkbox"/> ट्युबवेल/हातेपम्प <input type="checkbox"/> छोपएको इनार/कुवा <input type="checkbox"/> नछोपएको इनार/कुवा <input type="checkbox"/> पँधरो <input type="checkbox"/> नदी/खोला <input type="checkbox"/> अन्य <input type="checkbox"/> खुलाउनुहोस् : _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
27 २७	What is the type of cooking fuel usually used in the home? घरमा खाना पकाउन अक्सर प्रयोग गरिने इन्धन कुन हो ?	Wood Kerosene LP Gas Cow Dung Biogas Electricity Other Specify: _____	<input type="checkbox"/> काठ/दाउरा <input type="checkbox"/> मट्टीतेल <input type="checkbox"/> एलपीग्यास <input type="checkbox"/> गोबरग्यास <input type="checkbox"/> बायोग्यास <input type="checkbox"/> वदियुत् <input type="checkbox"/> अन्य <input type="checkbox"/> खुलाउनुहोस् : _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
28 २८	What is the usual source of lighting in the home? घरमा बत्ती बाल्न अक्सर प्रयोग गरिने साधन के हो ?	Electricity Kerosene/lantern/candle Biogas Solar Other Specify: _____	<input type="checkbox"/> वदियुत् <input type="checkbox"/> मट्टीतेल/लालटनि/मैनबत्ती <input type="checkbox"/> बायोग्यास <input type="checkbox"/> सौर्य <input type="checkbox"/> अन्य <input type="checkbox"/> खुलाउनुहोस् : _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
29 २९	What type of toilet facility are you using in the home? घरमा कस्तो प्रकारको शौचालय प्रयोग गरिनु भएकोछ ?	Flush Pit toilet No toilet	<input type="checkbox"/> फ्लसभएको <input type="checkbox"/> पटि (खाडल)शौचालय <input type="checkbox"/> शौचालयछैन	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
30 ३०	Do you have the following facilities in the house? (mark all that apply) घरमा यी साधन र सुविधाहरू छन्क? (मलिन जतिसबैमा चनिह लगाउनुहोस्)	Radio TV Cable TV Computer Internet Telephone Mobile phone Motor Motorcycle Bicycle Other type of vehicle Refrigerator None of these	<input type="checkbox"/> रेडियो <input type="checkbox"/> टभी <input type="checkbox"/> केबलटभी <input type="checkbox"/> कम्प्युटर <input type="checkbox"/> इन्टरनेट <input type="checkbox"/> टेलिफोन <input type="checkbox"/> मोबाइलफोन <input type="checkbox"/> मोटर <input type="checkbox"/> मोटरसाइकल <input type="checkbox"/> साइकल <input type="checkbox"/> अन्य सवारीसाधन <input type="checkbox"/> फ्रिजि <input type="checkbox"/> कुनै पनि छैन	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

31	If you are homeless, where do you normally sleep at night?	Park Street Sex work	<input type="checkbox"/> पार्क <input type="checkbox"/> सडक	<input type="checkbox"/> <input type="checkbox"/>
३१	घरबहिीन हुनुहुन्छ भने प्रायःजसो रात किहाँ सुत्नुहुन्छ ?	client's home Different place every night Friend's home Other Specify: _____	<input type="checkbox"/> यौन पेशा ग्राहकको घर <input type="checkbox"/> हरेक रात फरक ठाउँ <input type="checkbox"/> साथीको घर <input type="checkbox"/> अन्य <input type="checkbox"/> खुलाउनुहोस् : _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

SECTION 4:

Information about the economic situation of the interviewee

खण्ड ४:

अन्तर्वार्तादाताको आर्थिक अवस्था सम्बन्धी विवरण

32 ३२	What was your total income in the past 12 months? बगित १२ महनिमा तपाईंको जम्मा आमदानी कति रह्यो ?				
33 ३३	What was your total income over the past one month? बगित एक महनिमा तपाईंको जम्मा आमदानी कति रह्यो ?				
34 ३४	Concerning your personal total income over the past one month, which of the following is true? बगित एक महनिमा तपाईंको व्यक्तिगत जम्मा आमदानीको कुरा गर्दा, कुन कुरा मल्लिख ?	It was less than adequate for your personal needs	<input type="checkbox"/>	व्यक्तिगत आवश्यकताका लागि पर्याप्त भन्दा कम थियो	<input type="checkbox"/>
		It was just adequate for your personal needs	<input type="checkbox"/>	व्यक्तिगत आवश्यकताका लागि ठिक मात्र थियो	<input type="checkbox"/>
		It was more than adequate for your personal needs	<input type="checkbox"/>	व्यक्तिगत आवश्यकताका लागि पर्याप्त भन्दा बढी थियो	<input type="checkbox"/>
		Not applicable	<input type="checkbox"/>	लागू हुँदैन	<input type="checkbox"/>
35 ३५	If you live with other people, how many other people? तपाईं अरू सँग बस्नुहुन्छ भने कति जना सँग ?	If alone/zero skip to #38		एकलै हुनुहुन्छ/कसै सँग बस्नुहुन्न भने प्रश्न ३८ मा जानुहोस्	
36 ३६	If you live with other people, who earns the most income? अरूसँग बस्नुहुन्छ भने कसले सबभन्दा बढी कमाउँछन् ?				
37 ३७	What is your relationship to this person? यी व्यक्तिसँग तपाईंको के नाता छ ?				
38 ३८	Have you lived outside your current district for more than 2 continuous months over the past 5 years? बगित ५ वर्षमा तपाईं लगातार २ महनिमा भन्दा बढी समय आफ्नो वर्तमान जिल्ला भन्दा बाहिर बस्नुभएको छ ?	Yes	<input type="checkbox"/>	छु	<input type="checkbox"/>
		No skip to #42	<input type="checkbox"/>	छैन प्रश्न ४२ मा जानुहोस्	<input type="checkbox"/>
39 ३९	Where was the place? (district/country) त्यो ठाउँ कहाँ थियो ? (जिल्ला/देश)				

40 ४०	Did you work there? तपाईंले त्यहाँ काम गर्नुभयो ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	गरें गरिँ	<input type="checkbox"/> <input type="checkbox"/>
41 ४१	What primary activity (work) did you do when in that place? त्यस ठाउँमा हुँदा तपाईंले मुख्य काम के गर्नुभयो ?				
This section is now going to ask questions about your current situation. अब यस खण्डमा तपाईंको वर्तमान स्थितिको बारेमा प्रश्नहरू सोध्नेछौं।					
42 ४२	Do you currently legally own a house in any part of Nepal? नेपालको कुनै भागमा अहलि तपाईंको आफ्नो नाममा घर छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>
43 ४३	Do you currently legally own land in any part of Nepal? नेपालको कुनै भागमा अहलि तपाईंको आफ्नो नाममा जग्गा छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>
44 ४४	What paid work did you usually do in the last 12 months? (indicate how many months for each type of work) बगित १२ महिनामा धेरैजसो तपाईंले कुन-कुन आम्दानी हुने काम गर्नु भयो ? (प्रत्येक किसिमको कामको लागि कतमिहनि भनेर सङ्केत गर्नुहोस्)	Agriculture ___months Salary/Wage ___months Own Economic Enterprise ___months Extended Economic Activity ___months Social Work ___months Household work ___months Study (student) ___months No work ___months Daily labour work ___months Sex work ___months Other ___months Specify: _____	कृषि ___महनि तलब/ज्यालादारी ___महनि आफ्नै आर्थिक उद्यम ___महनि वस्तुतः आर्थिक गतिविधि ___महनि सामाजिक कार्य ___महनि घरको काम ___महनि अध्ययन (वदियार्थी) ___महनि काम नभएको ___महनि दैनिक मजदुरी ___महनि यौनपेशा ___महनि अन्य ___महनि खुलाउनुहोस् : _____		
45 ४५	If you did not work during the last 12 months, what was the reason for usually not working during the last 12 months? बगित १२ महिनामा काम गर्नुभएन भने धेरैजसो त्यस अवधिमा काम नगर्नुको कारण के थियो ?	Student House work Aged Pension/Retired Disability Sickness or chronic illness Unable to get employment Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	वदियार्थी घरको काम वृद्धावस्था पेन्सन/रटायर्ड अपाङ्गता बमिर वा दीर्घकालीन रोग रोजगार पाउन असक्षम अन्य _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

SECTION 5: Experiences of discrimination

खण्ड ५: भेदभावको अनुभव

This section contains a number of open-ended narrative response questions. Remind the person you are interviewing that it is important for you to record the details of their responses, so they should speak slowly and clearly, and you should write clearly and in detail. Use the extra narrative response form if you need extra space, noting the question number.

यस खण्डमा केही सङ्ख्यामा खुला प्रकारका वर्णनात्मक प्रत्युत्तर(narrative response) माग्ने कसिमिका प्रश्नहरू छन्। आफूले अनुत्तरता गरिरहेका व्यक्तिहरूलाई के कुरा सम्झाउनुहोस् भने उनीहरूको प्रत्युत्तरको वस्तुतः विवरण अभिलिख गर्नु तपाईंको लागि महत्त्वपूर्ण छ, त्यसकारण उनीहरूले बसितारै र प्रष्ट बोल्नुपर्छ, र तपाईंले स्पष्ट तथा वस्तुतः रूपमा लेख्नुपर्छ। लेखनको लागि बिट्टी ठाउँ चाहिएमा अतिरिक्त वर्णनात्मक प्रत्युत्तर फारम(extra narrative response form) प्रयोग गर्नुहोस् त्यसमा प्रश्न नम्बर नोट गर्नुहोस्।

46 ४६	Have you ever in your life been denied a job or been fired from a job because you are or were perceived to be _____ [from #16.1]? _____ [प्रश्न १६.१ बाट] भएको कारणले तपाईंको जीवनमा कहिल्यै तपाईंलाई जागरि नदिएको वा जागरिबाट नकालिएको छ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>
47 ४७	Have you ever in your life been harassed verbally or in writing on the job by a co-worker because you are or were perceived to be _____? _____ भएको कारणले तपाईंको जीवनमा कहिल्यै काम गर्ने ठाउँमा आफू सँगै काम गर्ने व्यक्तिद्वारा तपाईंलाई मौखिक वा लिखित रूपमा दुरव्यवहार गरिएको छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>
48 ४८	Have you ever in your life been physically harassed or assaulted by a co-worker because you are or were perceived to be _____? _____ भएको कारणले तपाईंको जीवनमा कहिल्यै तपाईंलाई सँगै काम गर्ने व्यक्तिद्वारा शारीरिक दुरव्यवहार गरिएको छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>
49 ४९	Have you ever left a job because the environment was not very accepting of LGBTI people? यौनिक तथा लैङ्गिक अल्पसङ्ख्यक व्यक्तिहरूलाई काम गर्ने वातावरण सकारात्मक नभएकोले तपाईंले कहिल्यै काम छोड्नु भएको छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>

50 ५०	Have you ever in your life been evicted by a landlord or realtor because of your sexual orientation or gender identity or because you were perceived to be _____? _____ भएको कारणले तपाईंको जीवनमा कहिल्यै तपाईंलाई घरधनीले डेरा नकाला गरेका छन् ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छन् छैनन्	<input type="checkbox"/> <input type="checkbox"/>
51 ५१	Have you ever in your life been prevented from buying or moving into a house or apartment by a landlord or realtor because you are or were perceived to be LGBT? यौनिक तथा लैङ्गिक अल्पसङ्ख्यक भएको कारणले तपाईंको जीवनमा कहिल्यै तपाईंलाई घरधनीले डेरा भाडामा दनि नमानेका छन् ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छन् छैनन्	<input type="checkbox"/> <input type="checkbox"/>
52 ५२	If you have experienced discrimination or a human rights violation based on being perceived as LGBT, to whom did you report it? यौनिक तथा लैङ्गिक अल्पसङ्ख्यक भएको कारणले तपाईंले भेदभाव वा मानवअधिकारको उल्लङ्घन अनुभव गर्नुभएको छ भने कहाँ उजुरी गर्नु भयो ?	Lawyer NGO Police Court National Human Rights Commission didn't report skip to #54	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	वकिल गैरसरकारीसंस्था प्रहरी अदालत राष्ट्रिय मानवअधिकार आयोग उजुरी गरिँनैप्रश्न५४ माजानुहोस्	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
53 ५३	What was your reporting experience? तपाईंको उजुरी गर्दाको अनुभव कस्तो रह्यो ? Probing questions for the interviewer to use if necessary: आवश्यक परेको खण्डमा अन्तर्वार्ताकर्ताले नमिन्न प्रश्नहरू सोध्नसक्नेछन्: - did you fill out forms? Did the forms acknowledge sexual and gender minorities? - तपाईंले फारमहरू भरनु भयोकि ? ती फारमहरूमा यौनिक तथा लैङ्गिक अल्पसङ्ख्यकहरूलाई समावेश गरिएको थियो त ? - did you file your claim on the first visit or did you have to return many times? - तपाईंले पहिलो पटकमा नै आफ्नो उजुरी दर्ता गर्नु भयो किपटक-पटक फर्कनु पर्यो ? - were the officials or staff you interacted with friendly? - तपाईंले भेटेका कर्मचारीहरू मलिनसार थिए ?				
54 ५४	Why didn't you report it to anyone? तपाईंले कनि कसैलाई पनि उजुरी गर्नुभएन ?				

<p>55 ५५</p>	<p>In your opinion, has the situation for sexual and gender minority people in Nepal gotten better over the past 10 years? तपाईंको बचिरमा वगित १० वर्षमा नेपालका यौनकि तथा लैङ्गकि अल्पसङ्ख्यक व्यक्तहरूको अवस्थामा सुधार आएको छ ?</p>	<p>Yes No</p>	<p><input type="checkbox"/> <input type="checkbox"/></p>	<p>छ छैन</p>	<p><input type="checkbox"/> <input type="checkbox"/></p>
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SECTION 6:

Information about HIV services, information, and discrimination

खण्ड ६:

HIV सम्बन्धी सेवा, जानकारी तथा भेदभाव सम्बन्धी विवरण

Some of the questions in this section deal with private health information. All of this information will be kept confidential. However if the interviewee is uncomfortable answering any of the questions, he or she may choose to pass.

यस खण्डका केही प्रश्नहरू नजिी स्वास्थ्य विवरणसँग सम्बन्धित छन्। यस प्रकारको सम्पूर्ण विवरण गोप्य राखिन्छ। तर अन्तर्वार्तादातालाई कुनै पनि प्रश्नको उत्तर दिने असजिलो लागेमा उनले त्यस्ता प्रश्नहरू पास गर्न सक्नेछन्।

56 ५६	Have you heard about HIV? तपाईंले HIV बारे सुन्नुभएको छ ?	Yes No (end survey; go to quality check section)	छु छैन (सर्वेक्षणसमाप्तगरनुहोस्, गुणस्तर जाँच खण्डमा जानुहोस्)
57 ५७	How did you first hear about HIV? तपाईंले HIV बारे पहिलो पटक कुन माध्यमबाट सुन्नुभयो ?	Radio Television Newspaper/leaflets/ brochures Friends Organizations Health workers Textbooks Other Specify: _____	रेडियो टेलिभिजन अखबार/पर्चा/ब्रोसुर साथी सङ्घसंस्था स्वास्थ्यकर्मी पाठ्यपुस्तक अन्य खुलाउनुहोस् : _____
58 ५८	How many times have you been tested for HIV? तपाईंले कतपटक HIV जाँच गराउनुभएको छ ?	Never (end survey; go to quality check section) Once Twice Three times More than three times	कहिल्यैपनि छैन (सर्वेक्षणसमाप्तगरनुहोस्, गुणस्तर जाँच खण्डमा जानुहोस्) एकपटक दुईपटक तीनपटक तीनपटकभन्दाबढी

59 ५९	When was your most recent HIV test? तपाईंले अन्तमि पटक HIV परीक्षण कहलि गर्नु भएको थियो ?	within the last three months within the last six months within the last year more than one year ago	गततीनमहनिभतिर गतछमहनिभतिर वगितएकवर्षभतिर एकवर्षभन्दापहलि
60 ६०	Where was the test performed? त्यो परीक्षण कहाँ भएको थियो ?	Hospital VCT Center other government Private hospital/clinic NGOs other private setting Blue Diamond Society/ CBO Other Specify: _____	अस्पताल स्वैच्छकिपरामर्शतथापरीक् षणकेन्द्र अन्यसरकारीनकाय नजीअस्पताल/क्लिनिक गैरसरकारीसङ्घसंस्था अन्यनजीपरविश नीलहरिसमाज/ सामुदायिकसंस्था अन्य खुलाउनुहोस् : _____

The following section contains sensitive questions about your HIV status. As a reminder, all information you share on the survey will never be associated with your name in any way, and the interviewer on staff has signed a binding confidentiality contract. Nonetheless if there are any questions you are not comfortable answering, you are welcome to skip them.

तलको खण्डमा तपाईंको HIV को अवस्थाबारे संवेदनशील प्रश्नहरू सोधएका छन्।हामी के कुरा फेरिपनि थाद दलाउन चाहन्छौं भने यस सर्वेक्षणमा तपाईंले उपलब्ध गराउनु भएको सम्पूर्ण बविरण कुनै पनि किसिमिले तपाईंको नाम सँग जोडनि छैन र अन्तर्वार्ताकर्ता वा कर्मचारीले गोपनीयता सम्बन्धी बाध्यकारी करार सेवामा सही गरेका हुन्छन्।तर पनि तपाईंलाई कुनै-कुनै प्रश्नको उत्तर दनि असजिलो लाग्यो भने तनिलाई छोड्न सक्नुहुनेछ।

61 ६१	What was the outcome of your HIV test? तपाईंको HIV परीक्षणको नतिजा के आयो ?	Positive #62 Negative interview is finished; go to quality check section Prefer not to answer interview is finished; go to quality check section I don't know interview is finished; go to quality check section	<input type="checkbox"/> पोजिटिभि प्रश्न ६२मा जानुहोस् <input type="checkbox"/> नेगेटिभि अन्तर्वार्ता सकियो, गुणस्तर जाँच खण्डमा जानुहोस् <input type="checkbox"/> उत्तरदनि चाहन्नँ अन्तर्वार्ता सकियो, गुणस्तर जाँच खण्डमा जानुहोस् <input type="checkbox"/> थाहा छैन अन्तर्वार्ता सकियो, गुणस्तर जाँच खण्डमा जानुहोस्	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
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62 ६२	How many people know about your HIV status at home? घरमा कतजिनालाई तपाईंको HIV को अवस्था बारे थाहा छ ?				
63 ६३	How many people know about your HIV status on the job? काम गर्ने ठाउँमा कतजिनालाई तपाईंको HIV को अवस्था बारे थाहा छ ?	# _____ Or check here if unemployed	<input type="checkbox"/>	# _____ बेरोजगार भए यहाँ चर्नह लगाउनुहोस्	<input type="checkbox"/>
64 ६४	How many people know about your HIV status at school? बिद्यालय/कलेजमा कतजिनालाई तपाईंको HIV को अवस्थाबारे थाहा छ ?	# _____ Or check here if not in school	<input type="checkbox"/>	# _____ बिद्यालय/कलेज जानुहुन्न भने यहाँ चर्नह लगाउनुहोस्	<input type="checkbox"/>
65 ६५	Think about the last time you went to the doctor/hospital/clinic for a non-HIV related issue, did the doctor or other medical professional who treated you know your HIV status? पछिल्लोपटक HIV सँग असम्बन्धित कुराको लागि डाक्टरकोमा / अस्पताल / क्लिनिक गएको बेला सम्झनुहोस्। तपाईंको उपचार गर्ने डाक्टर वा अन्य स्वास्थ्यकर्मीलाई तपाईंको HIV को अवस्था बारेमा थाहा थियो ?	Yes No I don't know	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	थियो थिएन मलाई थाहा छैन	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
66 ६६	Are you currently taking Antiretroviral treatment? अहलि तपाईं HIV को दवाइ (एआरटी) लडि रहनु भएको छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छु छैन	<input type="checkbox"/> <input type="checkbox"/>
67 ६७	Do you currently have any health problems? अहलि तपाईंलाई अन्य स्वास्थ्य समस्या छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छ छैन	<input type="checkbox"/> <input type="checkbox"/>
68 ६८	Are you currently treating those health problems? अहलि तपाईं यी समस्याहरूको उपचार गराइरहनु भएको छ ?	Yes No	<input type="checkbox"/> <input type="checkbox"/>	छु छैन	<input type="checkbox"/> <input type="checkbox"/>

69 ६९	Where do you go for these services? यी सेवाहरू पाउनको लागि तपाईं कहाँ जानु हुन्छ ?	Hospital VCT Center Other government Private hospital/clinic NGOs other private setting BDS/CBOs	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	अस्पताल स्वैच्छिक परामर्श तथा परीक्षणकेन्द्र अन्य सरकारी निकाय नज्दी अस्पताल/ क्लिनिक गैर सरकारी सङ्घसंस्था अन्य नज्दीपरविश नीलहरि समाज/ सामुदायिक संस्था	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
70 ७०	About how many of your coworkers know that you are HIV positive? I will read you some options to consider. तपाईंसँग काम गर्ने लगभग कतजिना व्यक्ति (सहकर्मी) हरूलाई तपाईं HIV पोजिटिभि हो भन्ने कुरा थाहा छ ? तपाईंको छनोटका लागि म केही विकल्पकि उत्तरहरू पढेर सुनाउँछु, हो वा होइन भन्नुहोला।	All of my coworkers Almost all About half Less than half None of them I am not employed	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	मेरा सबै सहकर्मीहरू प्रायः सबै करिब आधा आधाभन्दा कम कसैलाई पनि छैन मेरो रोजगारी छैन	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
71 ७१	Does your boss or supervisor know that you are HIV positive? तपाईंका हाकमिलाई तपाईं HIV पोजिटिभि हो भन्ने कुरा थाहा छ ?	Yes No I don't know	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	छ छैन थाहा छैन	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

72. The following series of questions considers your experiences of various forms of abuse and discrimination in different settings when you are trying to access commercial or governmental services based on your HIV status.

७२. फरक-फरक परविशमा व्यापारिक वा सरकारी केन्द्रीय नकियमा सेवा लनि क्रममा आफ्नो HIV को अवस्थाको आधारमा तपाईंले भोगेका विभिन्न प्रकारका दुर्व्यवहार तथा भेदभाव सम्बन्धी अनुभवलाई तल दइएका प्रश्नहरूले मध्यनजर गरेकाछन्।

For each setting, we ask that you identify whether you have had any of the following experiences: प्रत्येक परविशको लागि तपाईंहरूले तल दइएका मध्ये कुनै पन विवहार अनुभव गर्नु भएको छ कि, त्यो कुरा पहचान गर्नुहोस् भन्ने हामी चाहन्छौं:

Denied treatment or service;

उपचार/व्यवहार वा सेवाबाट वञ्चति;

Verbally harassed; or

गालीगलौज; वा

Physically assaulted.

हातपात।

You can select more than one answer.

तपाईंले एकभन्दा बढी उत्तर रोज्न सक्नु हुनेछ।

FOR INTERVIEWERS: if the participant answers “no” to any of the scenarios, please ask them to clarify why it is not applicable. They might say: “I have not tried to access this service or setting”; or “Nobody in this setting knows I am _____”; or “I did not have a negative experience in this setting.”

अन्तर्वार्ताकर्ताको लागि: सहभागीले कुनै पन परविशको लागि नकारात्मक उत्तर दएि भने उनीहरूलाई त्यो कुरा कनि लागू हुँदैन भनेर सोधनुहोस्। उनीहरूले भन्न सक्लान्: «मैले यो सेवा लनि कोससि गरेको छैन»; वा «यस परविशमा कसैलाई पन म _____ हो भन्ने थाहा छैन» वा «यस परविशमा मैले नकारात्मक अनुभव गरिनँ।»

Please note which explanation they give.

कृपया उनीहरूले भनेको कुरालाई नोट गर्नुहोस्।

72.1 ७२.१	At a store or supermarket, or market पसल वा वशिल बजार वा बजार	
72.2 ७२.२	Bus, microbus, taxi, or airplane सार्वजनिक यातायातका साधन: बस, माइक्रोबस, ट्याक्सी वा हवाईजहाज	
72.3 ७२.३	Hospital or health clinic अस्पताल वा स्वास्थ्यचौकी/क्लिनिक	
72.4 ७२.४	Police officer/station प्रहरी (अधिकृत वा प्रहरी चौकी)	
72.5 ७२.५	Judge or legal system न्यायाधीश वा अड्डा, अदालत, CDO	

72.6 ७२.६	Government office/agency सरकारी कार्यालय/नक्रिय																																					
72.7	School, college, or other education institution वद्वियालय, कलेज वा अन्य शैक्षकिक संस्था																																					
73 ७३	If you are HIV positive and have experienced discrimination based on your status, how has your behaviour changed as a result? तपाईंले HIV पोजटिभि भएको अवस्थामा अनुभव गर्नुभएको भेदभावको कारणले तपाईंको जीवनमा के-कस्तो परिवर्तन ल्याउन बाध्य हुनुभयो ?																																					
74 ७४	If you have experienced discrimination or a human rights violation based on being HIV positive, to whom did you report it? तपाईंले HIV पोजटिभि भएको अवस्थामा भेदभाव वा मानव अधिकार उल्लङ्घन अनुभव गर्नुभएको छ भने कहाँ उजुरी गर्नुभयो ?	<table border="0"> <tr> <td>Lawyer</td> <td><input type="checkbox"/></td> <td>वकलि</td> <td><input type="checkbox"/></td> </tr> <tr> <td>NGO</td> <td><input type="checkbox"/></td> <td>गैरसरकारी संस्था</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Police</td> <td><input type="checkbox"/></td> <td>प्रहरी</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Court</td> <td><input type="checkbox"/></td> <td>अदालत</td> <td><input type="checkbox"/></td> </tr> <tr> <td>National Human Rights Commission</td> <td><input type="checkbox"/></td> <td>राष्ट्रिय मानव अधिकार आयोग</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Other</td> <td><input type="checkbox"/></td> <td>अन्य</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Specify: _____</td> <td></td> <td>खुलाउनुहोस्: _____</td> <td></td> </tr> <tr> <td>Any/all above answers go to #75</td> <td><input type="checkbox"/></td> <td>प्रश्न ७५ मा जानुहोस् उजुरी गरिँ</td> <td><input type="checkbox"/></td> </tr> <tr> <td>didn't report skip to #76</td> <td><input type="checkbox"/></td> <td>प्रश्न ७६ मा जानुहोस्</td> <td><input type="checkbox"/></td> </tr> </table>	Lawyer	<input type="checkbox"/>	वकलि	<input type="checkbox"/>	NGO	<input type="checkbox"/>	गैरसरकारी संस्था	<input type="checkbox"/>	Police	<input type="checkbox"/>	प्रहरी	<input type="checkbox"/>	Court	<input type="checkbox"/>	अदालत	<input type="checkbox"/>	National Human Rights Commission	<input type="checkbox"/>	राष्ट्रिय मानव अधिकार आयोग	<input type="checkbox"/>	Other	<input type="checkbox"/>	अन्य	<input type="checkbox"/>	Specify: _____		खुलाउनुहोस्: _____		Any/all above answers go to #75	<input type="checkbox"/>	प्रश्न ७५ मा जानुहोस् उजुरी गरिँ	<input type="checkbox"/>	didn't report skip to #76	<input type="checkbox"/>	प्रश्न ७६ मा जानुहोस्	<input type="checkbox"/>
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<p>75 ७५</p>	<p>What was your reporting experience? तपाईंको उजुरी गर्दाको अनुभव कस्तो रह्यो ?</p> <p>Probing questions for the interviewer to use if necessary: - आवश्यक परेको खण्डमा अन्तर्वार्ताकर्ताले नमिन् प्रश्नहरू सोध्न सक्नेछन्:</p> <p>- did you fill out forms? Did the forms acknowledge sexual and gender minorities? - तपाईंले फारमहरू भरनुभयो कि? ती फारमहरूमा यौनकि तथा लैङ्गकि अल्पसङ्ख्यकहरूलाई समावेश गरिएको थियो त ?</p> <p>- did you file your claim on the first visit or did you have to return many times? - तपाईंले पहिलो पटकमा नै आफ्नो उजुरीदस्ता गर्नुभयो कि पटक-पटक फर्कनु पर्यो ?</p> <p>- were the officials or staff you interacted with friendly? - तपाईंले भेटेका कर्मचारीहरू मलिनसार थिए ?</p>	
<p>76 ७६</p>	<p>Why didn't you report it to anyone? तपाईंले कनि कसैलाई पन उजुरी गर्नुभएन ?</p>	

Quality checks

गुणस्तरजाँच

This section is designed to help the interviewer and team leader to check the questionnaire to make sure that it has been properly and fully completed. However, you also need to use your own judgment to make sure that a good job has been done! The team leader will check the interviewer's responses.

यो खण्ड अन्तर्वार्ताकर्ता र टोली प्रमुखलाई सहयोग गर्नका लागि तयार पारिएको हो, जसले गर्दा उनीहरूले प्रश्नावलीलाई जाँची यो उचित तथा पूर्ण रूपमा भरिएको कुरा सुनिश्चित गर्न सक्नुन। यद्यपि, तपाईंले आफ्नो बरिबन्ध प्रयोग गरी काम राम्रो भएको कुरा सुनिश्चित गर्न पनि आवश्यक छ! टोली प्रमुखले अन्तर्वार्ताकर्ताका उत्तरहरू जाँच्नेछन्।

The interviewer should respond to the following points before the closure of the interview so that the interviewee is able to assist you to complete the responses to these questions.

अन्तर्वार्ताकर्ताले अन्तर्वार्ता समाप्त गर्नुभन्दा पहिले नमिने बुँदाहरूको उत्तर दनि पर्नेछ, जसले गर्दा अन्तर्वार्तादाताले तपाईंलाई यी प्रश्नहरूको उत्तर पूरा गर्न सघाउन सक्नेछन्।

1. Has the interviewee answered every relevant question in Sections 1-3 of the questionnaire?

Yes No

१. अन्तर्वार्तादाताले प्रश्नावलीका खण्ड १-३का प्रत्येक सान्दर्भिक प्रश्नको उत्तर दिएका छन् ?

छन् छैनन्

If No, please specify which questions have not been answered and give reasons why:

छैनन् भने कुन प्रश्नहरूको उत्तर दिएका छैनन्, खुलाउनुहोस् कनिभनी कारण दनिहोस् :

2. Do the answers to Question 20.2 and 21 appear consistent?

२. प्रश्न २०.२ र २१का उत्तरहरूमा एकरूपता देखिन्छ ?

Yes No

देखिन्छ देखिँदैन

If No, please explain:

देखिँदैन भने कृपया व्याख्या गर्नुहोस् :

Do the answers to Question 23 and 35 appear consistent?

प्रश्न २३ र ३५का उत्तरहरूमा एकरूपता देखिन्छ ?

Yes No

देखिन्छ देखिँदैन

If No, please explain:

देखिँदैन भने कृपया व्याख्या गर्नुहोस् :

Do the answers to Question 63 and 70 appear consistent?

प्रश्न ६३ र ७० का उत्तरहरूमा एकरूपता देखिन्छ ?

Yes No

देखिन्छ देखिँदैन

If No, please explain:

देखिँदैन भने कृपया व्याख्या गर्नुहोस् :

3. If there are differences, have you checked the reasons with the interviewee and recorded why there are these differences below? Yes

३. भिन्नताहरू छन् भने तपाईंले अन्तर्वार्तादाता सँग कारणहरू सोध्नुभयो र तल दिएको ठाउँमा यी भिन्नताहरू कति आए भन्ने कुरा लेख्नु भयो ? सोध्ने, लेख्ने ? सोध्ने, लेख्ने

4. Has the front page of the questionnaire been completed? Yes

४. प्रश्नावलीको आवरणपृष्ठ पूरा गरिएको छ ? छ

Interviewer signature / अन्तर्वार्ताकर्ताको हस्ताक्षर: _____

Date / मिति: _____



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