

Social Status of Gender and Sexual Minorities: A Study

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Abstract – Gender, race, and class emphatically foresee social class and are at the center of social logical hypothesis and observational investigation. Sexuality (i.e., sexual direction), nevertheless, is not as focal a factor by which we conceptualize and systematize society. This examination looks at the effect of sexual direction, sex, race, and education crosswise over attitudinal subjects secured by the General Social Survey. Sexual direction is a significant piece of individuals' lives that, as illustrated, is a solid and extraordinarily steady indicator of social attitudes crosswise over issues paying little respect to whether it is estimated with joining forces behavior or self-distinguishing proof. At the point when sexual behavior and character contrast, nevertheless, personality is progressively compelling. This example loans backing to an underestimated personality clarification for why sexual minorities are reliably liberal. I reason that future work should consider sexuality as a center factor in social logical hypothesis and observational examination.

Keywords: Gender, Race, Social Status, Minorities

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1. INTRODUCTION

Every matter is dynamic. With such dynamics, the world is also dynamic. We, human, are also attached with this. If we are to flip the pages of ancient human history, there was no ethnicity, religion, gender, class, among others. However, with the evolution of new era, now, third gender people are openly coming to our society. Although, third gender people were in existence even in ancient human history, they were unable to come out openly. These days, they are openly fighting for their rights.

When the issues of gender and sexual minorities like third gender and homosexual started to come out openly, many doctors branded them as 'mental patients'. In 1970, American Psychological Association/ The American Psychiatric Association accepted their blunder and removed the homosexuality from the list of mental ailments. In 1990, World Health Organization also clarified that homosexuality was not any disease.

Besides human beings, homosexuality is found to have existed even in plants and animals. Scientific studies have proved that more than 450 species from Himalayan sheep and guerrilla to monkeys.

Our suprestitious society says the homosexuality is unnatural. However, according to scientific research, the fact is that it is natural. Despite birth as boy or girl;

some individuals grow up differently compared to their born gender. These people are called third gender. Our society has three genders namely male, female and third gender. Social roles of male and females are accepted since ancient times. However, third gender people are not fully accepted yet. Maximum males are physically attracted towards female and vice versa. However, in third gender case, males are physically lured at males and females are attracted towards females. This is not made by anybody. This is seen by birth.

Looking at Nepali context, many heterosexuals are hiding their identity by wearing dresses of opposite sexes. That is why there is not certainty on the total population of heterosexuals in Nepal. According to Blue Dimanod Society, a organization working for third gender in Nepal, Nepal has 600 thousands population of third gender.

Who are Hijra or third gender?

Hijra communities are inhabited in Nepal and India for 4000 years and ago. Hijra say they represent Pingala, the half-male and galf-female incarnation of Lord Siva of Hindu. They believe they are divine and extraordinary. According to Hijra practice, someone eager to be a member of Hijra community must undergo different rules and disciplines. For example, they cannot urinate by standing like males. They must be clad in female

attires. They even have a tougher tradition to be a full-fledge Hijra. In this tradition called as 'Nirwana', they must slit their pennis.

Nepal Has Different Terminologies for Third Genders in Different Parts As Follows

Meti: This is the word from East Nepal. This is a word with the meaning that a person, born as male, will feel like female. Meti believe they are both male and female.

Singaru: Third gender folks of western Nepal are called Singaru.

Maruni: A male dancing as female is named Maruni.

Maugiya or Kothi: In plain Terai of Nepal, third gender is called Maugiya or Kothi.

Fulumulu: In Himalayan region, third gender people are called Mulumulu.

Sexual Orientations of Third Gender May Not Be the Same As Follows

Heterosexual

Individual who is emotionally attracted towards opposite sex is called heterosexual.

Homosexual

Individual who is emotionally attracted towards same gender is called homosexual. In homosexual relationship, a male attracted towards male is called gay. In addition, a female emotionally liking female is called lesbian.

Bisexual

Individual who is emotionally attracted towards both male and female is called bisexual.

Transsexual

Some individuals don't like to live in their born gender. Along with emotional change, they make physical change by medical surgeries. Such examples are many all around the globe. There are some examples of transsexual people even in Nepal. Science and technology has helped a lot for people to live according to their sexual orientation by changing their gender.

Third gender people were living covertly in past. However, now, they are living overtly. They are making their presence from beauty contests to modelling.

Gender and sexual minorities say they have to face many hurdles in their daily life; these hurdles include disowning from family, compulsion to leave home, violence from family members, discriminations in education and job, among others. Third gender people say even Nepal Police trouble them.

Nature and creatures are complementary to each other. The birth of all kinds of people is natural. However, third gender people born in natural way are branded unnatural. Why? Why third gender people are not able to live proudly like male and female in our society? Third gender people are unable to utilize their personalities and existences and are living with exclusion and discrimination. Just because of their different sexual orientations, third gender people are troubled with inhumane treatment, violence, rape and so on.

2. REVIEW OF LITERATURE

This research based on the principles of human rights. Following literature is revisited in this research:

Our society says third gender is unnatural. However, the fact is that third gender is natural. The Debora Bloom, a scientist of UK, has proved this. According to Bloom, human brain develops in fetus. This is more advanced from six to 8 weeks. During primary stage of pregnancy, if testosterone hormone is pressed, there are chances that the grown up male will be homosexual. It is because at that time, female hormone plays important role for its development.

Studies in USA and Germany have shown that if women are depressed, troubled, tortured and hurt in times of pregnancy, there are 6 times more chances of giving birth to future third gender children. Similarly, according to Barbara Pitch, an Australian writer, after 6-8 weeks of intercourse, a male fetus takes many male hormones called androgens. If it cannot take that hormone, the born child is likely to be third gender after it grows up. If adequate hormones are not accommodated in male and female fetus, there are changes that they will be third gender in future.

According to scientific studies, there are more male third gender people than female. The male- female third gender ration is 1:10. If there is physical relationship between females, their mind and activities is similar to males.

Studies have also found that those women consuming chemical elements, medicines and drugs are also likeing to give birth to children who will be third gender in future. At some case, people have third gender gene to give birth to children with third gender characteristics. However, it does not have hundred percent guarantee. The gene of

male third gender has 50-70 percent chance to give birth to third gender children. Even in twin, some are homosexuals. Some are not. According to Barbara Pitch, 10 percent of males have third gender gene. Those having such gene will have 50 percent chances to give birth to third gender children.

Ancestors: Also Third Gender

Some people, these days, think that third gender is developed of late. They think it is against the rule of the nature. Some have gone even to the extent that they think it is a social crime.

This may be the reason many third gender people are seen being arrested, tortured and thrown behind bars in Nepal. However, different statistics show that third gender was in existence since centuries. The third gender evolved with the evolution of human body. Greece Civilization is a proof of this. In ancient Greece Civilization, the tradition of third gender would be looked with respect and pride. Beautiful drawings would be made praising young homosexuals. Statues of third gender would be erected. Songs of third gender were written at that time.

At a nude museum of Paris, it is said that third gender were believed to be courageous and successful combatant. Lesbian, a third gender terminology of female, is derived from an island of Greece Lesbos where many female third gender people would live. In France's capital of Paris, third gender were living since century ago. There were any third gender settlements in Paris. Because of dense settlements of third gender people in Paris, many streets and settlements are named denoting third gender. Paris still have rue des femmes (women street) and rue des hommes (male street). Later on, Christianity's followers restricted third gender folks by saying female for male and vice versa. Afterwards, third gender stopped to appear in public places. Afterwards in Victorian Century, homosexuality described as demonic deeds. In addition, the state was intolerant towards third gender.

Universal Declaration of Human Rights is starting point to understand this. Preamble of the declaration has stressed the "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. Article 1 of this declaration says, "All human beings are born free and equal in dignity and rights." Article 2 of this declaration has said, "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." UN Committee on Human Rights has said that the word 'sex' of this article 2 denotes sexual orientation. There are various forms of descriptions

for third gender including female homosexual, male homosexual, bisexual and transsexuals.

3. OBJECTIVES OF STUDY

Following are objectives of the study

1. To find social status of gender and sexual minorities in areas of study
2. To pinpoint their problems and suggest ways to eradicate them

4. RESEARCH METHODOLOGY

Collection of Statistics and Analysis

This research is carried out in mixed model.

Methodology of Statistics Collection

Samples of third gender will be finalized by using snowball-sampling method.

Selection of Sampling

At least 50 third gender people are selected for sampling.

Analysis of Statistics

Analysis of statistics is carried out by descriptive and elaborative methods. Likewise, statistics is analysed by using table and chart.

Table 1. Distribution of Budget

S. No.	Description	Cost
1	Preparation of Proposal	1,000.00
2	Travel Allowance	500.00
3	Tea/Snacks/Meals	3,500.00
4	Statistics Collection Fee	3,500.00
5	Print/Photocopy/Binding	1,500.00
6	Communication	700.00
7	Stationary	1,000.00
8	Report Writing	3,500.00
	Total	15,200.00
	By Campus	11,000.00
	By Researcher	4,200.00

5. DATA ANALYSIS

This study is carried out among members of Itahari-based Blue Diamond Society, an organization working for third gender. As per the finding of interviewees of the study, it is described as follows:

The statistics obtained after studying on social status of gender and sexual minorities is as follows.

Gender Statistics

As per the study, the gender-based statistics of interviewees is as follows:

Table 2 Gender Statistics

S. No.	Description	Number	Percentage
1	Third Gender Male	29	58
2	Third Gender Female	17	34
3	Others	4	8
	Total	50	100

If we are to study the table, it is seen that maximum third gender people are male with 58 percentage followed by third gender female and others with 34 percentage and 8 percentage respectively. In this way, the biggest population of third gender is by male third gender and the smallest number is of unspecified ones.

Statistics on Education/ Status of Education

Education plays an indispensable role on developing human values, society and nation. We can integrate an individual in national and international circumstances through education.

According to a study on 50 members of Itahari-based Blue Diamond Society, 42 were literate. Likewise, 8 third gender interviewees were illiterate. Among those 42 literates, 12 were educated with primary education, 28 by secondary education and 2 by higher education.

Table 3. Statistics of Literacy

S. No.	Description	Number	Percentage
1	Illiterate	8	16
2	Primary Education (1-8)	12	24
3	Secondary Education (9-12)	28	56
4	Higher Education	2	4
	Total	50	

According to the table above made after study, 16 percent were illiterate people, 24 percent of people with primary education (1-8), 56 percent of secondary education and 4 percent were with higher education. According to the table, 16 percent third gender people were illiterate and 84 percent were literate.

Looking at the table, it is seen that more than half of interviewees were educated with secondary education.

Age Statistics

Among 50 third gender members of Blue Diamond Society, 5 were between the age of 15-19, 17 were

of the age group of 20-24, 8 were of 25-29, 4 were representing 30-35 years of age and 13 interviewees were from 35 years plus age. The biggest number is seen among the age group of 20-24.

Table 4 Age Statistics

S. No.	Age Group	Number	Percentage
1	15-19 Years	5	10
2	20-24 Years	17	34
3	25-29 Years	8	16
4	30-34 Years	7	14
5	35+	13	26
	Total	50	100

As per the table above, 10 percent are from 15-19 years of age, 34 percent of 20-24 years of age, 16 percent of 25-29 years of age, 14 percent of 30-34 years of age and 26 percent of 35 + years of age group. As per the study area, one third of the total third gender belongs to the age group of 20-24 years of age.

Religious Statistics

In study area, 96 percent were Hindus and 4 percent were Buddhist. In this way, Hindus were in majority in third gender interviewees.

Ethnic Statistics

Among 50 interviewees of third gender in this organization, 22 were from indigenous communities, eight were Dalits, 2 were Brahmins and 3 were Chhetris.

Table 5 Ethnic Statistics

S. No.	Ethnicity	Number	Percentage
1	Indigenous Communities	36	72
2	Dalit	9	18
3	Brahmin	2	4
4	Chhetri	3	6
	Total	50	100

The Table shows that 72 percent of third gender people in study area is from indigenous communities, 18 percent from Dalit, 4 and 6 from Brahmin and Chhetri communities respectively. In this way, the biggest number is from indigenous communities and the smallest number is from Brahmin community.

Family Statistics

Among 50 third gender interviewees of this organization, 38 were having upto 5 family

members, 3 were having 6-10 family members. Nine have unspecified family members.

In study area, 76 percent interviewees were having family members upto 5, 6 percent were having family members of 6-10 and 18 percent was unspecified. Looking at the interviewees, third gender having family member upto five were in biggest number.

Residential Statistics

Among 50 third gender interviewees, 42 were from Sunsari, 4 from Jhapa and 4 from Morang.

Table 6 Total district

S. No.	District	Number	Percentage
1	Sunsari	42	84
2	Jhapa	4	8
3	Morang	4	8
	Total	50	100

Looking at the statistics put in the table above, maximum of 84 percent third gender people in research area are from Sunsari. Likewise, Jhapa and Morang constitute 8 percent each of total third gender population in study area. It is found that the largest population of third gender in the study area is from Sunsari district.

Marriage Statistics

Out of 50 interviewees of this organization in the study area, 15 were married ones, 34 were unmarried and one is divorcee.

Table 7 Discription of Married & Unmarried of Third Gender

S. No.	Description	Number	Percentage
1	Married	15	30
2	Unmarried	32	68
3	Divorcee	1	2
	Total	50	100

Among those 50 third genders shown in table, 30 percent are married 68 percent are unmarried. Likewise, two percent are divorcee. Having looked at the table, unmarried are largest in numbers of third gender in study area.

Statistics of Family Behaviour

In this organization's 50 interviewees, 12 said they faced friendly family behaviors, 10 said bad behaviours and 28 said normal behaviours.

Table 8 Behaviour class of third gender

S. No.	Description	Number	Percentage
1	Friendly	12	24
2	Bad	10	20
3	Normal	28	56
	Total	50	100

According to the table above, 24 percent feel friendly behaviour from family for being third gender. Likewise, 20 percent says they badly behaved in family and 56 percent says they have normal behaviour from their families. 20 percent is seen not having good behaviour both from family and from society.

Economic Aspect

Profession and income sides are included in economic aspects. The job performed by an individual to make their living is called profession. Everyone has his/her own profession. In this regard, looking at the professions of 50 interviewees members of Blue Diamond Society, Itahari, following was recorded:

Table 9 Third Gender Occupation

S. No.	Description	Number	Percentage
1	Job	17	34
2	Business	14	28
3	Wage-Worker	1	2
4	Others	13	26
5	Unspecified	5	10
	Total	50	100

Among third gender associated with Blue Diamond Society, 34 percent are in job, 28 percent are in business, 2 percent are in wage work. Similarly, 26 percent are others and 10 percent are unspecified. After reading this table, maximum of 34 percent of third gender are in job and minimum of 2 percent are working as wageworker.

Income Statistics

The income statistics of third gender interviewees in Blue Diamond Society is found as follows:

Table 10 Income Statistics of third gender

S. No.	Description	Number	Percentage
1	Upto 10000	24	48
2	11000-20000	14	28
3	20000+	4	8
4	Not specified	8	16
	Total	50	100

After looking at the table above, it is found that there are 48 percent earning 10000 rupees a month, 28 percent earning 11000-20000, 8 percent with 20000+ rupees earning a month. 16 percent of income of third gender interviewees in study area is unspecified.

Looking at the economic aspects at the table, it is seen that there is minimum income of 10000 and maximum of 20000+ rupees a month by third gender folks associated with Itahari-based Blue Diamond Society.

The problems told by 50 interviewees in study area are listed as follows:

Problem of Blackmailing

Asked if they were blackmailed just for being born as third gender, 22 percent said yes. 78 percent of interviewees said no. Interviewees said villagers blackmail them by showing sexual behaviours. Some said they are blackmailed by threatening to reveal their reality with family, by making economic bargaining, teasing and by threatening to expel from home.

Problem on the Use of Toilet

According to the study, 64 percent interviewees said they have problems of toilet. 2 percent said it is normal for them to use toilet. 34 percent said they never faced toilet problems. According to our societal structures, public toilets are only of male and female and this is creating problems. Some interviewees said they are women appearing in men's attire and are confused on choosing toilets. Because of lack of separate toilet for third gender, they said they face a sort of hesitation while going for toilet. With 64 percent saying that they have problems of toilet, it is seen as an important problem.

Misbehaviour in Workplace

Third gender interviewees were asked about their problems in their workplace just for being third gender. 42 said that they are not having any workplace misbehavior for being third gender. 20 percent said they have normal workplace behaviour. Eight percent said they are being badly behaved in their workplace. 30 percent of workplace behaviour was not specified.

Misbehaviour in Educational Institution

While asked about misbehaviour in school by peers and teachers, the answers were mixed by interviewees in the study area. 28 said they are not misbehaved, 22 said they are misbehaved, 2 percent said they are feeling normal and 20 percent was not specified. Likewise, participants were asked about their friends' behaviours. For this, 20 percent respondents reported positive behaviour, 8 percent said they are misbehaved. Likewise, 58 percent said they are normally behaved by friends and 14 percent response is unspecified.

In this way, teachers do not like 22 percent third genders and their own friends for just being third gender misbehave 8 percent.

Misbehaviour in Vehicles

Interviewees were asked about their experience in public vehicles. For this question, 34 percent said uneasy, 10 percent said easy, 34 percent said normal behaviour. 20 percent was not specified. In this way, the good and bad experience in public vehicle is 34 percent each.

Problems on Choosing Clothes

Fifty-third gender member of Itahari-based Blue Diamond Society were asked about their problems on choosing their clothes. Answering this question, 22 percent said well, 14 percent said bad and 32 said they are looked awkwardly. 10 percent of answer is unspecified. With 14 percent having problems in choosing clothes and 12 facing awkward looks, it is seen that there is problem of choosing clothes among third gender.

Problem of Humiliation

Participants of these study accommodating 50 third gender members of Blue Diamond Society of Itahari were asked if they were humiliated just for being third gender. For this answer, 64 percent said they felt.

30 percent said they did not feel humiliation. 6 percent didn't want to answer. They said they were humiliated on physical and social grounds. For example, they said they were humiliated by not giving proper money in business, by throwing bad words while going in marketplace to sell stuffs, by making derogatory terms on physical postures, by making unnecessary arrest by police, and the likes.

6. CONCLUSION

A study on social status of gender and sexual minorities was carried out in Itahari, Sunsari. The central goal of this study was to identify social status of this community and pinpoint problems

faced by them. Having done this study, like foreign countries, third gender people are living as gender and sexual minorities even in Nepal. It can be summerized that third gender people are descriminated socially, humilated personally. They are bereft of acceptance, job, social inclusion. They are having problems from individual freedom, human rights to marriage. This situation must be eradicated by increasing gender equality campaigns by social organizations and governments. Third gender people must be empowered, employed and energized to live with dignity in our society.

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