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Body

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Life

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FOREWORD



Laxmi Ghalan

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I am overwhelmed to write the foreword of this book **“Our Bodies, Our Lives, Our Rights”** which includes the inspiring stories of seven individuals who identify themselves as gender and sexual minorities. The narratives in this book are the real exemplary instances that reflect the resilience power and encouragement and resonate to people who are still struggling to come out of the closet. This book is a real insight. The stories in this book are case of points of every individual, male or female, sexual minorities regardless of their gender who have absolute freedom to make informed choices about their lives and bodies.

International Day Against Homophobia, Transphobia and Biphobia is celebrated each year on 17th of May commemorating World Health Organization’s decision to declassify homosexuality as a disease on May 17, 1990. The day represents a major global annual landmark to draw attention of decision makers, the media, the public, corporation, opinion leaders, local authorities etc to the alarming situation faced by the people with diverse identities.

We are celebrating IDAHOTB 2022 with the theme **“Our Bodies, Our Lives, Our Rights”**. This year we feature seven stories of LGBTQ people including celebrities belongs to the community. We dream of the world and believe that everyone has a right to realize their potential and have the opportunity to live dignified life as no-one should be judged on the ground of their sexuality and gender identity.

This book forms a valuable addition to the existing body of knowledge about the sexual and gender minorities community. It is our pleasure to share with you this story book. Mitini Nepal is thankful to the LGBTIQ community members, executive board members, staff, volunteers, network partners for all the support and solidarity throughout the movement. Together we will move forward better, envisioning a better world for LGBTIQ with fulfillment of human rights.

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Journey to introduce the
COUNTRY



*Ke ho thulo jagatma ? Pasina vivek
Udeshye ke linu ? Udi chunu
chandra ek.*

These lines of the great poet Laxmi Prasad Devkota are targeted to those heroic characters who had struggled hard and made honey from weeds, who had strong dedication to make life like a river with absence of frost on it and who had given great contribution to their nation. **Anjali Lama** is a signature example who has achieved success like a flowing river and able to write her motherland's name in the golden letters of history.

There are many dimensions in life story of Anjali. Struggle within Anjali and Anjali within struggle are synonymous names. A pyramid of struggle is found in her life story. That is why Anjali is the name taken everywhere whether in looks, in gossip or in studies as well. She has been able to refine her story from numerous scandals. There are many colors of struggle within her name. The struggle of Doko and Namlo also exists in her life. There are numerable unforgettable stories of hungry and pain in her life. A beautiful rainbow named Anjali has been created with the same indistinguishable colors. The mountain personality who was always ready for the struggle is now carrying the country name in her head. The color of success achieved with the struggle is engaged in the great campaign to identify the stream of one's birth.

Anjali is a transgender model who has succeeded in creating a different identity in the modeling world. Her huge personality has spread from Bollywood to Hollywood. Having made her presence known in various national and international fashion shows, she has carried the country on her head. Anjali, who was



born in Nuwakot, has worked hard and endured numerous pains to get this precious position. She has managed to make auspicious good deeds and engaged in a grand plan to expand her fame at the age of 36. She is following the ideal of climbing stairs without counting them back.

Like other middle-class families, she has followed the aim of dressing well and eating sweets in her life. Lama, who completed her primary education in Nuwakot, came to Kathmandu for higher studies. At that time, she was in search of her name and work. She was under mental pressure as her physical features was not developed according to her will. Neither the male-friendly hood developed, nor could the female. The atmosphere in Kathmandu was completely new. She was brought Kathmandu with her uncle's son. She was not able to share her personal experiences because of social contradiction in society. There was no access to social media like today's. She had been living in a house for years because of fear of being ridiculed if her unnatural condition

was exposed. She left her schooling as her friends started behaving differently because of her unnatural lifestyle. However, Anjali had got a sense of difference within herself through her own research and investigation. A social organization called Blue Diamond Society was established to encourage and support the gender and sexual minority community at the same time. She also went to the office in Lazimpat to sign with the same organization. After meeting the members of that organization, the suffocated life became like finding an oxygen factory as she met people with the same story, the same pain that help her connect the broken hope to the healing of faith. After that, the frustrated life of 19 years dried up in front of everyone. It did not tarnish one's dignity, but life became as light as a flower. Remembering those days, Anjali says, "When I met people from my own community, it was like descending to heaven. I thought, 'This is my home, I am never going to leave it.' This statement confirms the extent to which Lama was tormented by social stigma.

After visiting the Blue Diamond Society, Lama was introduced to gender and sexual minorities. The people of this community were given knowledge that they have the right to live in the society like other people. After that, Lama's food, shelter and cotton became the same institution. The higher education left in the middle got continuity from this institution.

As Lama began a happy chapter in her life, she suffered a mental breakdown. The news about lama's identity of gender and sexual minority was extremely tragic for the family. That is why the way to home was blocked. She is happier with her relationship with Blue Diamond than with her family. While dreaming that the foundation of life should be drawn from here, Lama had great interest in modeling. Having been fascinated with fashion design since childhood, she started looking for a way to start another chapter of her life from modeling. She started appearing in various national and international modeling shows. Study and research were



carried out simultaneously to develop one's personality. Not only dreaming, working day and night to fulfill the dream became her daily routine. Representing the international community from the third gender community Anjali presented herself at the prestigious "Lakme Fashion Show in India in 2016. Lama, who reached the top 20 of the same show, then grabbed the attention of international Fashion Shows.

Lama was a normal third gender interested in modeling when she was in Nepal. But then her introduction was not limited to this. Anjali's identity is not confined to the borders of the country. Anjali, who dreamed of establishing a model character, got chance to present her amazing work at the prestigious Lakme Fashion Week in India in her second attempt.

She is the first third gender model to measure Ramp during the fashion week. Participating in India's Lakme Fashion Week is a big dream for those who want to do 'Ramp modeling', That was my wish too', Anjali said -' I feel unlucky to be able to fulfill that dream.

“ *After meeting the members of that organization, the suffocated life became like finding an oxygen factory as she met people with the same story, the same pain that help her connect the broken hope to the healing of faith.* ”

Since then, she has made the destination of her modeling journey in Mumbai, India. Model Lama argues that there is ample opportunity for fashion and modeling industry in India as compared to Nepal.

India's 'Lakme Fashion Show' started her journey and she managed to make a name for herself at the world famous fashion runway 'New York Fashion Week'. Remembering this as the moment when the biggest dream of her career came true, Lama expresses her gratitude to Prabal Gurung, the fashion designer who has become the guide for the turning her dream into reality.

Anjali lama who has managed to write her name along Nepal's name in golden letters in the world tackling through many ups and downs of her life, is deeply worried and concerned with the current situation of gender and sexual minorities in Nepal. She has blamed present generation for enduring such struggle from society and family. The fact that so many people in this community have to survive in slavery due to lack of knowledge about sexual and gender minorities makes her heart burn daily.

Moreover, Anjali gets hurt deeply as the state has become unaware about her contribution to the country through her single hard work. "It is ironic that I have not been able to get an incentive to invest for free, even though I can't afford to invest," she said.

परदेशमा तन
घरदेशमा
मन



*Nepali hun kathin girima, chadnalai sipalu
bairinai hos tara chu bahutai dinmathi dayalu
tato rato ragat ripuko, pyuna hardam tayar
mero priya khukuri, yo hera bhei hosiyaar.*

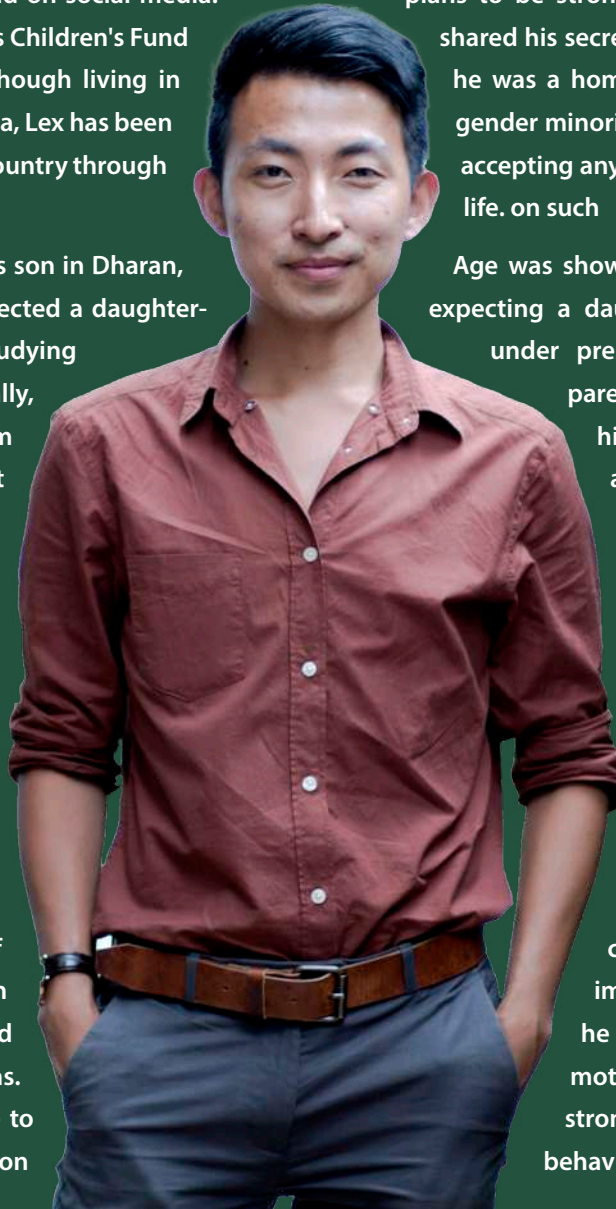
Alex Limbu, who was acquainted with the message of the epic called by the poet Siddhicharan Shrestha from his childhood. Being descendant of British Army, he spent those days in foreign lands since his childhood which made him more attached to his motherland. Even though Lex Limbu was from a foreign land, he loved his soil very much from the bottom of his heart. He spent most of his childhood in Brunei. Lex has spent three decades traveling to the UK via

Brunei. However, he has a deep love for the land where he has taken birth. He had great interest to stay connect with Nepal by any means. He keeps himself active to use the skills and knowledge to implement in Nepali Society that he has acquired while he was in abroad. Lex, who has a master's degree in tourism, is keen to do something in Nepal's tourism sector from both enterprise and academic fields. Apart from studying, Lex, who is fond of making videos from an early age, has also done remarkable work in this field.

He has shown keen interest in spreading economic, social and public awareness to the country through social media. Many people have been interested on his style of arguing logically on social media. People from all over the world

including Nepal follow Lex's blog. Lately, he has also established himself as a video blogger. There was no any specific reason to go back to UK from Nepal, but he returned to his own game when the media here seemed superficial on the ground. His hobby is to spread on social media. Lex has worked for the United Nations Children's Fund (UNICEF) in his professional life. Although living in without being a viral celebrity in media, Lex has been successful in giving a glimpse of the country through various means.

Lex was born in the incarnation of his son in Dharan, Nepal. His family members had expected a daughter-in-law and children from him while studying and working in the UK. But ironically, Lex had no attraction on female from an early age. He had once a faint hope of falling in love with a girl, but he just ignored it. Lex's physical development began to rise from childhood to adolescence as the time passed. However, his physical progress did not show signs of fulfilling the family's wishes. On the contrary, some people made fun of the changes in the body. Some started calling him 'gay' and some insulted it by saying that it was of 'lesbian' nature. Lex just gave damn on them. Instead, he began to spend time trying to figure out who he was. However, he did not take much time to establish his identity in information



technology. Lex felt proud of being a contemporary man of a sexual and gender minority community. At the age of 15, he found out that he was a homosexual man and he was not sad about his identity. Instead, he started making original plans to be strong and different from others. He shared his secret to only some of his friends that he was a homosexual man from a sexual and gender minority community was not in favor of accepting anyone's interference in his personal life. on such

Age was showing maturity. The family started expecting a daughter-in-law from Lex. He was under pressure because of this, but his parents were already worried about his son's behavior. As Lex was approaching the age of 25, he decided to share his reality with his family. Lex said that he was a contemporary man, keeping his father and mother together. His announcement silenced the family for a while. The parents' dream seemed to be unfulfilled. However, the family living in the UK was aware of the gender and sexual minority community. Therefore, his parents immediately took it easily. Instead, he was encouraged to become a motivator in society. Lex became stronger because of his parents' behavior. He promised to do more



dignified deeds in life. "There are a lot of people from all over the world in the gender and sexual minorities who are forced to hide their identities because of social and family concerns," says Lex. But, I am a lucky child, inspired by my parents to be able to speak for this community. '

Lex began to feel better about his personal life. After sharing his secrets to his parents. He lastly assured that the more the flow of the mind, the more comfortable it becomes. Other people in this community similar to his physical appearances also inspired to open up. After that, he started increasing the volume of his introduction. He has participated in various programs in Nepal and started talking about the rights of gender and sexual minority communities here and there.

Lex, who has been living in the UK, has no official affiliation with any organization working in the field of gender and

sexual minorities in Nepal. However, he has been sharing their knowledge and skills directly or indirectly through these organizations. Even in a developed country like the UK, it is clear that it will take time for change to take place in Nepal. However, he is satisfied with the recent confidence of people in the gender and sexual minorities and the way they are treated in society.

Lex has felt very easy to exercise his internal feelings because of the law and order made on the behalf of gender and sexual minorities in many countries of the world, Lex finds absence of laws and order for gender minorities community in Nepal.

He coins that all classes, communities and genders feel safe when the government officials address the right and law on the sensitive issue like gender and sexual equality.



Consciousness,
wisdom and

MUSIC CONFLUENCES



'Ma Timilai Maya Garxu Dherai Dherai, Tara Ma Vanna Sakdina '

In the year 2009, the lyrics of this song got viral in the market whereas the same murmur was heard on everyone's lips. She had a good gesture in her voice. **Nattu**, an expert in eloquence and study, also embarked on a musical journey. Therefore, her first creation was the choice of the youth.

Nattu's real name is Natasha Shah who was born in Bainshipaati, Kathmandu, Nepal. Due to her fearless speech and mature behavior, her friends started calling her Nattu. Natasha also started liking the name given to her by her friends. Her love for Nattu was deeper than that of Natasha given by her family. And then she started calling herself Nattu everywhere.

She studied A level at Campion College, Kathmandu and completed her primary education. She completed it from Multi International. Shah did not have to struggle for any special achievement as she was from good family background. However, as she entered adolescence from childhood, she was forced to go through a different situation than other people. Nattu, who was born as a daughter, have not been attracted to a boy along with her sexual maturity. After all, attraction to the opposite sex is considered normal. In the case of Nattu, that rule was reversed.

As she matured sexually, she began to show a love for the same sex. Instead of being ashamed of seeing friends of the same sex, she began to have the same attitude towards the opposite sex. As this subject seemed normal at first, skepticism began to take hold. At the age of 12-13, Nattu,

who had learned a great deal about sexual and gender minorities, began to wonder if she was a member of that community.

She had shared this topic with some of her close friends. The words of friends added strength to her. The siblings were not informed that she belonged to a sexual and gender minority community. After they also digested this subject in a normal way, courage began to grow in Nattu. At that time, her mother was in the UK for employment. The responsibility was borne by the father. Nattu's parents were unaware of her physical and mental condition. Nattu entered in adolescence age as time passed. At that time mother came to Nepal from UK. After a long time, the mother, who had to revel in her mother's arms, fell in love with her mother. Instead, I began to feel embarrassed as I approached her. Seeing the strange behavior of the daughter, suspicion arose in the mother. Her mother dared her to share everything about her. Somewhere, knowing the state of my physical and mental state, I thought that I would be mentally injured. 'Nattu says, Instead, she took my problem as normal and worked to remove the thorn that had been stuck in me for months. 'This gave her the courage to live an independent life. She says that she fell in love with the opposite sex while everyone was walking in the same meso.

“ *Somewhere, knowing the state of my physical and mental state, I thought that I would be mentally injured. 'Nattu says, Instead, she took my problem as normal and worked to remove the thorn that had been stuck in me for months.* ”



After completing her A-level studies, Nattu went to the UK for a few years to study music. Nattu, who came to Nepal after higher education and entered the media sector, being a successful presenter of Nepal's television genre. Nattu, the presenter of the first season of Himalayan Television's 'Himalayan Roadies', worked for a year on Kantipur Television's 'Call Kantipur'. Nattu, who enjoys the world of music and media, advocates for the rights of sexual and gender minorities as well.

She argues that there should be a change in the social attitude towards the people of this community and there should be immunity from the family. Shah understands that with the support of her family, she will have the courage to live a dignified life by gaining social prestige. Nattu, who enjoys nepali music and communication, is currently in Australia for higher education. After completing her studies, she returned to Nepal. Seeing the lack of laws in Nepal for the protection of the people of this community, Nattu argues that there should be no delay in enacting laws for the protection of sexual and gender minorities. She also said that legal protection is needed in this regard saying that physical contact is necessary. Nattu is of the opinion that providing information on such issues from the school level will help in making the society dynamic. This society is a common flower garden for all. In a democratic system of governance, the coexistence of every level and class is considered to be the beautiful aspect of this system. Therefore, the seriousness of the stakeholders is needed, since the voice of Nattu belongs to the community and not to the individual.



Fearless
NIRBHANA!





What is your future goal? If

this question is asked to the teenagers of Kathmandu now, the answer of most of them is - to study in a well-equipped college abroad. They consider the land where they were born as 'transit'. **Nirvana Bhandari** is one such lucky girl who got the opportunity to study in Australia at the age of 16 without skipping secondary school who was born in Kathmandu. Staying there for a decade did not broaden the scope of the study. Nirvana, A graduate of Civil Health and Social Work

from Australia, is currently active in the field of women's rights. She has been leading for women's rights in every field. The presence of Nirvana can be found on any path whether in slogans or rallies. She believes that women should be valued on the basis of ability and not on the basis of gender. Nirvana deserves such an exception, who has given up all of Australia's prices hearing the voice of the inner soul, she decided to return to her homeland. She has no regret in her decision, no regrets of not being able to work She better felt excited to live in her own motherland. Family and friends strongly disagreed with the decision to return to Nepal. However, she has always been firm in her decision.

While living in Australia, she never looked back. Nirvana's activism was strong everywhere in Nepali society, whether in social work or education. While staying in abroad, she was surprised that her physical development did not suit her age. The changes seen in the body were not natural. She had same attraction bot in male and female. It is said that if a hardworking person has the ability to produce honey from weeds, then Nirvana decided to translate the problem within her as an opportunity. After all, just as a beautiful face is born from a mixture of hard rock and the softest water, so she decided to return home and speak in a woman's voice. It didn't take long for this decision to be put into practice. Finally, she concluded that the change in himself could bring about a change in the people of the gender and sexual minorities.



“She is of the view that the practical aspect is not easy even though the constitution has given instructions on women's rights.”

The path of truth does not turn. The more you understand the truth, the more beautiful life becomes. She made her journey easily. But how to trust a parent? The dream flight of the family was no less challenging. The relationship with friends is also very important part. How do they react when this secret inside them is revealed? Though, she didn't lose her hope. By reminding everyone of the truth, Nirvana brought her life into rhythm. The bread of struggle he had to roll to get to this stage is no less interesting than the Mahabharata. Nirvana knows well that the world is so changing. People planning to plan basil plant are now enthusiastic about planting cactus. After all, her parents also decided to support in her decision. Having thoroughly studied gender and sexual minorities, she had no doubt about how to move forward with her plans. The issue of marriage and the birth of a child was at times strained. She shared with some of her friends about bisexuality, a group belonging to the sexual and gender minority community. She said that her mental development is going accordingly. However, it did not have much effect on his friends. This raised Nirvana's self-confidence. After coming to Nepal, she gave first priority to traveling. There is no geography in Nepal that she has not studied. After that, she started fighting for women's rights from many organizations including Mitini. She is of the view that the practical aspect is not easy even though the constitution has given instructions on women's rights.

Nirvana, who has not faced any major problems in foreign lands due to the fact that she belongs to a gender and sexual minority community, has not been stumbled upon step by step here. The social oppression suffered by people from far-flung sexual and sexual minorities really hurt her. So, she has prepared herself to fight against women's right.



Social perceptions have made Nirvana anxious, who has similar experience at home and abroad, towards the gender and sexual minority community. Not only that, the government's treatment of this community, which is estimated to be around 12 to 15 lakhs, which is supposed to be the guardian of all citizens, seems really painful. The fact that people from many sexual and gender minorities are forced to live without their identities is really painful. The hustle and bustle of how to find a cure for this frustration can keep you sleepless and hunger less. She believes that there should be a study on gender and sexual minorities for its improvement from the school. Not only that, she

strongly demands for bisexual marriage legally recognized in normal way. Democracy is a place where everyone's views are respected. Political parties have been imagining a society with beautiful colors through elections. New Year 2079 is the election year for holding all kinds of elections. Mainstream political parties are a serious part of society. There is no doubt that the system of governance will become popular if it is assimilated. Nirvana wants to draw the attention of the people's representatives to this." What kind of democracy is there in the world where voting is not done and dignity is not maintained?" is the question raised by Nirvana.

Junkiri
PAIR



Aashiq Lama whose ancestral home is Siraha, has been living in Sohrakutte, Kathmandu. Lama, who has just turned 21, has tackled hundreds of struggles in his life. Even though the situation was unfavorable, the calm state of mind made him favorable to reach the pinnacle of success. The struggle taught him to fight and get up again and again. Lama who entered Kathmandu only five years ago, now runs a beauty parlor on New Road. This success has become miraculous for him. Lama, who has been interested in fashion design from an early age, is equally fond of dancing. While coming to Kathmandu from Siraha, he had made chorus dance as daily requirement of food. It is said that if you turn the light first, the shadow will automatically follow you. The same proverb

encouraged Ashiq's self-confidence be the backbone of success.

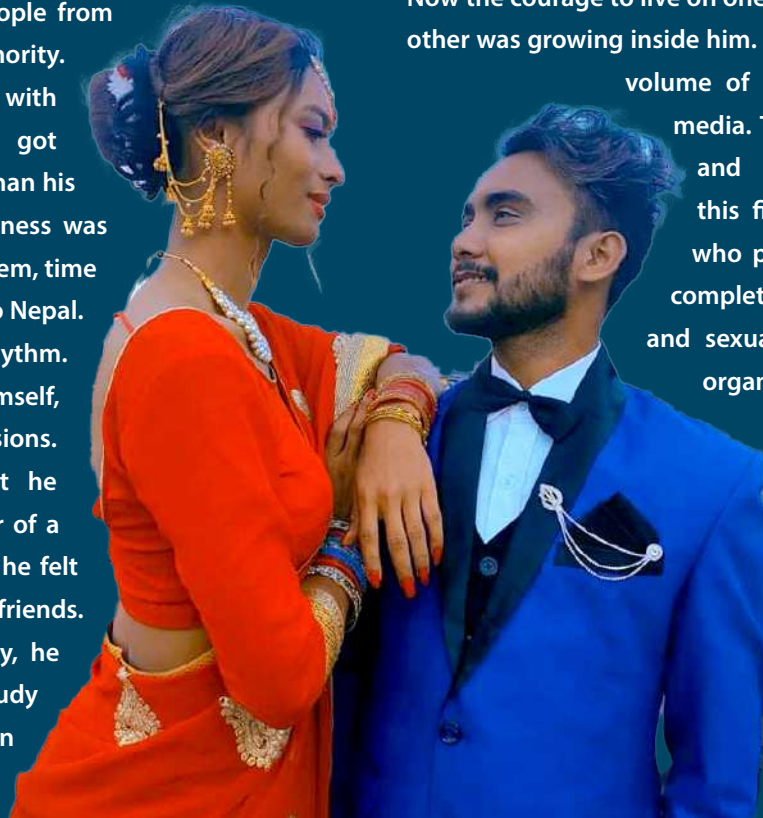
Lama, who looks like a man because of his physical constitution, has never been a man. He felt comfortable in women's behavior and love. He also enjoyed the activities and practices of women in school after completed his schooling from Siraha up to class 10. Since he felt more satisfied with their activities of woman than men, he has more women companions.

He was amazed with changes seen in his body as he gets matured with age. As his physical and mental development progressed in a different way than others, his daily life became uncomfortable. He became frustrated for a long time



and he could not share this to others. He was scared thinking that as if he was suffering from different strange infection.

Aashiq was criticized by his family and collics because of his different characteristics as he has been given the title of male by family and society. He was hurt by the reaction of his bench partner. He went to India with his parents many times being unable to bear the mental trauma from all sides at once, coincidentally on the way to India from Kathmandu for employment, he met people from the gender and sexual minority. Aashiq got full sympathy with their attitude. He felt he got support from foreign lands than his hometown in Nepal. Happiness was only limited for some days them, time again brought Aashiq back to Nepal. Her days returned to its old rhythm. At first, he did not know himself, and his life was full of illusions. But when he realized that he had developed the character of a gender and sexual minority, he felt insecure in the society of his friends. Due to this fearful mentality, he could not continue his study journey. After he was given the name of third gender the avenues of development seemed to be closed. He could not think of higher education after finishing up to 10th grade. As soon as the SEE test was over, he rushed to India. He is grateful for the way Indian society views people



of his nature. Aashiq still feels good when he remembers the respect he got in India. Lama's assessment is: "In Nepal, there are unnecessary comments on the character of a person, but in India, only the work of a person is concerned." He still compares behavior of the Nepali society as a nightmare. The tendency to persecute one's own brothers in foreign lands made anxious. But in the face of growing self-confidence, such cheap commentary has become a thing of the past. Now the courage to live on one side of the world and on the other was growing inside him. He continued to increase the volume of his contacts through social media. The contact with the people and organizations working in this field was increasing. Aashiq, who posed as a third gender, got complete information about gender and sexual minorities through these organizations.

After realizing that being a person of a different nature was not a disease but a natural gift and that the people of this community also lived a wonderful life, the fascination with life began to grow within Ashiq.

As his contacts with the gender and sexual minorities grew, Ashik Lama became acquainted with Niraj Sunuwar of Chitwan. It didn't take long for that relationship to turn into love. The social network Facebook became a means to make life meaningful



in their first meeting. Both the members of the gender and sexual minority community decided to surrender their lives to each other through same-sex marriage. After getting married the couple who came to Kathmandu were not limited to themselves. He proved to be a role model for people belonging to gender and sexual minorities. They have experienced many bitter and sweet experiences in their life which they have confessed through various media and set a different example in Society. The Philosophy of the solution has been found within the problem of life. The couples have shown path to the various bisexual couple in the society. He is sharing his stories of grief and struggle to inspire the younger generation of the gender and sexual minority community. The couple has set an example that the beautiful world can be lived openly without hiding.

Lama, who has not been able to tell his reality to his family, now feels proud when he is respected by the society. The thorns of the problem have faded with time. The goodwill shown by the family as he enters Niraj's house as a bride has inspired her to do more remarkable work for the society. Despite being gay, Niraj is Ashiq's husband. Although they look like men physically, naturally this pair is made of two sides of a coin.

The identity of Lama, who dreamed of living his life with Sunuwar, has been changed now. These days she is known all over Nepal as Niya Lama. After her marriage to Niraj, he has now established himself as a transgender woman. Receiving his identity at the right time, he has established himself as an exemplary character of the whole society. He has set an example for those who hide their identity in the society,

These days Niya trades in a beauty parlor on New Road, a busy market in Kathmandu, while Niraj is employed abroad. The couple, who are ready to help people of all genders and sexual minorities in society, still have some grievances against the government and society. It is regrettable that the government has deprived the citizens of gender and sexual minority communities of their rights even though it is provided in the constitution. There is a demand for Niya to start teaching about gender and sexual minorities in the school level curriculum. He argues that this would make them aware of the condition of such people in the community in advance and allow them to lead a comfortable life accordingly. There is no doubt that this couple have embarked a journey from darkness to brightness and set a good example in a society.

Three decades to change the
IDENTITY





In the history of Indian myth named Ramayana, Sita had to jump into the fire pit to prove herself as an ideal lady in Rama kingdom which is a spiritual issue. But the story of **Goma Tamang** from Sarlahi is more or lessly connected to same ordeal many times in her life. She was ready to end her life many times as she was not able to bear the pain, that her life has taken through. Many fevatals would have been filled if the insults and the poisons given by people is counted. Time can never turn back as the yellow leaves can't be converted into green and fresh leaves. There is no sunshine in life without hardship and struggle. As the purity of gold was seen in the fire, the struggle proved Goma to be a 'diamond'. Now Goma has become an inspiring character, like a sailor

surviving a challenging ocean wave. Her life story is nothing short of a myth. How could a helpless Goma born in a village become Sarin Tamang after 32 years? Goma, being mother of two children, what kind of inter-conflict has brought about not only introduction but also change of relationship? Such a coincidence of introspection can hardly happen to all people who are forced to live a fake life in the presence of others. Yes, Goma's inter-story is no less painful than the story of Goma Brahmani, who was forced to give her life to 70-year-old Shiva Sharma.

Goma stepped into this stream in a middle-class family of Muktiya village of Sarlahi 49 years ago. During this period, it would be more reasonable to say what she has not suffered

than what she suffered in her life. Without knowing the right direction and the right time, even the rising sun seems to be sinking! Yes, Goma's life was full of joys and sorrows. Two years is enough for a person born on earth to speak, but a lifetime is not enough to know what to say or not to say. Goma has completed one chapter of her life and started another. But the struggle has not stopped. Even though it is late, she considers the liberation from the rhythm of unwanted life as a gift given after hard work. How did the life of a loving mother of two children, a loving wife of a husband, a good daughter-in-law of the house, a dear disciple of a mother changed into one hundred and ninety degrees and translate into someone's husband again? This is the secret of the unprecedented change in Goma's life.

Although Goma was born in Sarlahi, was educated in the capital from an early age by her father who was in Kathmandu for employment. She started early schooling from at Adarsh Niketan School in Kathmandu. Parents were happy with their children's education. At the same time, a thunderbolt struck in Goma's family. Her father was hospitalized with paralysis. The family members spent a lot of money to lift the collapsed foundation. A successful family turned into to the streets because of excessive expenses for treatment. After being unable to stay in Kathmandu, Goma's family returned to Sarlahi. There was a complete pause in reading and writing for Goma because of economic crisis. Goma, being the



eldest daughter of the family, had to go to a foreign house without finishing the final stage of schooling up to class 10. Goma had made a condition that she and her brother should be educated in marriage proposal. The boy's family gladly accepted. After the marriage, the house was gradually covered by behavior. Goma continued to fulfill her duty of being a disciple and daughter under pressure from both her family and home. Growing up in the family's pampering, Goma herself became a mother of two children. She was forced to kill her desire to dress well and eat sweets for the happiness of others. Although she failed to make progress in her studies, she started keeping efforts to fulfill his family's dream by participating in various national volleyball competitions which eventually failed.

Her family barred her from going to school on the pretext of playing volleyball. Due to which she left the birthplace and came to the courtyard of a stranger. Life became like a story that should not be told and like a song that should not be sung. Introduction to the Creator of two children in three years of marriage .It was written in her destiny. The task of raising, teaching and raising them naturally fell on the mother's lap. By doing all these things, she fulfilled the religion of being a mother. After raising a child born of her own womb, Goma began to realize - 'No, I was not born to fall into this trap. Her passion to make life more dynamic, energetic was born. For that, I had the courage to break the chains of my family. One day, two



decades ago, a brother who understood her feelings came and suddenly asked, "Sister, do you want to go to Israel? She did not hesitate to accept. Goma cleverly convinced her family and finally got family's approval as well. Many people suffer when they step foot in foreign lands for employment, but she breathed a sigh of relief in foreign land. After leaving Nepal, she developed new thinking, new house, new food and even new volume of life. After thirty-three years of birth, she relieved the life as a flying bird in sky. She dared to forget her past as a nightmare and move on. She decided to convert her marriage relationship into divorce formally after five years after leaving Israel.

As soon as she changed her mind, she started activating herself in the name of Sarin Tamang. The reason for the growing attachment to the new name was the disillusionment with the past identity. When he had to surrender to the work

not given by his physical psychology, he had to avenge the pain of dying every moment. Let's say that Sarin Tamang was born to apply ointment on the pain Goma has faced. That is why Sarin no longer dreamed of marrying a boy. He struggled to live in a good male incarnation in the society. The character, who was confined to a family, broke through the challenge and was ready to openly argue in favor of the third sex. Now he has become a staunch advocate for the rights of the third gender.

While living in Israel for employment, Sarin was not only encouraged to speak out about gender and sexual minorities, but was also motivated by the lure of same-sex marriage. He got in touch with Devi Karki in Dubai through social media. In turn, that relationship turned into a same-sex marriage. Sarin, who returned home two years ago after settling in Israel for 14 years, made Devi his wife and brought her in with pomp. The couple is currently running a girls hostel in Dhulikhel, Kavre. The Sarin-Devi couple has achieved the first record of homosexuality in Nepal.

The journey from Goma to Sarin is an exciting series within itself. If Goma was a disaster, then Sarin has been a desire of life. However, he considered both these situations to be a sign of the times. Sarin and Devi are spending happy life. They are determined to complement each other in this journey as well. But they are unhappy that the state has not given legal recognition to their marriage. Though numerous political changes has taken place in the country but the reason behind not providing even small space is to the homosexuality marriage is the question of Sarin-Devi Couple.

Another name for the struggle:

LAXMI GHALAN



Laxmi Ghalan, the most talented guy compared to 24 carat gold refined in fire. Laxmi, the most struggling character in society who has tackled the most difficulties of hurricane, wind, hail and storm in life and made her existence possible in society. She is the one who has given the power to shape these characters. A warrior like Laxmi, waits for the dawn without fear of the night, and translate it into a beautiful dawn. Laxmi is the one who is spreading its beauties like rose although it has been surrounded with the thorny branches. It is said that revenge is more dangerous than the dust in the eyes, the thorns stinked in the feet, the fire hidden in the ashes. The same pyramid of criticism has made Laxmi a pure 'Laxmi' of service escaping wealth in the society. It is said that an optimistic person builds a ship, pessimistic enjoys paragliding whereas, the useless fellow start gossiping on the ground. But with the development of consciousness, Laxmi aimed of having unlimited success like touching to rays of moon as inspired by the thoughts of great poet, Laxmi Prasad Devkota.



It is said that problem doesn't exist in problem but it is found in people. The problem lies in man's ego, stupidity and selfishness. If problem is seen in other then it's a huge problem in own self, which they

realized and then started tackling with the truth from their own home district Hetauda. Then they had courage to fight with the society. With the same courage to sacrifice their happiness for the happiness of others, Laxmi became the shining star of the society in two decades. The organization 'Mitini, Nepal' established by their effort is like lighting the lamp of justice in the country. Laxmi is adding fuel of courage and struggle to the same fire. The people facing problems of bisexual has received justice as a result of relentless hard work. Those who have lost their way have caught the rhythm, those who have not reached the destination have caught a loaded charioteer. Laxmi have started something rather than staying quiet.

Laxmi spent their childhood in their homeland Hetauda, Makwanpur. They were born as a daughter in a tribal community. But the surprising thing was she didn't show inclination towards opposite sex. Although her physical development was like that of a daughter, her mental and emotional state was just the opposite to female.

Laxmi began to love women more than men at the age of 12-13. The symptoms were not clear. The SLC exam was approaching whereas marriage proposal was getting



prominence at home. Getting marriage in the early age is one of the important cultures in Tamang community. They were not ready for marriage psychologically. They were wishing to learn some skills in her spare time after SLC exam. They acquired some skills in Hetauda for some time. At the same time, their well-wisher Miss Goma, offered a vacancy of employment in Kathmandu. The family was shocked to know that their daughter had left home as the family was giving more priority to marriage at their home. After that they convincing their family and decided to travel to Kathmandu.

Laxmi had intention of finding a solution to the growing problem within them along with employment. They did not see any people from the gender and sexual minority community in Kathmandu. At first, they were shocked within their physical development then compares themselves with others. They didn't find any similarities with them. There is a

difference between the definition of a third gender in society and they found negative view of society towards them. Finally, they found bad opinion of people towards sexual and gender minorities.

Goma and Laxmi settled in Balaju in Kathmandu. Miss Goma, who had seen Laxmi's entire life story, took them to the office of the Blue Diamond Society in Lazimpat. After giving information about the gender minority community through the organization, they managed to get their identity. Laxmi, who has been trying to embody their imaginary daughter for 18 years, was inspired by the feeling that they should be able to live in the society by establishing a different gender identity. They had the opportunity to learn a lot about the gender minority community from the organization.

After some time, Laxmi returned home with a determination to live with a different identity. They didn't confess their truth to the family as their dad was in Nepal Police. They could not confess it in the family. They again went to Kathmandu again to fight for their right. They haven't shared their difference to their mother as well. When they confessed their truth to their mother, she advised them to keep quiet. When this secret was revealed, mother was worried about that the family honor and question of Society. Laxmi entered Kathmandu forever carrying some dreams in 2057 BS. Knowing Kathmandu partially during the trip at short time, they now had the challenge of establishing themselves in Kathmandu. They had decided to openly debate on behalf of the gender and sexual minority community and work in the interest of this community before coming to Kathmandu. They thought of doing something in the field of lesbians while working in this field. A campaign was launched in the Lesbian area as the Mitini Support Group. They and some of their colleagues

started an organization called Mitini, Nepal in 2005 after this campaign became effective. The organization has been working for the benefit of the entire community with the main goal of working for lesbians and transgender people within the gender and sexual minorities. The organization has been working from 4 different Provinces in the country after passing 17th year of its establishment. So far, the organization has provided skill-based training to about 100,000 people belonging to gender and sexual minorities. The same Laxmi is playing the role of the charioteer of this virtuous deed.

Lesbian Couple's Record

The closeness grew to the point of marriage with Meera Bajracharya, who met during SLC-based training. The emotional story of the film genre is connected in their relationship. They were very close friends. Many people were quite jealous about their friendship when they were very close to each other in Hetauda. Mira's family kept bar in their friendship. Their closeness was getting stronger even though the family was upset. Mira's dream of coming to Kathmandu was stopped due to family obstacles. However, they have daily conversation. Mira got an offer of marriage at home as she was growing older. As Meera was bounded by discipline, she couldn't go against her family decision. Not even a single member of family tried to understand her mental and emotional consciousness even she tried to share her frustration. Meera, who is in love with Laxmi, did not agree with her parents' decision to get married. The mental torture of the people of the house began to increase. Finally, Mira decided to take her own life after consuming poison

in 2002. Fortunately, her attempt failed. She was treated at Patan Hospital in Lalitpur from Hetauda via Chitwan. This tragedy made Mira and Laxmi stay together forever. After this incident, both of them promised to live together and settled down. They were tortured by their families. Even after this, she faced physical attacks many times.



Conflict with the State

There were many ups and downs in Laxmi's life. Tackling with social and legal battle to keep their spouse together from their struggle to survive is one of the biggest chapters in their life. Laxmi, who is working on behalf of millions of sexual minorities from Mitini Nepal, has main aim for fighting for the rights of LBT women. Ghalan argues that the state should not keep millions of gender and sexual minorities without identification. Their main demand is the legal provision of citizenship for homosexuality, including their identity, marriage equality and child adoption.



INTRODUCTION

Mitini Nepal (MN) is led and driven by community based organization for the rights of people who identify themselves as lesbian, bisexual and transgender. MN was established in 2006 with a vision to build a peaceful, prosperous society where sexual and gender minorities' community can live with self-esteem and dignity while enjoying human rights without any discrimination, violence, assault, and fear.

It was established by the first lesbian couple of Nepal Laxmi Ghalan & Meera Bajracharya. MN advocates for the access of political, legal, social, economic and educational rights of LBT people by strengthening coordination, collaboration, network and by developing mutual understanding among all concerned stakeholders as well as by capacitating excluded and vulnerable LBT individuals in order to create an egalitarian environment for sexual and gender minorities.

Mitini Nepal has been working in 3 provinces of Nepal with local communities and on a national level with the mission to improve the human rights and well-being of sexual and gender minorities in Nepal.

MISSION

To advocate for the access of political, legal, social, economic and educational rights of LBT people by strengthening coordination, collaboration, network and by developing mutual understanding among all concerned stakeholders as well as by capacitating excluded and vulnerable LBT individuals in order to create an egalitarian environment for sexual and gender minorities

GOAL

A just society where LBT can live a dignified life with fruitful participation in public spheres, highly protected socially, economically, legally and politically.

OUR PROGRAMS

1. Lobby and Advocacy Program

We advocate for equal rights of LBT people through interaction with policymakers and government stakeholders, media and other members of civil society. We also organize discussion, seminars, workshops, rally, sit-ins, press meetings, etc.

2. Awareness and sensitization Program

We conduct awareness-raising programs to sensitize community on Sexual Orientation, Gender Identity and Expression (SOGIE) and LGBTI issues through street dramas, radio program, cultural programs, posters and pamphlets publications, orientation in academic institutions including schools and colleges, awareness raising programs for community service organizations (CSOs), parliamentarians, government stakeholders, community police and media.

3. Skill development programs

We provide skill development and income generating training to LBT and women for marginalized and poor communities. Some of the income generation training are tailoring, weaving, driving, beautification training, coffee making, mushroom cultivation training, an candle making. We also sell products for fundraising.

4. Capacity development programs

We conduct capacity development programs such as leadership development, human rights, legal awareness and other training on sexual and gender rights.

5. Psychosocial and Legal counseling

We provide both psychosocial and legal counseling services to lesbians, bisexual women, and transgender.

6. Research and study

We conduct qualitative and quantitative research on LBT women's issues including challenges and also document their stories as narratives.



Mitini
N E P A L

(An Organization for the rights and dignity of Lesbian, Bisexual & Transgender)

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