



An Inclusive Approach to Surveys of Sexual and Gender Minorities:

Report of Meeting,
Kathmandu, Nepal



the
Williams
INSTITUTE

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I. BACKGROUND

This report summarizes the presentations and discussions at a meeting of researchers, advocates and officials from intergovernmental agencies held in Kathmandu, Nepal on November 20 – 21, 2014. The meeting had two purposes: First, to review the methodology and findings of a survey of a sample of sexual and gender minorities in Nepal undertaken by the Williams Institute and Blue Diamond Society. That study, *Surveying Nepal’s Sexual and Gender Minorities: An Inclusive Approach*, was jointly issued by the Williams Institute, the Blue Diamond Society, and the United Nations Development Programme in October, 2014. Second, the meeting featured discussions on the general need for additional research and the potential uses for existing and new research.

The meeting’s discussions included several presentations and updates of ongoing research in Nepal, India, Pakistan, Sri Lanka, and Bangladesh – including purposes for the research projects, methodologies used, and strengths and weaknesses of each approach. Though the discussions of general research principles are referenced in this report, specific information about other research projects is not included. Rather, readers should refer to the list of attendees and the section of additional references.

The information presented at the meeting can inform the process of crafting survey instruments, gathering data, and conducting research focused on sexual and gender minority populations around the world. This report is intended to be a reference for NGOs, researchers, government demography and statistics departments, and advocates who may be considering or participating in the process of crafting survey instruments and conducting research that accurately and sensitively capture meaningful data about sexual orientation and gender identity.

Throughout this report we refer to “LGBT” populations as well as “sexual and gender minorities” understanding that the terms often overlap but are not perfectly interchangeable. We use these terms because they refer to the population in question in that they indicate people whose sexual orientation and/or gender identity is an aspect of their life that the methodology presented herein is intended to measure. In that sense, our usage is similar to the use of “LGBT human rights” to indicate human rights abuses and campaigns that relate to people who experience human rights violations as a result of their real or perceived sexual orientation or gender identity.

II. THE NEED FOR SURVEYS

A. Deeper Understanding of Sexual Orientation and Gender Identity.

In most places throughout the world, there has been very little quantitative research about the lived experience of LGBT people. Policy makers and advocates often operate without reliable information about important aspects of the lives of LGBT people including socio-economic status, educational attainment, patterns of exclusion from employment, housing, and healthcare institutions, ability to participate in civic institutions, and rates of parenting and caregiving.

In general, very few demographic surveys, including most national censuses, attempt to measure the sexual orientation or gender identity of respondents. As a consequence, a significant gap in information exists. National and cultural differences in how sexuality and gender are understood underscore the need to understand SOGI in specific contexts. During the meeting the participants identified a number of needs that have arisen in their work with LGBT populations.

1. Demonstrating that LGBT people exist.

This might seem like a simple task, but often governments, donors, and other influential people and organizations like to see numbers before they “believe” a certain population exists. Rigorous survey data and empirical research can serve this purpose, and take it to the next step: demonstrating that not only does this population exist, but it has specific needs, attributes, vulnerabilities, and experiences. Surveys and empirical research can increase the visibility of LGBT people and convince skeptical policymakers.

2. Documentation of LGBT lives.

Meeting participants expressed the need to understand basic aspects of LGBT people in their region. Surveys and empirical research can help document and quantify experiences in a way that anecdotal stories and interviews often are not able to capture. Many participants noted that policy and programs are often based on assumptions about LGBT people but that clear data to confirm such assumptions would strengthen – and possibly change – the activities of governments and NGOs in terms of both advocacy and service provision. For example, some specific items of interest included:

- Information about family of origin and reasons for family rejection.
- Place of birth, migration, and participation in migrant work patterns
- How the lives of LGBT people are affected by growing older. Do LGBT elders experience different levels of well-being, sexual activity, income, family violence? What support structures do LGBT elders use?
- How do the lives of LGBT people in rural areas differ from those in urban areas?

3. Formation of LGBT self-identity and community.

Meeting participants wanted to understand how LGBT people formed their own identity. For example, why and when did individuals start identifying themselves with a particular term such as gay, third gender, or MSM.. Additionally, how do individuals perceive their community, where do they receive support, and who do they trust? Some participants wanted to understand how individuals perceive and define sex, friendship, relationships, and romantic attachment.

4. Preferences of LGBT people.

In order to understand whether LGBT people are able to live the life of their choice, we must first understand what kinds of lives are desired by LGBT people. Meeting participants expressed a need to better understand the life choices of LGBT people. For example, with regard to gender documentation, meeting participants wanted to be able to know what kind of documentation was desired by transgender people and what identity labels were preferred. Where transgender people had not sought such documentation, why not?

5. Understanding stigma and exclusion.

Surveys and empirical research can help identify how, and the extent to which, stigma and discrimination impacts LGBT people. Meeting participants particularly noted the need for information in several aspects of life:

- Family, intimate partner and household violence
- Exclusion by government entities, police, social service agencies
- Exclusion in schools
- Exclusion in public places, public transportation, shops and stores.
- Exclusion in the workplace.

Meeting attendees noted that very little data exists about LGBT workers, patterns of exclusion and opportunity and income levels. Surveys and empirical research focused LGBT people can help identify connections between the experience of prejudice and physical and mental well-being. Meeting attendees wanted to understand the extent to which the experience and expectation of prejudice led to stress, depression, substance use and other mental health issues. Data about coping , social support and resilience were also desired.

6. Defeating negative myths and stereotypes.

Beliefs about LGBT people can be based on stereotypes. For example, in some places LGBT people are thought of as urban, suffering from mental illness, only men, wealthy, and all HIV positive. These myths can be used by the highest level of policymakers in perpetuating discrimination or violence against sexual and gender minorities. Data can help counter these myths and stereotypes. Meeting attendees focused on the increasingly prevalent “myth of affluence” of LGBT people, and discussed how the belief that LGBT people are wealthy is impacting court decisions, encouraging political backlash, and discouraging funding for LGBT issues. Socio-economic data about LGBT people are needed to combat this and other myths.

7. Measure the existence of stigma.

Public Opinion surveys can identify the existence of prejudice in the hearts and minds of the general population. Presentations at the meeting reviewed some data that identified patterns of belief that LGBT people were not considered good workers, neighbors or politicians. Public opinion data can help identify motivations and mental frameworks which give rise to discriminatory acts, and can offer guidance as to what kinds of public education approaches might change public attitudes.

8. Assessment of community organizations and government institutions.

Survey data and empirical research can expand what LGBT organizations know about the effectiveness of their programs and interventions. Even LGBT organizations working for the welfare of the communities they serve can hold incorrect assumptions about who their constituents are and what they need. Empirical research can correct or verify those assumptions and allow organizations to better tailor their approach by demonstrating the characteristics and needs of the constituent population in question. Attendees also expressed a strong desire to understand, when LGBT experienced discrimination, whether and how they resolved issues in the context of police, courts, national human rights institutions or other components of justice systems.

9. Civic participation.

Meeting participants also noted a need for research to measure and improve voting, engagement in politics and civic institutions. Voting, political organizing, and seeking to advance individual claims of discrimination are some of the ways that minority groups seek policies that address their needs. Survey data and empirical research can indicate the extent to which sexual and gender minorities participate, and expose potential barriers to accessing civic and political institutions. It was also discussed that when LGBT people do not report experiences of abuse or discrimination (as the results of the Nepal survey indicates), it is important for LGBT organizations to understand why – and target future programming effectively to fill that gap.

10. Informing policy discussions.

From situations where LGBT rights issues are at the forefront of political debates to situations where LGBT-specific policy discussions are muted or unlikely to take center stage in the near future, collecting accurate data conducting rigorous empirical research about the LGBT population can inform a wide range of policy debates and discussions by providing information about population size, characteristics, trends, and needs.

11. Attracting donor attention.

Much LGBT protection and advocacy work is funded by philanthropic foundations, bilateral donors, or international mechanisms such as the United Nations. By gathering data about the LGBT population, advocates can be better equipped to advocate that issues related to LGBT people should be a priority for funders.

B. The Need for a Survey in Nepal

The 2011 Nepal Population and Housing Census made the first attempt by any national government to count its people by three genders – male, female and third gender. The survey was Nepal’s first attempt to count its population since the fall of a Hindu monarchy and a resolution of conflict with Maoist rebels. Inclusion of third gender people in the census was part of a general attempt to include minorities in the newly formed Nepali political system.

In June of 2011, 40,000 school teachers hired as enumerators set out across the country to record information on a household listing form that showed gender options “male,” “female,” and “third gender.” However, due to challenges during data collection and analysis, the census failed to capture very accurate data about those who identified as third gender.

Part of the problem was systematic as the enumerator guide book lacked any definition of third gender and training programs to sensitize enumerators to the term and concept were ad hoc and had limited reach. Part of the problem was also conceptual. While “third gender” is often (colloquially and symbolically) used as an umbrella term to refer to sexual and gender minorities in Nepal, there are many Nepali identities that are unique to local understandings and experiences that may or may not be considered third gender and do not fall discretely or solely under sexual orientation or gender identity concepts or legal regimes. The Nepali phrase “third gender” is the common translation for the English word “transgender,” which is itself an umbrella term. When census results were published in Nepal, data were reported on male and female genders only. Officials cited technological difficulties with software programs that only allowed accounting for two genders. Due to extensive advocacy by LGBTI rights activists in Nepal, the inclusion of the third gender category on the census documents also provided a unique opportunity to examine what it means to include people with diverse sexual and gender identities on survey instruments and in data sets.

III. CHOOSING METHODS AND GOALS

Social scientists can employ many different empirical methods in their research. Surveys are one approach to gaining a better understanding of particular populations, but a wide range of both quantitative and qualitative research methodologies are usually necessary to a full understanding of the many issues facing LGBT populations. Population-based survey research can be an important tool in helping to quantify characteristics of and issues faced by LGBT populations. But purposive surveys targeting very specific populations and various qualitative research methodologies can allow for fuller and more nuanced understandings of issues (like experiences of discrimination) that can sometimes be difficult to capture in a few survey questions designed for a broad population.

A wide range of methods are available for survey design and implementation. Selecting appropriate methods that maximize the ability to efficiently collect accurate and meaningful data represents a critical part of all survey research endeavors. It is important to consider a number of content and logistical questions at the beginning of the research process.

- What do you already know about the LGBT population that you want to study? And how do you know it?
- What do you want to know about the LGBT population? What questions do you want to answer?
- How do you want to use the survey results? Do you have any specific goals to accomplish with the information you gather and analyze?
- Who is your audience for the survey results and what are their expectations?

The design of the survey needs to be based on a clear understanding of the purpose and proposed use of the survey from the beginning. Understanding these points helps to define the scope of the survey, choose appropriate language, and determine important factors like needed sample size and participant recruitment techniques. For example, one issue discussed in the meeting was the process of selecting key respondents who can help to attract other respondents to participate in a survey. This technique, known as snowball sampling, can require careful planning to ensure that these key respondents represent or have access to a wide cross-section of the population of interest.

However, researchers also know that, when designing a survey, attempts to capture information about every member of the community and anticipate every permutation of the dynamic being studied can lead to an unwieldy data collection process and difficulties in interpreting and drawing conclusions from survey data analysis. Using a single survey to capture views of all members of the LGBT community and nuance around the many difficult issues they face may not be possible, or even desirable.

IV. ETHICAL RESEARCH PROTOCOLS

Social and behavioral research may carry risks of harm to subjects related to psychological wellbeing, violations of autonomy and privacy, and reputational damage. Most academic institutions and research organizations that conduct research on human subjects have Institutional Review Boards, which review study protocols to ensure that risks to research subjects are minimized and appropriate given possible benefits of the research. There are some general guiding principles that should be at the core of research that involves human subjects:

- Individuals must be given the choice whether to participate in research or not, and they must be provided with sufficient information about the study and security protocols and possess the mental competence to make an informed choice.
- Researchers should also ask child subjects, just like all subjects, for their assent by explaining the study in terms they can understand. Some researchers favored a requirement to get approval from parents or guardians before involving children in research. Others pointed out that such a policy can make it impossible to access minors who are living in families hostile to their sexuality or gender status, or living in stealth because of a fear in promoting such hostility. One researcher related one instance of having obtained a waiver to such a policy on the condition of additional privacy and other protections for the study participants.
- Participants must be free to choose to participate in research and to end their participation for any reason, without consequences.

Depending on the country or legal jurisdiction in which a survey is being conducted, researchers must consider the degree to which survey topics include activities that are illegal or highly stigmatized or both. Gathering information about violations of the law, while important for some analyses, can also put respondents and researchers at risk. Careful attention should be paid to what kinds of information will be recorded from a survey, where and how data are recorded (including risks associated with identifying participants), and how data will be safely and confidentially stored after they are collected.

V. DOCUMENTING IDENTITY

A. Dimensions of Sexual Orientation and Gender Identity.

Sexual orientation and gender identity represent a complexity of interactions involving personal identities, behaviors, and psychological processes. One of the most widely used definitions of sexual orientation is that set out in the Yogyakarta Principles:

Sexual orientation is understood to refer to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.

Though this definition was adopted by the Nepal Supreme Court, and by many other bodies, it does not characterize people or experiences in a way that may be simple to capture on a single or even a few survey questions. Researchers often divide sexual orientation into three major dimensions:

1. *Self-identification*: how one identifies one's sexual orientation (e.g., gay, lesbian, bisexual, or heterosexual).
2. *Behavior*: whether one has sex with partners of the same gender or with different genders.
3. *Attraction*: whether one is attracted to individuals of the same or different genders.

Separate measurement of these distinctive dimensions of sexual orientation yields potentially very different samples of individuals who could be classified into various sexual orientations. Identities, behaviors and attractions are not always congruent. For example, lesbian-identified women may also report having sex with men and bisexual men may report only have sex with women. Some respondents who identify as heterosexual may report being attracted to people of the same gender. Researchers should carefully consider the dimension of sexual orientation that is most important to capture in their surveys and take care to be clear about what criteria are being used to classify individuals into particular sexual orientations.

Meeting participants noted that the design of a survey may require decisions about the types and the thresholds for behaviors being recorded. What qualifies as sex? Who engages in what sexual behaviors, how frequently, and how recently? The survey design process should consider the utility of collecting data to measure the various aspects of sexual orientation and gender identity and develop a clear understanding of the research motivations that underlie these decisions. .

The concept of Gender Identity poses similar challenges. The Yogyakarta Principles provide a definition:

Gender identity is a person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.

None of the elements contained in this definition, one's self-identity, one's body, and expressive behavior, are static. Given that, those designing a survey must choose which element or elements to rely on to delineate gender identity. Are there distinguishing characteristics that delineate the relevant transgender population? Is that characteristic the identity term used by transgender people to refer to themselves? Is it whether someone has undergone surgical or medical interventions associated with gender identity? Is it how someone who expresses non-conforming gender through clothing and general appearance?

Participants noted that the Supreme Court of Nepal characterized gender identity as being based on "self-feeling," and thus an individual could make that decision themselves. A "two-step" approach to gender identity separately measure a respondent's sex assigned at birth (often by asking what sex was recorded on an original birth certificate or other official document) and how individuals currently identify their gender. The later measurement would include options to simply identify as male or female but may also include options like third gender, transgender, or transsexual. In addition to capturing individuals who use gender identity terms like transgender or third gender, this approach also allows for the identification of gender minorities who may primarily identify as male or female but whose sex assigned at birth differs from that identity.

B. Limitations of the SOGI framework.

The SOGI framework, which has been popularized in the sphere of international human rights advocacy, assumes that each person has a sexual orientation, and separately, a gender identity, as if each operates on a separate definition axis. However, communities exist around that world who refer to sexual and gender identities using concepts which operate along a single axis. As one participant in the conference stated, if you ask a hijra "what is your sexual orientation?" they might respond "hijra." And if you ask them "what is your gender identity?" they might also respond "hijra." For that hijra, the separate distinctions of sexual orientation and gender identity may not apply. In addition, these identities may invoke a variety of additional elements such as ancestral or spiritual ties, cultural roles, ethnic traits, and socio-economic status. To continue the example, hijra may also be the identity that describes religion and caste¹ as well as sexual orientation and gender identity. Identities such as the travesti in South America, the kathoey in Thailand, the Zanana of Pakistan, the meti in Nepal, and two-spirit in Native American cultures present similar complexities. Such complexities do not, however, mean the population cannot be measured. Instead, researchers should be sensitive to local identities and SOGI constructs in survey and research design.

C. Self-designated versus assigned identities.

Members of sexual and gender minority communities may employ terms to refer each other even though those terms are not used by individual members of the community to identify themselves. For example, in some parts of South Asia, the identity term "Panthi" is assigned to someone by virtue of the fact that they have sex with someone who identifies as "Kothi." A related example is the term MSM (man who has sex with men) which has been used by community based organizations to refer to a certain population based on sexual behavior regardless of whether individuals in that population use MSM to refer to themselves. A Panthi or an MSM may, or may not, adopt those terms to refer to

¹ Among the participants there were many different views on the meaning of hijra.

themselves. These assigned terms are useful in describing the lived experience of members of the community. However, if research tools are based on self-designated of identities, it is important to understand the extent to which certain terms are assigned versus those which are self-designated.

D. Multiple SOGI identities.

Gender and sexual minorities may identify with multiple identities. For instance, some may feel that, in any given moment, they strongly identify with more than one term. Still others may live their life as one identity in one context and another identify in another. If the goal of the survey is to better understand discrimination faced by individuals, and patterns of exclusion which exists in certain sectors of civil society, then the survey may need to account for the operation of multiple identities.

For example, one common form of discrimination in Southern Asian communities involves public transportation. One meeting participant related the story of an HIV outreach worker who uses public transportation on a daily basis.

At work, Geeta adopts a feminine identity and identifies as meti, though at home, she expresses the male gender she was assigned at birth. When she travels between home and work she uses public transportation that has gender-segregated (male/female) seating for an hour-long journey. She has relatively short hair, and cultural norms dictate that women have long hair, and in certain situations make-up and breasts. If between the time she leaves home she is able to find a safe space to change her clothing, hair and make-up from culturally “male” to culturally “female,” she may be perceived by others on the bus as female and therefore be allowed, without much interference, to sit with the women. However, she may ride the bus as a male, and have a completely different experience.

If a survey or research project seeks to understand her experience of public transportation, it must somehow account for the multiple identities that she employs throughout her day, and the possibility that specific instances of abuse or discrimination she reports took place when her perceived SOGI may have been quite different from her internal identity.

IV. NEPAL SURVEY

Approximately one year after the conclusion of the government’s analysis of the 2011 census, The Williams Institute of UCLA, in partnership with the Blue Diamond Society, a Nepali sexual health and rights organization, began the process to design and implement a survey to identify best practices for gathering data about sexual and gender minorities in Nepal. Through a series of consultations, revisions, and practice tests, the team debated appropriate depth, breadth, terminology, and methodology for such a survey to capture meaningful information while maintaining translatable methodological rigor.

The resulting survey instrument focused on four key areas: demographics and socio-economic status, self-identification with sexual orientation and gender identity terms, experiences of discrimination, and access to HIV services. These areas encompass meaningful data about the lives of sexual and gender minority populations in Nepal and provide future census (and other survey) designers with a model of survey questions that can accurately reflect and include sexual and gender minorities and their life experiences in Nepal.

The partnership began with extensive discussions about what kinds of information should be gathered. Skeleton drafts of a survey instrument were crafted around the basic research themes: socio-economic status, experiences of discrimination, and access to HIV services – as well as the relationship among these elements. Questions were borrowed from a range of surveys conducted both in Nepal and among LGBT populations elsewhere in the world.² A series of consultations with partners in Nepal, and extensive and repeated engagements with a professional translator led to several revisions of the survey instrument focused on details regarding phrasing, order of questions, relevance of the information gathered, and clarity.

Five team leaders underwent training to then train and supervise 45 survey administrators who conducted surveys with 1,178 respondents across the five development regions of Nepal over the course of a month. Information from paper surveys was then entered into an electronic database and “cleaned” by Williams Institute researchers in consultation with Nepali partners. Cleaning involved fixing clerical errors, such as misspellings, and coding qualitative information into discrete and quantifiable concepts – such as translating narrative experiences of reporting discrimination into a discrete set of types of experiences so that patterns could be identified and quantified.

² The survey attempted to replicate the use of questions from other surveys in anticipation of the possibility of comparing data across surveys. For example, questions regarding gender identity were taken from the National Transgender Discrimination Survey, questions about income, housing, employment were taken from the Nepal Living Standards Survey and the Nepal Census, questions about attraction and sexual behavior were taken from recommendations made by an expert panel convened by the Williams Institute called the Sexual Minority Assessment and Research Team (SMART), questions about experiences of discrimination were taken from the General Social Survey and the Regional National Human Rights Institution Project – Inclusion, the Right to Health and Sexual Orientation and Gender Identity: Community Survey.

The final study had a sample size of 1,178 respondents. The data have been translated by BDS “team leaders” and entered into SurveyMonkey software in Nepal. Researchers at the Williams Institute have downloaded the data and analyses were conducted using statistical software.

A. Identity Questions

1. Self-designation of identity.

The Nepal study was based on the need to understand how individuals identified their own sexual orientation and gender identity. The experience with the census revealed that unless the census included terms with which respondents identified, it would not be an effective tool in capturing information about all respondents who may be sexual or gender minorities. Thus, the survey was structured to permit respondents to designate their own identity as opposed to having identity assigned based exclusively on particular identity terms.

The tension between an individual’s self-designated identity and commonly used identity terms was illustrated by a presentation at the meeting which recounted a conversation which took place during a Williams Institute training seminar in Nepal between a Williams Institute researcher and survey interviewer.

Interviewer: “On the survey, if a transgender woman says she is having sex with men, can she list her identity as heterosexual?”

Williams Institute: “Her identity should be recorded as she expresses it to the interviewer, including if she says ‘heterosexual’.”

Interviewer: “But transgender women are having anal sex with men which is homosexual risk behavior so how can they be heterosexual?”

Williams Institute: “This is why we are asking different questions about sexual orientation and gender identity – it requires more than one piece of information to understand the identity, behavior, and attraction elements of a person’s sexuality. When we ask questions about identity, this is why we list multiple terms and allow people to choose more than one. When we ask about behavior, this is why we ask them to identify the different identity categories of the people they have had sex with. And when we ask about attraction, we do the same – listing the same categories. It’s important to ask all of these and encourage respondents to answer each of the three questions with regards to specifically what it is being asked. Just because there are assumptions that identity terms correspond to certain behaviors or attractions does not mean that is always true. If a respondent identifies as a transgender woman and reports having sex with men, and also identifies as heterosexual, that is what needs to be recorded.

As the conversation above illustrates, some people associate certain sex acts with certain identity categories – to the point of understanding the identities as discrete or exclusive. It is important that the survey instrument and associated training program make it clear how each aspect of identity is being measured. Respondents need to have the opportunity to respond to all of the questions accurately

about their own lives regardless of whether these patterns “make sense” to interviewers or assumed cultural norms.

Indeed, in the Nepal survey, some of the data reveals that patterns of sexual attraction cross the lines of assumptions that go with identity categories. For example, while 95.9% of the respondents in the group that identified most strongly with “Gay” reported attraction to males, 33.1% also reported attraction to females. In a group of Males that most strongly identified as heterosexual and bisexual, 63% reported they were attracted to *Metis*, a Nepali term for people assigned male at birth who have a feminine gender identity, 57.1% reported attraction to *Kothis*, a term similar to *Meti*, and 48.6% reported attraction to other Males.

2. Multiple and Intersecting Identities.

The survey instrument featured a question about sexual orientation and gender identity that was designed to measure the degrees to which respondents identified with a series of terms, and then a subsequent open-ended write-in question about preferred identity terms. This method permitted respondents to express multiple identities. Those questions appeared in the survey instrument as follows:

| | | | | |
|---|--------------------------|------------|----------|----------|
| <p>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” (<i>circle answers</i>)</p> | Meti | not at all | somewhat | strongly |
| | Ta | not at all | somewhat | strongly |
| | Kothi | not at all | somewhat | strongly |
| | Panthi | not at all | somewhat | strongly |
| | Hijara | not at all | somewhat | strongly |
| | Fulumulu | not at all | somewhat | strongly |
| | Transgender | not at all | somewhat | strongly |
| | Gay or lesbian | not at all | somewhat | strongly |
| | Heterosexual or straight | not at all | somewhat | strongly |

| | |
|---|--|
| | Bisexual not at all somewhat strongly |
| What is the primary term you use to refer to your sexual orientation/gender identity? | |

The issue of structuring the survey to permit multiple identities was deliberate, but not without contestation. During the meeting, one of the researchers who helped develop the survey related the following exchange which arose during one of the community meetings held during the preparation of the survey.

A BDS staff member who identifies as third gender raised an issue about the question on the survey that asked respondents to self-identify with a range of terms on a sliding scale for each one. The instructions for survey administrators were to read each of the terms and then ask for each how the respondent identified – not at all, somewhat, or strongly. The staff member asked: “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 [third gender], she cannot also be a lesbian”

The comment sparked a debate over whether multiple identities existed or “were possible;” various participants argued for borders around the third gender identity category to be understood along presentation and appearance, while others asserted the category was more comprehensive and based solely on identity. One participant argued: “We cannot have married men being listed as *tesro lingi* (third gender) on the survey. They have wives, and they only go out some nights with women’s clothing on, so they are not actually *tesro lingi*.” Another participant argued: “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”.

The use of this sliding-scale and two-step information collection process allowed many variations on identity:

- Respondents could self-identify with more than one identity category or label set out in the survey;
- Respondents could reject all of the listed terms if they wish and use a term more appropriate for their own identity;

3. Lessons for future research efforts.

The use of the term third-gender by the 2011 Nepal Census was too simplistic to capture information about sexual and gender minorities in Nepal. The almost 1,200 respondents to the Williams Institute/BDS survey used 21 different terms. Fifty-one percent used some version of third gender (third gender, third gender woman, or third gender man). Thus, even with the most optimal implementation, roughly half of the respondents would have been excluded by the Census.

Despite all the complexity, the results of the Nepal survey show that it is possible to classify individuals within a relatively small set of identities that could guide data collection on something like a census. Ninety-two percent of the respondents used one of the following terms: *Meti*, Gay, Lesbian, Bisexual and Heterosexual, and MSM. By adding the terms *Meti*, Gay, Lesbian, Bisexual and Heterosexual, and MSM, the census would provide over 92 percent of the sample with terms that they would choose themselves to describe their primary sexual or gender identity.

The Nepal survey report included additional recommendations to accurately include sexual and gender minority populations:

- Include culturally appropriate and inclusive sexual orientation and gender identity terms on survey instruments;
- Add definitions of sexual orientation and gender identity terms to all manuals, guides, and implementation instructions to ensure terms are understood and explained respectfully during survey interviews;
- Train survey administrators on the meanings of the SOGI terms, especially in instances where the definitions of the terms carry assumptions about sexual behaviors and attractions;
- Include representatives from sexual and gender minority communities in survey design consultation processes, including drafting, outreach and education, monitoring and evaluation and, when possible, analysis.

B. Documenting Discrimination

Surveys can be used to document patterns of social exclusion as well as instances of explicit discrimination. Instances of exclusion and discrimination can occur in many different settings. These can include family, educational environments, and interactions with service providers and government officials. When collecting data about experiences of discrimination, several aspects of framing the question must be considered, including: how to gather information about experiences of discrimination in a variety of situations without overwhelming participants; how to categorize experiences of discrimination, and how to record those categories; and how to specify and describe various situations in a way that is simultaneously broad enough to capture information about the experiences of people whose lives might be quite different, and specific enough to trigger a relevant response.

Interviewers in the Nepal survey were instructed to listen to experiences triggered by the question, and distill them into the three categories – service denial, verbal abuse, and physical abuse. In situations where an experience did not fit into any of the categories, interviewers wrote a short narrative of the responses and consulted with their supervisors after the interview or during a Monitoring and Evaluation meeting to discern which, if any, of the three categories were appropriate.

Interviewers were instructed that when respondents indicated that they did not experience discrimination in particular venues they should indicate whether the negative answer was based on the fact that a respondent never utilized those venues, possibly due to the fact that a respondent did not present as a sexual or gender minority while accessing those venues, or whether they did present as such and they were not subjected to discrimination. Meeting participants noted that in a study in India conducted by Amaltas, respondents were asked how they interpreted the reasons behind the discrimination and how that affected their well-being, social trust and ability to form social ties.

Meeting participants noted that, ultimately, surveys of those discriminated against are limited in their ability to gather objective information to determine whether events of prejudice were because of sexual orientation and gender identity or some other basis. Nevertheless, if we see that the general population is consistently reporting one type of experience and minorities are reporting another, then it indicates that an issue is present.

C. Questions About Socio-Economic Status

Meeting participants discussed the need to understand the socio-economic status of LGBT people. The concept of socio-economic status included individual prosperity (wealth, income and consumption) as well as how wealth is earned and distributed within the household and community.

To the extent that many public and private surveys include questions about socio-economic status, such surveys could be supplemented to include questions on SOGI, or questions from widely used surveys could be borrowed to be included on SOGI surveys so that appropriate comparisons can be made. Meeting attendees noted several aspects of economic marginalization experienced by sexual and gender minorities which would necessitate specific survey efforts.

- Allow for multiple responses with regards to employment in order to capture seasonal or sporadic employment;

- Include sex work as an option to make an affirmative gesture toward reporting income earned and abuses experienced during sex work;
- Remember that respondents may not consider informal economic activities such as day labor or domestic labor (or sex work) as employment and adjust questions to capture the information this information. This may require more thorough introductions to the concepts of income and work to be delivered by interviewers at the outset – to set clear parameters for respondents;
- If income and expenses are understood to be a component of households, remember to account for different household structures. For example, some hijaras live in households with other hijaras, which have their own social structure; some transgender women present as men in their households and fulfill the role of father and husband, meaning their social responsibility for finances is defined more by patriarchal expectations associated with their birth-assigned sex than their gender identity.

X. PUBLIC OPINION

Meeting participants discussed the use of public opinion data. Discussions highlighted two important uses of public opinion data. First, public opinion data helps in developing an understanding of the processes by which governments, particularly those in liberal democratic or transitional phases, adopt policies which affect LGBT people. Studies have shown that public policy can be strongly influenced by public opinion. Second, public opinion data can enhance the understanding of the lived reality of LGBT people. It can serve as a measure of prejudice and a means of understanding the source of barriers to equality. Lastly, public opinion data can help evaluate efforts of governments and NGOs to increase tolerance and inclusion.

To date there have been relatively few global efforts to gauge public opinion about LGBT people. Meeting participants were presented with the results of a recent study which examines the responses to 2000 questions asked in hundreds of surveys since 1981. The study finds that there has been a notable global increase in the acceptance of homosexuality over the past 20 years. Surveys studied included questions about attitudes regarding lesbians and gay men in multiple 10 to 52 countries. The findings show that residents in 90% of all surveyed countries have become more accepting of homosexuality over the past 20 years. Age and gender were shown to have an impact on an individual's likelihood of accepting homosexuality.

Attachment A. List of Attendees

Durga Thapa is an LGBTI activist at Blue Diamond Society, researcher and human rights defender. She had got one year military training from Nepal Army. She has done a study on understanding Masculinity within LGBTI people and now is working as a member of management committee of men and boys engagement alliance, Nepal. She is the founder member of sexual and gender minority student forum, Nepal. She has been involved with South Asian Human rights Association of marginalized sexualities and genders since 2009 and has been country officer since 2013. She does community based educational training which includes documentation training on violence against LGBTI community members.

Pinky Gurung is a transgender (male to female) LGBT rights activist from Kathmandu, Nepal. She has been involving in Nepal's LGBT rights movement since 2001 through different projects on HIV/AIDS, human rights, constitutional campaigns, advocacy, capacity building and others. Pinky is currently the president of Blue Diamond Society (BDS), Nepal's leading LGBT rights organization. She is also regional project coordinator of CruiseAids Nepal, local CBOs in Kathmandu. She was former member of the Country Coordination Mechanism of the Global Fund (CCM). She was awarded the "Nai Ram Laxmi" award in 2011 for her contributions to the LGBT movement in Nepal. She was one of the petitioners of LGBTI case which give landmark verdict in 2007.

Bharat Man Shrestha is a public health graduate from Northumbria University, UK. Currently, he works as a LGBT Human Rights, HIV and Law Officer at UNDP Nepal, where he provide assistance to UNAIDS CO and UNDP CO and Bangkok Regional Hub (BRH) in coordinating with LGBT civil society, partners, human rights defenders and stakeholders with regard to the Nepal HIV/Law national dialogue and other LGBT and HIV related work. He also served as LGBT Human Rights Officer under 'Being LGBT in Asia' initiative (a joint venture of UNDP Asia-Pacific Regional Centre and USAID) in the past. Prior to that, he worked at Federation of Sexual and Gender Minorities, Nepal (FSGMN), the country's only LGBT based network organization, as a National Program Officer (NPO) where he managed USAID funded Saath Saath Project (2011-2016) and UNICEF's Adolescent Development and Participation (ADAP) project (2013-2014) that concentrates on capacity building and network strengthening of LGBT based organizations in Nepal. Besides, he is currently involved with Youth Voice Count as a Core Working Group member and U.S. Embassy Youth Council as LGBT representative.

Suman Nepal has been with the Blue Diamond Society since last 6 year's Years and has Bachelor Degree in Social Science. Suman engagement with organization started as youth activist from the community and has represented the organization as youth activist in national & international forums. Currently he is working in HIV & AIDS program as Monitoring Evaluation & Research Officer and has been involved in various research conducted by the organization and other agencies. Suman is also a member of YVC(youth voice count) a youth led network of MSM/TG from Asia region.

Manisha Dhakal is a transgender (male to female) LGBT rights activist from Kathmandu. She has been involving in Nepal's LGBT rights movement since 2002 through different projects on HIV/AIDS, human rights activism, constitutional campaigns, advocacy, capacity building, academic research, and others. Manisha is currently the Acting Executive Director of Blue Diamond Society (BDS), Nepal's leading LGBT

rights organization. BDS is one of Nepal's largest non-governmental organizations with over 750 full-time staff, 53 offices, and an annual budget exceeding \$1 million. Manisha is also the president of the board of the Federation of Sexual and Gender Minorities, Nepal, which is the network of all LGBT rights organizations. Regionally, Manisha is a board member of the Asia-Pacific Transgender Network representing South Asia. She was a member of the Country Coordination Mechanism of the Global Fund (CCM). She was awarded the "Nai Ram Laxmi" award in 2010 for her contributions to the LGBT movement in Nepal. On 21 December 2007, the Supreme Court of Nepal issued a landmark verdict directing the government to enact laws enabling equal rights to LGBT citizens. Manisha was involved in court pleadings on this case on behalf of LGBT people before the Supreme Court. Manisha possesses a master's degree in finance from Shanker Dev Collage, Kathmandu.

Sumit Baudh is the Michael D. Palm Fellow at The Williams Institute and a candidate in the Doctor of Juridical Science (S.J.D.) program at the UCLA School of Law. He earned his Master of Laws (L.L.M.) from the London School of Economics, and graduated with honors from the Bachelor of Laws and Arts from the National Law School of India University (NLSIU), Bangalore. Baudh is a former British Chevening scholar. He is qualified to practice law in two jurisdictions: in India and in the United Kingdom. Most recently Baudh served as assistant professor and assistant director of the Centre for the Study of Social Exclusion and Inclusive Policy at NLSIU, Bangalore. Baudh has served as legal advisor, researcher and consultant to various international organizations including the United Nations Development Programme (UNDP), CARE India, Commonwealth Human Rights Initiative, AMAN Trust, and Unilever.

In addition to his legal work, Baudh has published several academic articles and given scholarly presentations at conferences internationally. His areas of interest include caste, gender, sexuality and human rights. Baudh regularly volunteers his expertise and time to advocate for social justice causes and has worked extensively with Voice Against 377 to fight against structural inequalities with the Indian Criminal Justice system.

Emilie Pradichit is an international human rights lawyer with experience in Human Rights, SOGI, HIV and Law issues. She is currently the Human Rights & Advocacy Officer with the HIV, Health and Development Team at UNDP Bangkok Regional Hub (BRH), where she contributes to the human rights and policy advocacy work under the Being LGBT in Asia Initiative and the HIV & Law activities to create enabling legal environments for effective HIV responses in Asia and the Pacific. Emilie joined UNDP in 2009, serving as a Human Rights Consultant in the context of HIV, based in New York with the Bureau for Development Policy. In that capacity, she contributed to the overall work of the HIV, Health and Development Group, with a focus on the promotion and protection of the human rights of people living with HIV and key populations (i.e., men who have sex with men, transgender people, sex workers, people who use drugs, migrants, prisoners). She was also a member of the Secretariat of the Global Commission on HIV and the Law, a high-level initiative created to explore how law and human rights can transform the global AIDS response. Before joining UNDP, Emilie worked for an international NGO, Transparency International Thailand, in Bangkok, where she examined the human rights violations caused by corruption and its negative socio-economic impacts. She started her human rights advocacy career with the French Ministry of Foreign Affairs and International Development, in Paris, where she contributed to the development of France's diplomatic human rights strategy. Emilie holds a Bachelor of Laws in European & International Studies and a Master of Laws in Public International Law from the Sorbonne Law School, the Sorbonne University in Paris, France.

Sanjaya Sharma is gay activist for LGBT rights activist from eastern part of Nepal. He has been involving in Nepal's LGBT rights movement since 2006 through different projects on HIV/AIDS, human rights activism, constitutional campaigns, advocacy, capacity building, academic research, and others. Sanjaya is currently the Assistant Program Director of Blue Diamond Society (BDS), Nepal's leading LGBT rights organization. BDS is one of Nepal's largest non-governmental organizations with over 750 full-timestaff, 53 offices, and an annual budget exceeding \$1 million. He is also the vice president of the board of the Federation of Sexual and Gender Minorities-Nepal, which is the network of all LGBT rights organizations. He was a former member of the Country Coordination Mechanism of the Global Fund (CCM).

Sushila Lama is an advocacy and training officer at Blue Diamond Society. Sushila is transgender (male to female) LGBT rights activist from Kavrepalanchok, Nepal . She has been involving in Nepal's LGBT rights movement since 2007 through different projects on HIV/AIDS, human rights, constitutional campaigns, advocacy, capacity building and others. Sushila possesses a intermediate degree in humanities from Tribhuvan university , Kathmandu.

Dilshan Hettiarachchi is a Program Officer at EQUAL GROUND, and LGBT organization in Sri Lanka, where he has worked since 2008. He holds a BSc degree in Agriculture from the University of Peradeniya. He started his carrier as a junior consultant for GTZ, later joined the World Vision Sri Lanka as their Monitoring and Evaluation consultant for a short term. He has 6 years of experience in the field of Gender, Sexuality, Social Research and Conflict Transformation. Apart from his capacity as a program officer, Dilshan also plays the role of gender trainer in the organization.

Sam Winter is a psychologist working in trans health and rights at the University of Hong Kong. He teaches on the topic, as well as doing research and writing in the area, providing gender affirmative clinical support for clients, and doing trans rights and health advocacy work (in Hong Kong, regionally and worldwide). He has worked with WHO (including as a member of the WHO Working Group generating proposals for diagnostic reform in ICD-11), with UNDP (authoring their recent Lost in Transitionreport) and with UNAIDS (consulting on the impact of psycho-pathologisation on HIV/AIDS risk). He has also worked extensively with community organisations such as APTN and GATE. At a meeting convened by GATE in Buenos Aires last year he helped author proposals for ICD diagnostic reform that provide an alternative to the proposals currently being field tested by WHO. He has been a WPATH board member since 2009, and was a member of the SOC-7 revision committee. He is commissioned lead author for a paper in a forthcoming Lancet series on global transgender health. In February next year he takes up a position in Perth, Australia, coordinating sexology programmes in the School of Public Health at Curtin University.

Mohammad Zahid Hossain is legal officer at the Bandhu Social Welfare Society (BSWS) in Bangladesh, an organization that works to protect and promote the human rights of most stigmatized and vulnerable population of Bangladesh specifically LGBT. He is also responsible to coordinate the project named South Asian Human Rights Association of marginalized Sexualities and Gender (SAHRA) as a country officer. Before joining here Mr. Hossain was working as an Assistant immigrant consultant at Unique Law, immigration firm in London, UK. Mr. Hossain has achieved his first law degree from a country reputed public university, university of Rajshahi and then moved to London for further study in law from university of Greenwich and successfully completed LLB (hons). During his study Mr. Hossain was involve in many cultural organizations and activities, among them National Debate Foundation, volunteer in blood donation campaign, secretary of university law department among student etc. During his professional life Mr. Hossain has experienced and witnessed a number of human rights violation among this population. He also conducted so many trainings on rights issues on LGBT

population and attended numerous consultations meeting and training with National Human Rights Commission, Law Enforcement agency, Law Commission, Media Fellows and also joined in international TASK FORCE meeting and represent Bangladesh. Mr. Hossain feels privileged to have the opportunity to work closely for this community and committed to provide optimum support by any means.

Marion Wettstein is an anthropologist and ethnographer with a regional focus on the extended eastern Himalaya, especially eastern Nepal and Northeast India. Her current Post Doc research project at the University of Vienna examines dance, performative traditions and ethnic identity among the Rai of eastern Nepal. Her thematic interests include ritual studies, mythology, oral traditions and their scripturalisation, the anthropology of dance, theatre, and performance, visual anthropology, material culture and craft, fashion theory, the relation of science and art, identity processes, embodiment, transfer of knowledge, gender and sexuality studies, trans-local relations, and diaspora dynamics. Her newest publication include the dissertation thesis “Naga Textiles: Design, Technique, Meaning and Effect of a Local Craft Tradition in Northeast India” (Arnoldsche Art Publishers 2014) and “Naga Identities: Changing local cultures in Northeast India” (Snoeck 2008) which she co-edited.

Andrew Park is the International Program Director at the Williams Institute. Previously, Park served as Program Director at Wellspring Advisors, LLC, where he managed US and international grantmaking programs in the fields of LGBT rights, treatment access, rights of persons with disabilities, human rights, youth, healthcare for transgender people, and other social justice initiatives. He also served as the coordinator of the International Human Rights Funders Group and co-chair of the Global Philanthropy Project. After law school at George Washington University in Washington, DC, he worked at the U.S. Equal Employment Opportunity Commission as a trial attorney and subsequently in the Philadelphia District Office as an administrative judge. In Philadelphia, he founded the Center for Lesbian and Gay Civil Rights and served as its executive director for five years. The Center’s legal programs (now the Mazzoni Center) provided legal services and education to LGBT people in Pennsylvania, as well as launched the nation’s first LGBT legal clinic in conjunction with the University of Pennsylvania. The advocacy programs (now Equality Pennsylvania) spearheaded a coalition to defeat an anti-gay ballot initiative and pass domestic partnership legislation in Philadelphia. Park was an adjunct faculty member at the University of Pennsylvania Law School, the George Washington School of Law, and was a field instructor for the Bryn Mawr School of Social Work. He has served as an officer at the Gay and Lesbian Attorneys of Washington, DC, the National Council of EEOC Locals, AFGE, AFL-CIO, the Liberty City Democratic Club, the Gay and Lesbian Lawyers of Philadelphia, and a number of other boards. He has won several awards for community service including being named honorary Grand Marshall of the Philadelphia Gay Pride Parade.

Andrew R. Flores is Public Opinion Project Director at the Williams Institute, and a Ph.D candidate in Political Science at the University of California at Riverside, where he earned a M.A. in Political Science. While at UC Riverside, Andrew was a Eugene Cota-Robles and Graduate Research Mentorship Program fellow; he and a co-author also received an award from the Pacific Chapter of the American Association for Public Opinion Research in a student paper competition. Andrew is an active member of numerous political science associations and is Treasurer of the Sexuality and Politics section in the American Political Science Association. His research includes questions of gays and lesbians in the American democratic process, from intra-group politics and public opinion to representation. He regularly presents at academic conferences, and he currently has papers in the review process for publication.

Qasim Iqbal is Pakistan’s only openly gay activist working on a national level, and the founder and Executive Director of the country’s first and still the only community based organization working on the

health and rights of LGBT. The organization, Naz Male Health Alliance, is a technical support agency that is based in Lahore and has 6 drop-in/service delivery centers in 5 cities across Pakistan. Prior to this, Qasim had been working as the National Coordinator of the national PLHIV network in Pakistan. Coming from a country where there is limited evidence on the subject, Qasim has undertaken several research projects focusing on sexual minorities. In 2009, he made history in Pakistan when he took 5 transgenders and 2 gay men to the National Parliament so they could talk about human rights violations against them and their community. Qasim has been representing LGBT not only on a National but Regional and International level.

Elijah Lewien works on the comparative study and observation of elections and political transitions. Currently based at The Carter Center office in the United States, he is the Program Associate on the Center's electronic monitoring (ELMO) and methodology standardization project, and also dedicates part of his time to the Center's Nepal portfolio. Elijah came to Atlanta after working for The Carter Center on the peace process and constitution drafting and monitoring mission in Nepal as research coordinator, and Kenya as a long-term observer. Elijah also has experience working on missions for the National Democratic Institute, OSCE-ODIHR, and IFES in the Balkans and Eastern Europe. As a Fulbright scholar, he studied the constitution drafting process in Nepal and wider political transition processes in South Asia. Elijah is a graduate of the University of Wisconsin.

Dr. Suneeta Singh is the Chief Executive Officer of Amaltas, a research and consulting organization based in Delhi. As Technical Lead on Amaltas projects, she has worked on over 40 projects in the past 7 years on a variety of policy and strategy issues, commissioned by governments in South and East Asia, the UN, bilaterals such as USAID and DFID, Foundations such as BMGF, Research Councils such as IDRC, and NGOs. Before she joined Amaltas, she worked as a Senior Public Health Specialist at the World Bank for 10 years where she was responsible for ensuring that available knowledge was adequately translated into the design, supervision, and completion reporting on the Bank's support of Government programs such as TB, HIV/AIDS, Leprosy, Cataract Blindness, and Health Systems Development. She has written several key reports and books such as "A People Stronger" - a history of the collectivization of sexual minorities, "A Programmatic Roadmap for Sexual Minorities in India" - a report for the World Bank and the Government of India's report to the United Nations General Assembly Special Session on HIV and AIDS in 2010. She serves on the Editorial Board of Global Health: Science and Policy.

Mahesh Sharma is currently working as independent consultant in the field of HIV and AIDS, Health and development agenda, has substantial experiences of more than 15 years in policy/programme development and programme management with INGOs, NGOs and Multilateral agency in the field of health management, community/social development, and HIV/AIDS. He has developed HIV strategies and action plans, prepared UNGASS and other reports for national and international requirement. He has done policy analysis on human resource for health in Nepal He has written number of successful national proposals to Global Fund including TB NSA. He has also experiences in designing and conducting training, workshops and national level seminars. Besides he himself has participated in various national and international trainings and workshop. He has provided consultancy services to the countries in the region (Nepal, Bangladesh, India, Vietnam, Solomon Islands, UNAIDS Regional support team at Bangkok) primarily in different aspects of HIV and AIDS field and has carried out number of evaluations, assessments and reviews for wide varieties of organizations including LGBT. He is actively involved in various civil society organizations and has represented in national institutions in various capacity i.e. Board member in HIV/AIDS and STI Control Board (2008 – 2010), CCM technical subcommittee members (2005 – 2008) and member in oversight committee (Jan – July 2012), BNMT Board of Trustees (2006 –

2010), technical review panel and peer reviewers. He has published number of article in national and international journals, made presentation to international conferences and seminar

Bhimsen Devkota, PhD in Public Health from Scotland, UK is an Associate Professor at Tribhuvan University of Nepal. He is extensively involved in both academic and development sector research in particular HIV research and evaluation works in Nepal including South Asia. He has closely worked with local, national and international communities working on HIV and AIDS and led and worked as a team member for many researches on key affected populations including men having sex with men and transgender, people with injecting drug use and female sex workers.

Gary J. Gates is Williams Distinguished Scholar at UCLA, and is a recognized expert on the demography of the lesbian, gay, bisexual, and transgender (LGBT) population. He co-authored The Gay and Lesbian Atlas and publishes extensively on the demographic, geographic, and economic characteristics of the LGBT population. Many national and international media outlets regularly feature his work. He holds a PhD in Public Policy from the Heinz College of Public Policy and Management at Carnegie Mellon University along with a Master of Divinity degree from St. Vincent College and a BS in Computer Science from the University of Pittsburgh at Johnstown.

Pooja Badarinath is Program Coordinator, Advocacy and Research at CREA. She has been working in the women's rights sector for the past four years, specifically on violence against women and gender discrimination, sexuality and law, focusing on the implementation of laws relating to women and on law reform. She works on sexuality, specifically LGBTI rights, associated with a coalition for the decriminalization of private consensual same sex sexual acts at CREA. CREA is a part of the coalition on Voices against 377, was one of the petitioners in the High Court on decriminalization of same sex relations and reading down section 377. She also works with the coalition Sexual Rights Initiative, at the UN Human Rights Council, where the partner's advocate for inclusion of sexuality and sexual rights in resolution including sexual orientation and gender identity, UPR reports through various strategies. She holds a Masters degree in Law (Human Rights).

R. Bradley (Brad) Sears is the founding director and current Executive Director of the Williams Institute, and an Adjunct Professor at UCLA School of Law. At UCLA School of Law, Sears teaches courses on sexual orientation law, disability law, and U.S. legal and judicial systems. He has published a number of research studies and articles, primarily on discrimination against LGBT people in the workplace and HIV discrimination in health care. Sears has given hundreds of academic and community presentations on HIV/AIDS and LGBT legal issues. He has testified before Congress and a number of state legislatures, authored amicus briefs in key court cases, helped to draft state and federal legislation, and been cited by a number of media including the New York Times, the Los Angeles Times, National Public Radio, and CNN. When the Williams Institute started in 2001, Sears was the only staff member and the Institute had a budget of \$100,000 and endowment of \$2.5 million. Sears helped to create and develop the Williams Institute's core programs and strategies. Today, the Institute has 16 faculty and staff members, a budget of over \$1.8 million, and an endowment of over \$17 million. Sears graduated summa cum laude from Yale University and magna cum laude from Harvard Law School. During law school, he served as Editor-in-Chief of the Harvard Civil Rights-Civil Liberties Law Review. After law school, he clerked for the Hon. J. Spencer Letts of the Central District of California; founded the HIV Legal Checkup Project, a legal services program dedicated to empowering people living with HIV, and served as the Discrimination & Confidentiality Attorney for the HIV/AIDS Legal Services Alliance of Los Angeles (HALSA). Sears has served on the board of directors or advisory boards for Being Alive Los Angeles, HALSA, USC's AIDS Education Training Center, the Center for Health Justice, and UCLA's LGBT Studies program. Sears has

received Being Alive Los Angeles' Volunteer of the Year Award and, in 2009, was recognized on Advocate's Magazine's "40 Under 40" list. In 2010, under his leadership, the Williams Institute received the "Treasures of Los Angeles" award from the Los Angeles Central City Association.

Dr. Venkatesan Chakrapani, M.D., is Chairperson/Director of Centre for Sexuality and Health Research and Policy (C-SHaRP – www.c-sharp.in) in Chennai, India. For the past ten years, his studies among men who have sex with men and transgender people have focused on: barriers to access and use of health services such as HIV testing, HIV treatment and gender transition, HIV-related risk behaviors, social and sexual networks, stigma/discrimination and structural violence, and influence of stigma on mental health and sexual risk. He has authored/co-authored 30 peer-reviewed journal articles, four book chapters, and more than 40 research/policy reports. He trains government and non-government health care providers on sexual minority health issues (www.indianLGBThealth.info). He is the recipient of several fellowships and awards including the NIH Fogarty fellowship from the Yale University (2003), and the Fund for Leadership Development fellowship of the John D. and Catherine T. MacArthur Foundation (2003/05).

Dr. L. (Ramki) Ramakrishnan is affiliated with the Indian non-profit organization Solidarity and Action Against the HIV Infection in India (SAATHII), headquartered in Chennai. He leads programs in the area of program evaluation, access to health, legal and social services for people living with HIV and LGBTQI communities, operations research, and capacity-building of implementers of health and development interventions. He has worked in health and human rights non-profit settings in USA and India, and has served in voluntary and paid capacities including Founder, Trustee, Helpline Counselor, Project Director and Country Director. Dr. Ramakrishnan earned his Ph.D. in 2000 from The University of Texas at Austin, where his dissertation focused on understanding population dynamics in complex environments through experimental and mathematical models.

Laxmi Narrain Tripathi is a hijra social activist, dancer, actress, celebrity. Laxmi's aim is to bring about the recognition of human rights of sexual minorities, especially transgender persons, and people living with HIV/AIDS. Through media appearances, national, regional and international consultancy, cooperating with various NGOs across the country and presiding over the CBO Astitva Trust, Laxmi is at the forefront of social work and advocacy in India. She was the first transgender person to represent Asia-Pacific in the UN President's Office Civil Society Task Force on HIV/AIDS. She also the founder member of Maharashtra Trithiya Panthi Sangatana – MTPS. She is also founder and core member of APTN – Asia Pacific Transgender Network. Her work and personality were an inspiration for numerous literary, cinematographic and photographic enterprises.

Dipika Jain is an Associate Professor and the Executive Director of the Centre for Health Law, Ethics and Technology (C.H.L.E.T.) at Jindal Global Law School. She graduated in Political Science (Hons.) from Lady Shri Ram College, University of Delhi in the year 2001 and completed her Bachelors of Law (LL.B.) from Faculty of Law, University of Delhi in 2004. She received a Masters of Law (LL.M. in Health Law) from Dalhousie University, Canada in 2007. The Canadian Institute of Health Research (CIHR) granted her the Health Law and Policy Fellowship during the same year, and she earned an LL.M. from Harvard Law School, USA in 2009. She was awarded the Harvard Graduate Scholarship. Dipika Jain joined Human Rights Law Network, a national legal NGO in New Delhi in 2004 as a Legal Officer. She worked on a refugee rights project with the United Nations High Commissioner for Refugees (UNHCR), New Delhi and taught International Refugee Law at the Indian Society of International Law, New Delhi. She is responsible for setting up the HIV/AIDS and the Law Initiative (currently the largest HIV/AIDS legal aid network in the country) at HRLN. She worked in the capacity of National Legal Coordinator for the

HIV/AIDS Initiative from August 2004 - Jan 2008. During her stint at HRLN, she worked on precedent setting public interest litigations in the Supreme Court like Sampurna Bahrua Vs. Union of India (praying for implementation of the Juvenile Justice Act, 2000 in fifteen States in the country. The Act was amended as a result of this petition), Voluntary Health Association of Punjab Vs. Union of India (demanding the Government to provide free anti-retro viral drugs to needy positive persons) and People's Union for Civil Liberties Vs. Union of India (Right to Food case) among others. She is the co-author of *The Struggle for Access to Treatment for HIV/AIDS in India* (2008) published by Combat Law Publication; co-editor of the two volumes on HIV/AIDS and the Law (2007) Combat Law Publication. She also authored a monograph titled, *Against Mandatory Pre-Marital HIV Testing in India* (2008) also published by Combat Law Publication. Over the course of the last five years, she has published well-received peer reviewed journal articles international journals including American University Journal of Gender, Social Policy and the Law, Houston Journal of International Law, Health Matrix: Journal of Law-Medicine, Arkansas Journal of Social Change and Public Service, Whittier Law Review and prestigious Indian journals including Seminar and EPW. In addition, as the founding Executive Director of the C.H.L.E.T., Dipika Jain has worked on several empirical studies. For example, the Centre has published articles on: the impact of the L.G.B.T. Naz Foundation court decision, the social gendering of property rights in India, and the reproductive rights of women. She is currently co editing a book on Law, Culture and Queer Politics in Neoliberal Times to be published by Zubaan publications in 2015-16. She has served as an International consultant with the UNDP on Sharia Law in Afghanistan and Centre for Reproductive Rights, New York on access to contraception services by women in India. She is currently serving as an advisor to Law Commission of India on Family Law.

Dechen Wangmo is an independent result-oriented consultant currently engaged with UNDP-APR, 7 cities program under the regional MSM grant of the Global Fund. Seven years of experience working across cross section of organizations and individual in the field of public health and social development. Professional experience includes public health, policy formulation, development of implementation strategy both in public and private sector, grant proposal development for national government and NGO, design and implementation of national level research, formative assessment and evaluation including, report writing, survey design, tool development and training. Primary focus over the years has been in development and strengthening of monitoring and evaluation system both at national and international level with major emphasis on reproductive and sexual health including HIV/AIDS. Comprehensive experience in the global fund grant management including, grant negotiation, consolidation, proposal development and CCM governance.

Kyle Knight is a 2012-2014 Visiting International Fellow at the Williams Institute. As a journalist based in Kathmandu, Kyle covered the LGBTI rights movement extensively, following his work as a 2011-12 Nepal Fulbright Fellow. He has contributed to CNN, IRIN, and the Huffington Post. His writing has also appeared in the Los Angeles Times, The New Republic, The Kathmandu Post, and Foreign Policy. He has worked as the South and Southeast Asia editor for IRIN Humanitarian News and at Human Rights Watch in children's rights and disability rights. He co-authored two policy papers and a book chapter on LGBTI people in emergencies, and has edited and reviewed papers for UNAIDS and the Journal of Homosexuality. For three years, he worked as a suicide prevention counselor for LGBTQ youth at the Trevor Project in New York City.

Attachment B. Survey Instrument

District Codes (जिला कोडहरू)

| | | | | | |
|----|-----------------|----------------|----|--------------|------------|
| 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 | बाँतेडी |
| 37 | Lamjung | लम्जुङ | 75 | Darchula | दार्चुला |
| 38 | Tanahu | तनहुँ | | | |

INFORMED CONSENT

सुसूचिति मन्जुरीनामा

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 लेखनुहोस्] हो। म नेपालमा यौनिक तथा लैङ्गिक अल्पसङ्ख्यकहरूले अनुभव गरेको भेदभाव, उनीहरूको आर्थिक-सामाजिक अवस्था र उनीहरूको HIV सम्बन्धी सूचना तथा सेवामा पहुँचसम्बन्धी 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 प्रष्टयाउने विवरण पत्र उपलब्ध गराएको छु। तपाईंबाट कस्तो प्रकारको विवरण मागिन्छ, हामीले यस विवरणलाई कसरी गोप्य राख्नेछौं र यस सर्वेक्षणमा तपाईंको सहभागिताका सम्भावित खतराहरू के हुन् भन्ने कुराहरू पनि यस विवरण पत्रमा दर्शाइएका 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 स्वैच्छिक रूपमा यस सर्वेक्षणमा सहभागी हुन राजीखुशी हुनुहुन्छ र आफ्नो सहभागिताको सुसूचिति रोजाइको लागि आवश्यक सम्पूर्ण जानकारी तपाईंले प्राप्त गर्नुभएको 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 हुन सक्छन्। त्यसो भएमा, हामीले विवरण पढ्दै गर्दा मलाई रोकनि भन्नुहोला र म समय लिएर बुझाउनेछु। तपाईंले यस प्रश्नावलीमा भाग लिन वा नलिन भन्ने कुरा आजै निर्णय गर्नु पर्दैन। निर्णय गर्नुभन्दा पहिले आफूलाई जोसँग सजिलो लाग्छ त्यस व्यक्तिसँग 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 यदि तपाईंले यस प्रश्नावलीको उत्तर दिने चाहेर यस सर्वेक्षणमा सहभागी हुन पुग्नुभयो भने म

तपाईंलाई केही प्रश्नहरू सोध्नेछु । यी प्रश्नहरू तपाईंले अनुभव गरेको भेदभाव, तपाईंको आर्थिक-सामाजिक अवस्था र HIV सम्बन्धी सूचना तथा सेवामा पहुँचसम्बन्धी तपाईंको अनुभवको वषियमा हुनेछन् । मलाई लाग्छ अन्तर्वार्ता एक घण्टा जतकौ 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 सोध्नुभन्दा पहिले म चाहन्छु तपाईंलाई थाहा होस् कि:

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

१. यस सर्वेक्षणमा तपाईंको सहभागिता पूर्णरूपमा स्वैच्छिक हो । सहभागी हुने वा नहुने भन्ने कुरा तपाईंको रोजाइको वषिय 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 वविरणलाई कडाइका साथ गोप्य राख्नेछु । गोपनीयताको सुनिश्चिततामा मद्दत पुगोस् भनी म प्रश्नावली वा यस फाराममा तपाईंको नाम लेख्ने छैन र म त्यस्तो प्रकारको कुनै खास वविरण पनि लेख्ने छैन जसले गर्दा तपाईंको पहिचान खुल्न सकोस् ।

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 विवरण पत्रमा दिएको जानकारी पढ्नुभएको छ वा त्यो तपाईंलाई पढेर सुनाइएको छ । तपाईंले प्रश्नावलीसँग सम्बन्धित प्रश्न सोध्ने अवसर पाउनुभएको छ र आफूले सोधेका प्रश्नहरूको तपाईंलाई चित्तबुझ्दो उत्तर मलिको छ । तपाईं यस परियोजनामा स्वैच्छिक रूपमा सहभागी बन्न मन्जुर हुनुहुन्छ र कुनै पनि समयमा अन्तर्वार्ता टुङ्ग्याउने अधिकार तपाईंलाई छ भन्ने कुरा तपाईंले बुझ्नुभएको 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 पुष्टि गर्न 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 (र उनको घरपरिवार) सम्बन्धी सामान्य बविरण

| | | | | | |
|----------|--|--|--|--|--|
| 1 १ | What is your age? तपाईंको उमेर कत भियो? | | | | |
| 2 २ | What is your current sex/gender? तपाईंको वर्तमान लडिग के हो? | Female Male Other Please specify: _____ | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> | महल्ला 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 लडिग तोकिएको थियो, तपाईंको जन्म प्रमाणपत्रमा कुन लडिग तोकिएको छ ? | Female Male Intersex | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> | महल्ला पुरुष अन्तरलडिगी | <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 नागरकता छ ? | Yes No if no, skip to #12 | <input type="checkbox"/> <input type="checkbox"/> | छ छैन छैन भने प्रश्न १२ मा जानुहोस् | <input type="checkbox"/> <input type="checkbox"/> |
| 8 ८ | What is the sex/gender on your citizenship certificate? तपाईंको नागरकतामा कुन लडिग तोकिएको छ ? | Female Male Other | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> | महल्ला 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 कहलियै आफ्नो नागरकतामा लडिग परिवर्तन गर्ने प्रयास गर्नुभएको छ ? | Yes No skip to #12 | <input type="checkbox"/> <input type="checkbox"/> | छु छैन प्रश्न १२ मा जानुहोस् | <input type="checkbox"/> <input type="checkbox"/> |
| 10 १० | Were you successful? तपाईं सफल हुनुभयो त ? | Yes skip to #12 No | <input type="checkbox"/> <input type="checkbox"/> | भएँ प्रश्न १२ मा जानुहोस् भइन | <input type="checkbox"/> <input type="checkbox"/> |
| 11 ११ | Why were you not successful? तपाईं कनि सफल हुनुभएन होला ? | Record narrative response here: भनेको कुरा यहाँ टपिनुहोस् : | | | |

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 पहिचानसम्बन्धी बविरण

| | | |
|----|--|---|
| 16 | <p>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)</p> | <p>Meti not at all somewhat strongly मेटी हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| १६ | <p>आफ्नो यौनिक अभिमुखीकरण तथा लैङ्गिक पहिचानलाई चिनाउनका लागि भिन्नभिन्न शब्दहरूले धेरै शब्दहरू प्रयोग गर्दछन् । म 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 गोलो घेरा लगाउनुहोस्)</p> | <p>Ta not at all somewhat strongly टा हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Kothi not at all somewhat strongly कोथी हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Panthi not at all somewhat strongly पन्थी हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Hijara not at all somewhat strongly हजिडा हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Fulumulu not at all somewhat strongly फुलुमुलु हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Transgender not at all somewhat strongly तेस्रो लङ्गि हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Gay or lesbian not at all somewhat strongly पुरुष समलङ्गि वा महिला समलङ्गि हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Heterosexual or straight not at all somewhat strongly वपिरति लङ्गि वा स्ट्रेट हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |
| | | <p>Bisexual not at all somewhat strongly द्वलिङ्गि हुँदै होइन केही हदसम्म हो धेरै नै हो</p> |

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

| | | | | |
|----------------------|--|---|--|---|
| <p>19 १९</p> | <p>[this question only for those whose answer in #15 indicates they are in a relationship]</p> <p>[यो प्रश्न ती व्यक्तिहरूको लागि मात्र, जसको जवाफले प्रश्न १५ मा उनीहरू सम्बन्धमा छन् भन्ने 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 पहिचानसम्बन्धी यी शब्दहरू तपाईंको पार्टनरको लागि लागू हुन्छन् ?</p> | <p>Meti not at all मेटी हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Ta not at all टा हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Kothi not at all कोथी हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Panthi not at all पन्थी हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Hijara not at all हजिडा हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Fulumulu not at all फुलुमुलु हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Transgender not at all तेस्रो लङ्गी हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Gay or lesbian not at all पुरुष समलङ्गी वा महिला समलङ्गी हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Heterosexual or straight not at all वपिरति लङ्गी वा स्ट्रेट हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| | | <p>Bisexual not at all द्वलङ्गी हुँदै होइन</p> | <p>somewhat केही हदसम्म हो</p> | <p>strongly धेरै नै हो</p> |
| <p>20.1 २०.१</p> | <p>How many people know you are _____ (sexual orientation/gender identity as indicated in #16.1) at home? घरमा कतजनालाई तपाईं _____ (प्रश्न १६.१ मा सङ्केत गरिएको अनुसारको यौनिक अभिमुखीकरण/लैङ्गिक पहिचान) हो भन्ने थाहा छ ?</p> | <p>None A few Some Most All Not Applicable</p> | <p><input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/></p> | <p>कसैलाई पनछैन थोरैलाई केहीलाई धेरैजसोलाई सबैलाई लागू हुँदैन</p> |

| | | | |
|----------------------|---|--|---|
| <p>20.2 २०.२</p> | <p>How many people know you are _____ at work? काम गर्ने ठाउँमा कतजनालाई तपाईं _____ हो भन्ने थाहा छ ?</p> | <p>None A few Some Most All Not Applicable</p> | <p><input type="checkbox"/> कसैलाई पनछैन <input type="checkbox"/> थोरैलाई <input type="checkbox"/> केहीलाई <input type="checkbox"/> धेरैजसोलाई <input type="checkbox"/> सबैलाई <input type="checkbox"/> लागू हुँदैन</p> |
| <p>20.3 २०.३</p> | <p>How many people know you are _____ at school? (skip this question if the person is not in school) बिद्यालयमा कतजनालाई तपाईं _____ हो भन्ने थाहा छ ? (अन्तर्वार्तादाता बिद्यालय जाँदैनन् भने यो प्रश्न छोड्नुहोस्)</p> | <p>None A few Some Most All Not Applicable</p> | <p><input type="checkbox"/> कसैलाई पनछैन <input type="checkbox"/> थोरैलाई <input type="checkbox"/> केहीलाई <input type="checkbox"/> धेरैजसोलाई <input type="checkbox"/> सबैलाई <input type="checkbox"/> लागू हुँदैन</p> |
| <p>21 २१</p> | <p>Does your boss or supervisor know that you are _____? तपाईंको हाकमिलाई तपाईं _____ हो भन्ने थाहा छ ?</p> | <p>Yes No I don't know</p> | <p><input type="checkbox"/> छ <input type="checkbox"/> छैन <input type="checkbox"/> मलाई थाहा छैन</p> |

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 दुर्व्यवहार 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 हुन गएको दुर्व्यवहार र भेदभावसम्बन्धी वविरण सङ्कलन गर्ने प्रयास गररहेका छौं । त्यसैले वशिष गरी 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 दइएकामध्ये कुनै पनव्यवहार अनुभव गर्नुभएको छ क, त्यो कुरा पहिचान 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 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 दएि भने उनीहरूलाई त्यो कुरा कनि लागू हुँदैन भनेर सोध्नुहोस् । उनीहरूले भन्न सक्लान्: «मैले यो सेवा लनि कोससि गरेको छैनँ»; वा «यस परविशमा कसैलाई पनमि _____ 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 वशिलबजार 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 स्वास्थ्य चौकी/क्लिनिक | |
| 22.4 २२.४ | Police officer/station प्रहरी (अधिकृत वा प्रहरी चौकी) | |

| | | |
|--------------|---|--|
| 22.5 २२.५ | Judge or legal system न्यायाधीश वा अड्डा, अदालत, CDO | |
| 22.6 २२.६ | Government office/agency सरकारी कार्यालय/निकाय | |
| 22.7 २२.७ | School, college, or other education institution वद्यालय, कलेज वा अन्य शैक्षिक संस्था | |

SECTION 4:

Information about the economic situation of the interviewee

खण्ड ४:

अन्तर्वार्तादाताको आर्थिक अवस्थासम्बन्धी 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 पर्याप्तभन्दा 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 पर्याप्तभन्दा 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 अरूसँग बस्नुहुन्छ भने कति जनासँग ? | If alone/zero skip to #38 | | एकलै हुनुहुन्छ/कसैसँग 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 महनिभन्दा बढी समय आफ्नो वर्तमान जिल्लाभन्दा 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 गरनिँ | <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 अहिले 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 अहिले 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 गर्नुभयो ? (प्रत्येक किसिमको कामको लागि कति महिना 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 ___ महिना तलब/ज्यालादारी ___ महिना आफ्नै आर्थिक उद्यम ___ महिना वस्तुतः आर्थिक गतिविधि ___ महिना सामाजिक कार्य ___ महिना घरको काम ___ महिना अध्ययन (वदियार्थी) ___ महिना काम नभएको ___ महिना दैनिक मजदुरी ___ महिना यौन पेशा ___ महिना अन्य ___ महिना खुलाउनुहोस् : _____ | | |

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 अनुत्तरवास्ता गरिरहेका व्यक्तिहरूलाई के कुरा सम्झाउनुहोस् भने उनीहरूको प्रत्युत्तरको वसितृत वविरण अभिलेख गर्नु तपाईंको लागि महत्त्वपूर्ण छ, त्यस कारण उनीहरूले बसितारै र प्रष्ट बोल्नुपर्छ, र तपाईंले स्पष्ट तथा वसितृत रूपमा लेख्नुपर्छ। लेख्नको लागि बिडी ठाउँ चाहिएमा अतरिकित वर्णनात्मक प्रत्युत्तर फारम (extra narrative response form) प्रयोग गर्नुहोस् र 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 कहलियै तपाईंलाई जागरि नदिएको वा जागरिबाट नकिलिएको 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 कहलियै काम गर्ने ठाउँमा आफूसँगै काम गर्ने व्यक्तिद्वारा तपाईंलाई मौखिक वा लिखित रूपमा दुर्व्यवहार 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 कहलियै तपाईंलाई सँगै काम गर्ने व्यक्तिद्वारा शारीरिक दुर्व्यवहार 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 कहलियै काम छोड्नुभएको छ ? | Yes No | <input type="checkbox"/> <input type="checkbox"/> | छ छैन | <input type="checkbox"/> <input type="checkbox"/> |

| | | | | | |
|------------------|--|---|---|--|---|
| <p>50 ५०</p> | <p>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 डेरानकाला गरेका छन् ?</p> | <p>Yes No</p> | <p><input type="checkbox"/> <input type="checkbox"/></p> | <p>छन् छैनन्</p> | <p><input type="checkbox"/> <input type="checkbox"/></p> |
| <p>51 ५१</p> | <p>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? यौनिकि तथा लैङ्गिकि अल्पसङ्ख्यक भएको कारणले तपाईंको जीवनमा कहिल्यै तपाईंलाई घरधनीले डेरा भाडामा दनि नमानेका छन् ?</p> | <p>Yes No</p> | <p><input type="checkbox"/> <input type="checkbox"/></p> | <p>छन् छैनन्</p> | <p><input type="checkbox"/> <input type="checkbox"/></p> |
| <p>52 ५२</p> | <p>If you have experienced discrimination or a human rights violation based on being perceived as LGBT, to whom did you report it? यौनिकि तथा लैङ्गिकि अल्पसङ्ख्यक भएको कारणले तपाईंले भेदभाव वा मानवअधिकारको उल्लङ्घन अनुभव गर्नुभएको छ भने कहाँ उजुरी गर्नुभयो ?</p> | <p>Lawyer NGO Police Court National Human Rights Commission didn't report skip to #54</p> | <p><input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/></p> | <p>वकलि गैरसरकारी संस्था पूरहरी अदालत राष्ट्रिय मानवअधिकार आयोग उजुरी गरिँ प्रश्न ५४ मा जानुहोस्</p> | <p><input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/></p> |
| <p>53 ५३</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 नमिन प्रश्नहरू सोध्न सक्नेछन्:</p> <p>- did you fill out forms? Did the forms acknowledge sexual and gender minorities? - तपाईंले फारमहरू भरनुभयो कि? ती फारमहरूमा यौनिकि तथा लैङ्गिकि 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 उजुरी दर्ता गर्नुभयो कि पटक-पटक फर्कनु पर्यो ?</p> <p>- were the officials or staff you interacted with friendly? - तपाईंले भेटेका कर्मचारीहरू मलिनसार थिए ?</p> | | | | |

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| 54 ५४ | Why didn't you report it to anyone? तपाईंले कनि कसैलाई पन उजुरी गर्नुभएन ? | | | | |
| 55 ५५ | In your opinion, has the situation for sexual and gender minority people in Nepal gotten better over the past 10 years? तपाईंको वचिारमा वगित १० वर्षमा नेपालका यौनकि तथा लैङ्गकि अल्पसङ्ख्यक व्यक्तिहरूको अवस्थामा सुधार आएको छ ? | Yes No | <input type="checkbox"/> <input type="checkbox"/> | छ छैन | <input type="checkbox"/> <input type="checkbox"/> |

SECTION 6:

Information about HIV services, information, and discrimination

खण्ड ६:

HIV सम्बन्धी सेवा, जानकारी तथा भेदभावसम्बन्धी बविरण

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 नजी स्वस्थ बविरणसँग सम्बन्धित छन् । यस प्रकारको सम्पूर्ण बविरण गोप्य राखिन्छ । तर अन्तर्वार्तादातालाई कुनै पनि प्रश्नको उत्तर दनि असजिलो लागेमा उनले त्यस्ता प्रश्नहरू पास गर्न सक्नेछन् ।

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| 56 ५६ | Have you heard about HIV? तपाईंले HIV बारे सुनुभएको छ ? | Yes No (end survey; go to quality check section) | छु छैन (सर्वेक्षण समाप्त गर्नुहोस्, गुणस्तर जाँच खण्डमा जानुहोस्) |
| 57 ५७ | How did you first hear about HIV? तपाईंले HIV बारे पहिलो पटक कुन माध्यमबाट सुनुभयो ? | 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 कतिपटक HIV जाँच गराउनुभएको छ ? | Never (end survey; go to quality check section) Once Twice Three times More than three times | कहिल्यै पनि छैन (सर्वेक्षण समाप्त गर्नुहोस्, गुणस्तर जाँच खण्डमा जानुहोस्) एक पटक दुई पटक तीन पटक तीन पटकभन्दा बढी |

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| 59 ५९ | When was your most recent HIV test? तपाईंले अन्तमि पटक HIV परीक्षण कहलि गर्नुभएको थियो ? | within the last three months within the last six months within the last year more than one year ago | गत तीन महिनाभित्र गत छ महिनाभित्र वर्गित एक वर्षभित्र एक वर्षभन्दा पहिलि |
| 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 स्वैच्छिक परामर्श तथा परीक्षण केन्द्र अन्य सरकारी निकाय नज्जि अस्पताल/क्लिनिक गैरसरकारी सङ्घसंस्था अन्य नज्जि परविश नील हुरि समाज/सामुदायिक संस्था 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 अवस्था बारे संवेदनशील प्रश्नहरू सोधएका छन् । हामी के कुरा फेरिपनि याद दिलाउन चाहन्छौं भने यस सर्वेक्षणमा तपाईंले उपलब्ध गराउनुभएको सम्पूर्ण बविरण कुनै पनि किसिमले तपाईंको नामसँग जोडनि छैन र अन्तर्वार्ताकर्ता वा कर्मचारीले गोपनीयतासम्बन्धी बाध्यकारी करार सेवामा सही गरेका हुन्छन् । तर पनि तपाईंलाई कुनै-कुनै प्रश्नको उत्तर दनि असजिलो लाग्यो भने तनिलाई छोड्न सक्नुहुनेछ ।

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| 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 ६२ मा जानुहोस् <input type="checkbox"/> नेगेटिभि अन्तर्वार्ता सकियो, गुणस्तर जाँच खण्डमा जानुहोस् <input type="checkbox"/> उत्तर दनि 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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| 70 ७० | <p>About how many of your coworkers know that you are HIV positive? I will read you some options to consider.</p> <p>तपाईंसँग काम गर्ने लगभग कतिजना व्यक्ति (सहकर्मी) हरूलाई तपाईं HIV पोजिटिभि हो भन्ने कुरा थाहा छ ? तपाईंको छनोटका लागि भि केही विकल्पकि उत्तरहरू पढेर सुनाउँछु, हो वा होइन भन्नुहोला ।</p> | <p>All of my coworkers Almost all About half Less than half None of them I am not employed</p> | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> | <p>मेरा सबै सहकर्मीहरू प्रायः सबै करबि आधा आधाभन्दा कम कसैलाई पनि छैन मेरो रोजगारी छैन</p> | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 71 ७१ | <p>Does your boss or supervisor know that you are HIV positive?</p> <p>तपाईंका हाकमिलाई तपाईं HIV पोजिटिभि हो भन्ने कुरा थाहा छ ?</p> | <p>Yes No I don't know</p> | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> | <p>छ छैन थाहा छैन</p> | <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 निकायमा सेवालनि क्रममा आफ्नो HIV को अवस्थाको आधारमा तपाईंले भोगेका विभिन्न प्रकारका दुर्व्यवहार तथा भेदभावसम्बन्धी अनुभवलाई तल दइएका प्रश्नहरूले मध्यनजर गरेका छन् ।

For each setting, we ask that you identify whether you have had any of the following experiences: प्रत्येक परविशको लागि तपाईंहरूले तल दइएकामध्ये कुनै पनि व्यवहार अनुभव गर्नुभएको छ कि, त्यो कुरा पहचान गर्नुहोस् भन्ने हामी चाहन्छौं :

Denied treatment or service;
उपचार/व्यवहारवा सेवाबाट वञ्चति;

Verbally harassed; or
गालीगलोज; वा

Physically assaulted.
हातपात ।

You can select more than one answer.
तपाईंले एकभन्दा 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 पनि परविशको लागि नकारात्मक उत्तर दिए भने उनीहरूलाई त्यो कुरा कनि लागू हुँदैन भनेर सोधनुहोस् । उनीहरूले भन्न सक्लान्: «मैले यो सेवा लनि कोससि गरेको छैन»; वा «यस परविशमा कसैलाई पनि भि _____ हो भन्ने थाहा छैन» वा «यस परविशमा मैले नकारात्मक अनुभव गरिँ ।»

Please note which explanation they give.
कृपया उनीहरूले भनेको कुरालाई नोट गर्नुहोस् ।

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|----------------------------------|---|---|--------------------------|--------------------------|------|--------------------------|-----|--------------------------|------------------|--------------------------|--------|--------------------------|--------|--------------------------|-------|--------------------------|-------|--------------------------|----------------------------------|--------------------------|---------------------------|--------------------------|-------|--------------------------|------|--------------------------|----------------|--|---------------|--|---------------------------------|--------------------------|-------|--------------------------|---------------------------|--------------------------|--------------------------|--------------------------|--|--|---|--------------------------|
| 72.1 ७२.१ | At a store or supermarket, or market पसल वा वशिलबजार 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 स्वास्थ्य चौकी/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/निकाय | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 72.7 | School, college, or other education institution विद्यालय, कलेज वा अन्य शैक्षिक 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 पोजिटिभि 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 पोजिटिभि भएको अवस्थामा भेदभाव वा मानवअधिकार 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 मानवअधिकार 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>_____</td> <td><input type="checkbox"/></td> </tr> <tr> <td>didn't report skip to #76</td> <td><input type="checkbox"/></td> <td>माथिका कुनै पनि उत्तरहरू</td> <td><input type="checkbox"/></td> </tr> <tr> <td></td> <td></td> <td>प्रश्न ७५ मा जानुहोस् उजुरी गरिने 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 मानवअधिकार आयोग | <input type="checkbox"/> | Other | <input type="checkbox"/> | अन्य | <input type="checkbox"/> | Specify: _____ | | खुलाउनुहोस् : | | Any/all above answers go to #75 | <input type="checkbox"/> | _____ | <input type="checkbox"/> | didn't report skip to #76 | <input type="checkbox"/> | माथिका कुनै पनि उत्तरहरू | <input type="checkbox"/> | | | प्रश्न ७५ मा जानुहोस् उजुरी गरिने प्रश्न ७६ मा जानुहोस् | <input type="checkbox"/> |
| 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 मानवअधिकार आयोग | <input type="checkbox"/> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Other | <input type="checkbox"/> | अन्य | <input type="checkbox"/> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Specify: _____ | | खुलाउनुहोस् : | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Any/all above answers go to #75 | <input type="checkbox"/> | _____ | <input type="checkbox"/> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| didn't report skip to #76 | <input type="checkbox"/> | माथिका कुनै पनि उत्तरहरू | <input type="checkbox"/> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | प्रश्न ७५ मा जानुहोस् उजुरी गरिने प्रश्न ७६ मा जानुहोस् | <input type="checkbox"/> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

| | | |
|------------------|---|--|
| <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 उजुरी दर्ता 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

गुणस्तर जाँच

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 सकून्। 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 निम्न बुँदाहरूको उत्तर दनुपर्नेछ, जसले गर्दा अन्तर्वार्तादाताले तपाईंलाई यी प्रश्नहरूको उत्तर पूरा गर्न सघाउन सकनेछन्।

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

Yes No

१. अन्तर्वार्तादाताले प्रश्नावलीका खण्ड १-३ का 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 र कनि भनी कारण दनुहोस् :

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

२. प्रश्न २०.२ र २१ का 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 ३५ का 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 अन्तर्वार्तादातासँग कारणहरू सोध्नुभयो र तल दिएको ठाउँमा यी भिन्नताहरू कति आए भन्ने कुरा लेख्नुभयो ? सोधें, लेखें

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

४. प्रश्नावलीको आवरण पृष्ठ पूरा गरिएको छ ? छ

Interviewer signature / अन्तर्वार्ताकर्ताको हस्ताक्षर: _____

Date / मिति: _____





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