

Bangladesh Sociological Studies

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Editorial

Bangladesh is an underdeveloped country where sociology is also an underdeveloped discipline although the first one is not the exclusive cause of, or entailed, the second one. Therefore, development of Bangladesh is not a precondition for development of sociology itself rather development of sociology - for many reasons, is necessary for the development of the country. Sociological knowledge itself cannot play the decisive role of developing the society itself as the sociologist does not have any secret art or tactics for that, but can significantly contribute to find out certain ways and means to propel the country towards development.

In Bangladesh, sociologists are often regarded for their potentials rather than their accentuated achievements, which is partly because the society is a traditional one where ascriptive role is still pre-dominant in almost every sphere of life and where even a professional counts prestige more important than self-contribution to the society. Despite that an emerging trend of transition in the society from tradition to modernity is evident in almost all spheres of life where concomitant variation is also observed in many sectors of the society. Thus sociologists, although once enjoyed a full privilege without pursuing any significant intellectual work, have a reason in coming days to apprehend that they will not enjoy such privileges unabatedly without changing their present trend of marginal accomplishment. With the growing demand for social researches and to keep pace with the demand of the new millennium - the sociologists have to undertake researches in many fields including the fields where needs for applied research are burgeoning day by day. Therefore, the present state of sociologists would not allow the professionals to remain inactive in coming years. And to meet the challenges of the new millennium or post modern society, there should be opportunity for publications of research findings as without that the inspiration for sociologists would not remain strong here, and moreover it will be despairing for them as without that their findings will perish.

Intellectual pursuits without having scope of publication(s) cannot be sustained in a society for an indefinite period, which perhaps also entail a poor performance of the sociologists of the country in addition to causing other major or minor limitations. The present initiative is, therefore, to create an opportunity for and to remove the entrenched disadvantages of the sociologists - disadvantages they have been, as they were facing over the last five decades.

It is not a matter of complacency to have scope for publications of articles prepared on different aspects of social researches, perhaps, it is also equally important to adhere to pursuing high quality research to gradually compete with the changing world, where many other countries have superseded us in respect of number and quality of social researches. Therefore, time has come to wake up and propel social researches with all enthusiasm to cover the lost decades and for that matter to add to the vehicle of the same. I am confident that the trained sociologists of the country are fully aware of the fact and are ready to face the challenges that are ahead of them.

I, therefore, would like to urge upon the sociologists of the country to come up with a mission to undertake social researches here in Bangladesh with paramount quality and increased quantity. Everybody's will and zeal can together bring the success much faster than what one alone can pursue. And time for pursuing anything important for greater social cause never runs out.

Guidelines for Contributors

Articles for publication in the journal should be printed, double-spaced on one side of A4 size paper with enough margins at both side.

An article should not be more than 10,000 words except review articles and short notes. Review articles should not be more than 5000 words and short notes should not be more than 3000 words.

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The Life Style of MSM in Bangladesh: A Study in Two Suburb Areas of Dhaka City

Mozammel Haque Neogi*

Though MSM (Male having Sex with Male) is now a common feature in sex trade in Bangladesh, general people cannot believe the fact. Some organizations have started working especially for raising awareness among the MSM community about the danger of HIV/AIDS and due to their program operation the MSM came up to the notice of many people. It is a pity to note that many policy makers of Bangladesh are not interested to listen to the life style of MSM, rather they ignore them, which is a violation of rights. This article describes the culture and life style of MSM in Bangladesh.

List of Words Used by MSMs

Batly	Anus/buttock
Koti	Male with feminine behaviour, like anal penetration (MSM)
Parik	Lover/boy friend, permanent client of Koti who need not pay money for sexual activity rather Koti pays sometimes to make Parik happy.
Panti/Panthy	Client of Koti who must pay for sexual activity.
Guru	Master/leader of Koti. Sometimes he works for Koti to get clients and some of them become healer through herbal medicine and take responsibility while they suffer from different diseases.

Other Words Commonly Used in Bangladesh

Waz mahfil	This is an Arabic word. Waz mahfil means a religious meeting where the religious leaders discuss different issues on religion.
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- Milad mahfil Milad is also a religious gathering where religious leaders pray and praise the Prophet Hazrat Mohammad (SM)
- Majar jiarat Majar means a grave of a religious leader and jiarat means to pay visit. Many people in Bangladesh think that Majar jiarat is one kind of religious activity and for that activity Allah will be happy.

Introduction

In Bangladesh till today very few people know about MSM (male having sex with male) in general, and many people do not want to believe the fact either¹, which is now turning towards a common sex trade like other commercial sex work. On the other hand, in case of "India there is a sizable number of boys and men who provide sexual favours to men (and perhaps also to women) for money (Nag, 1998: xviii). Professional MSMs are not visible and they are not officially allowed to sell sex with other rather it is a severe socially stigmatized activity. Many MSMs are selling sex for the security of their livelihood and some of them make sex for their biological need and enjoyment. Majority of the MSMs cannot enjoy sex at the utmost pleasure with female, as they enjoy with male.

It is a recognized fact that the people of Bangladesh are sensitive to their religious belief and many of them to their religious practices and rituals². Likewise, most of them are highly sensitive to their own religious values and ethics. It is a noteworthy phenomenon that about 80 per cent people of Bangladesh are Muslims and most of them follow religious culture where open or free sex is not allowed in society although many registered prostitutes work in some brothels. The people, other than Muslims, also usually do not appreciate unethical activities that are not

¹ Moni Nag (1998: xvii) says, "One reason why empirical knowledge about sexual behaviour in India is so inadequate is that it is considered too private and sensitive a matter to be shared with anyone, especially in South Asian Region as compared to many other regions of the world".

² "Even in contemporary India only a small section of English-educated people seems to be familiar with *Kama Sutra*. An English translation was first published in 1883 by Burton and Arbuthnot (1993) and several popular versions with visual representations of the various techniques of sexual intercourse vividly described in the treatise have since appeared. The fact that *Kama Sutra* is still regarded as something not fit for general consumption is illustrated by the fact that the book was kept in a locked backstage room of the Delhi University Library at least up to late 1980s and even a faculty member had to take special permission to borrow it" (Ganguli 1988). The original *Kama Sutra* was written by Vatsyana more than 1500 years ago.

allowed in their religions³. Nevertheless, there are many floating unofficial sex workers who sell sex in city areas very clandestinely in general and sporadically in all parts of the country. In Dhaka City another common scenario is being observed regularly in the hotels and guesthouses, where many sex workers sell sex day and night on a regular basis like performing a shifting duty for earning their bread and butter⁴. In that sex industry some MSMs are also observed who are usually engaged like call girls by the hotel boys to entertain some clients—persons who are interested to make sex through anal canal or what is called sodomy.

However, the issue would not get so much prominence had there not been any threat of HIV/AIDS through the MSM. Indeed, to control HIV/AIDS some organizations embarked upon serving the MSMs exclusively. The present author had an opportunity to carry out a project evaluation study using non-participant observation and discussion with the MSMs⁵. This article is an outcome of that endeavor.

Objectives of the Study

The preeminent objectives of the present study are:

- to reveal the culture of MSM practice in Bangladesh
- to find out the changes in behaviour of MSMs after the project intervention, as they gained knowledge and skill, by the organization regarding HIV/AIDS; and
- to recommend some ways and means to address the needs of the MSM to combat HIV/AIDS

³ See ABVA (AIDS Bhedhav Virodhi Andolon). 1991. *Less than a Gay: A Citizens' Report on the Status of Homosexuality in India*. New Delhi: ABVA. Ganguli, H. C. 1988. *Behavioural Research in Sexuality*. Delhi: Vikash Publishing House Pvt. Ltd. Sudir Kakar. 1989. *Intimate Relations: Exploring Indian Sexuality*. New Delhi: Penguin Books India (P) Ltd. Promila Kapur. 1978. *The Life and World of Call Girls in India*. Delhi: Vikash Publishing House Pvt. Ltd.

⁴ See Khurshed Alam. 2004. A Study on (HIV/AIDS) Vulnerability among the Workers of South Asia with Particular Reference to Bangladesh. Dhaka, BISR. (mimeo).

⁵ To maintain that sex trade, some words are used commonly by the MSMs. The MSM and their regular clients use those terms, which are very uncommon, and unknown words in Bengali language. Key words often used by them have been present at the outset of this article.

Methods and Materials

This article is the outcome of a follow-up survey, Focus Group Discussion (FGD) and Individual interview of some MSMs as well as staff of a service providing NGO. The study was carried out exclusively for the purpose of a project evaluation, which was carried out by the author for the Organization of Development Program of Underprivileged (ODPUP). The ODPUP works exclusively with MSMs to prevent HIV/AIDS through group approach, where the UNDP and Government of Bangladesh funded the project. In this paper, some relevant findings from that survey have been collated, articulated, hereafter, focused more on the qualitative information, which were collected through FGDs and individual interviews. The qualitative information gave more insights about the life and world of MSMs.

The structured survey was conducted among 99 MSMs, which are called **Kotis**⁶ (in Bengali) by their own as they gave themselves this identity. The study was pursued conducting 2 FGDs and 4 in-depth interviews, which were carried out in May-June 2001. The areas of the study were two suburbs namely Tongi and Uttara of Dhaka.

The Socio-cultural Pattern of Bangladesh

Bangladesh has been an independent and sovereign country from 1971 and before that it was a province of Pakistan. The area of Bangladesh is 55143 Sq. Km, where 3 sides of the country are surrounded by India. Only the Bay of Bengal and Myanmar lie in the southern part of the country. The per capita GDP income is US \$ 444 (2004). The state religion of Bangladesh is Islam. Islam, Hinduism, Buddhism, Christianity are the main religions of Bangladesh although there are some other minor religious communities. Total population is 130.03 m in 2001 (population census adjusted) where population growth as estimated at 1.5 in 2004. The literacy rate of the country is 62.66 as estimated in 2002.

Dhaka City

Dhaka is the capital city of Bangladesh, 8th. populous city in the world. Present population of the city is around 10 million and its area is now 1353 sq. km⁷.

The Feature of MSMs

The MSMs are found in different city areas, who work commercially as well as non-commercially to meet their sexual provocation and pleasure. They come from different rural areas of Bangladesh and reside in the city areas. However, there are many MSMs also living in rural areas who do not sell sex rather they enjoy it with their counterparts. They are not easily recognizable in the rural areas. Most of the MSMs of city areas reside in slums or suburb areas, which they can afford. They have informal (at present they are not in formal groups organized by the different NGOs) groups and most of the time they have one Guru⁸ who helps them during their crisis period.

Age Group of MSM

Most of the Koties⁹ start sexual activities commercially for enjoyment from 15 years and they continue up to 35 years. In early age of the Koties they were victimized and sexually abused by the people. They were informally organized in the previous time and one used to help others to get clients or customers for making sex. Guru has been entitled by them or to take responsibility for their treatment like a local healer. A Koti by virtue of his old age becomes a guru. After thirty years most of the Koties play the role of Guru who has the leadership quality and they help other Koties as a middleman.

Education

The scenario of educational status of the Koties is common like many other people of Bangladesh. Most of the koties have been enrolled in the primary education who usually do not complete their education. A few

⁶ Male with feminine behaviour, likes anal penetration (MSM). During sexual intercourse he takes

⁷ BBS, 2002. *Statistical Pocket Book*, Dhaka: BBS.

⁸ Guru refers to the leader of Kotis. It is also commonly used in Bangladesh.

⁹ Male with feminine behaviour, likes anal penetration (SMS). During sexual intercourse he takes the role of female. They like to be penetrated.

Koties are illiterate while very few also take higher education. The higher educated Koties do not focus their behaviour among the general people rather they have friends and do sex maintaining strict privacy. The common educational qualifications of Koties range from primary to secondary (80% studied from class 1 to X) level.

Occupation, Income and Expenditure

Koties are found engaged in different occupations. The survey data revealed that about 60 per cent Koties are involved in sex trade while some of them have small trade also who make sex for their enjoyment only. Some of them are service holders or students also who make sex with male for their enjoyment, and sometimes their friends pay them not for sex but for their happiness like gifts. Those who sell sex on a regular basis, go to cruising venues (sex making places) in the evening around the city areas, hotels and guesthouses, for clients.

Some Koties are involved in cultural activities and they usually do not sell sex if they are not in crisis. Some of them have arts and cultural centers where children learn dance and song. The Koties who are involved in cultural activities, have Pariks¹⁰ and they live together like husband and wife in one room. It is very easy to stay in one mess who are of same sex and nobody suspect anything for their living together in a same place even though they go for sex.

Some spots are there in Dhaka City where they can sell sex from evening to midnight and these are open public places. However, in the evening in darkness they roam around bushy areas and the clients also move there, and after an agreement between parties they make sex by the dark sites behind any bush. The public areas in Dhaka are a) Airport premises, b) Bijoy Sharanee, c) Gulshan, d) Bijoy Nagar, e) Kakrail, f) National Parliament premises and some other places where people roam frequently and shady places are available.

Some of the Koties are unemployed, who used to live with their family. They occasionally make sex for enjoyment and sometimes they are paid.

¹⁰ A Parik refers to a lover of Koties, who makes sex with koties without money. In common use, a parik means a friend.

Indeed, that group does not ask for money for selling sex rather their sex partners give them some forms of gifts.

Koties have different level of incomes, which are very common like other people in Bangladesh. However, most of their income ranges from Tk. 1000 to Tk. 6000, which is equivalent to US \$ 20 to 100. They spend their income on their family, clothes and some of them spend on cosmetics. It is noteworthy that those who are commercial sex workers have to spend a significant amount of money on the purpose of purchasing cosmetics to attract their clients. Some of the Koties are responsible for providing their parents and children with food and cloths on a regular basis. Likewise, some of the Koties pay a significant amount of their income to their Pariks to make them happy, and for keeping a close relationship.

Living Style, Behaviours and Emotions

Koties' life style is a little bit different from other common people in Bangladesh. Usually, Koties are reluctant to marry to live a normal life, but after a particular age, they get married. They get married while their age is around 30 and start living with their wives. Some of them get married before 25 also. After getting married most of the Koties live with Pariks and they pass some times with them. They are more interested to make sex with Pariks rather than with their wives. Usually they do not have any interest in making sex with females. Most of the Koties' wives are not happy with their behaviours, but due to socioeconomic and female status in Bangladesh they have nothing to do rather have to live with their husband, abiding by such kind of odds. Some of the wives of Koties know their husbands' sexual behaviours and they know that their husbands have more liking for making sex with their Pariks. Keeping that in mind the wives of Koties become very used to their sexual behaviours. Similarly some of the Koties' family members also know about their sexual behaviours very well. Sometimes it is seen that a Koties is making sex with a Parik within her notice when his wife stays in the other room.

Koties are interested to be dressed up with female's dressing materials. All the Koties by nature like feminine character. During their childhood

they work with their mother, they use female cosmetics, wear saris, blouse, bra etc. A few Koties take the birth control pills (estrogen is the main component of birth control pill) to raise their breast up and bigger. They use bra and sari to focus themselves like female to attract male customers. The commercial Koties wear female dress and they use cosmetics and ornaments in the evening while they go for searching clients in the cruising venue. These types of Koties mainly use their thigh for sex and hide their original sex organ to their clients. Commercial Koties usually live in messes and several Koties live together.

Koties are very sentimental and emotional towards their feelings. Their behavioural pattern indicates the level of childish ego status. They love their Pariks whole-heartedly and they can do anything for their Pariks, if their Pariks expect to have. They are very touchy and emotional like little babies. If a Parik leaves any Koties the latter becomes very distressed and almost he stops working. All the time he cries for his Parik and roams hither and thither. Most of the Koties pay their significant earnings to their sex partner for buying many things. They also give gifts before or at any festival. They have more feelings for their Pariks than for their wives.

Sometimes Koties are invited to make group sex with their clients. The commercial sex workers enjoy that work to make group sex for which they are paid more. One of the Koties explained that sometimes he goes to hotel for foreign clients. Once, some Koties went to a very luxurious hotel and that foreigner made a video film during their sexual act. However, it did not make him any different. Some Koties live together in mess with their Pariks regularly.

All the MSMs have strong religious feelings and most of them pray occasionally. The data of the follow-up survey revealed that 86 per cent MSMs participate in *Eid* and Friday prayers, which stands at 74.2 per cent; 65.6 per cent MSMs reported that they are used to fasting in the month of Ramadan and 26.9 per cent offer special prayers. Only 2.2 per cent of the MSMs reported that they used to participate in daily prayers. Some 17.2 per cent also take part in other types of religious activities like *waz mahfil*, *milad mahfil*, *majar jiarat*, reading of the holy Quran, etc. A quite majority i.e., about 74 per cent respondents think that sex trade is very bad in the religious sense whereas 18.2 per cent think that it is not

bad, 8.2 per cent respondents were found to be unaware of it. That may appear paradoxical but their economic need and their religious sentiment even conflict with each other.

The Koties use some words that are familiar to them. Perhaps in India also Koties have a tradition of using the same words within their community as most of the words are not used in Bangla language though the words sound like Bangla.

Relationship with Other Sex Partners

The pattern of sexual life and behaviour of Koties are different from one another. Some make sex on a regular basis with their Pariks while others sell sex on a regular basis for their livelihood. Very few make sex seldom for their enjoyment. The Koties have different types of liking for choosing their sex partners, for example, majority of the MSMs (51.5%) like nice boy friends as their sex partners, 5 per cent choose rich boy friends and 4 per cent like those whose skins are black. Data presented in Table 1 show the liking of boy friends. Their choices are more social rather than economic.

Table 1. Distribution of the respondents by their type of friends they like best.

Sl. No.	Type of friend	Frequency	Per cent
1	Nice boyfriend	51	51.5
2	Any type of boyfriend	37	37.4
3	Rich boyfriend	5	5.1
4	Black boyfriend	4	4.0
5	Others	2	2.0
	Total	99	100

Likewise, the sexual activities that they perform and the pattern of sex enjoyed by them have also been presented in Table 2. Data presented in Table 2 further reveal that at least 55.6 per cent MSMs are reported as homosexual 44.4 per cent are bi-sexual.

Table 2. Distribution of the respondents by their nature and history of sexual act

Sl. No.	Nature and history	Frequency	Per cent
1	Usually do sex with only male	55	55.6
2	Both male and female	44	44.4
	Total	99	100

Most (59.6%) of the Koties experienced their first sex at 11 – 15 years of age (Table 3) and 33.3 per cent experienced it at 5 – 10 years of age. Only 2 per cent of the Koties' age at first sex was more than 20 years. The mean age at first sex is 12.18 years with standard deviation of 3.24 years.

Table 3. Age at first sex

Sl. No.	Age at first sex	Frequency	Per cent
1	5-10 years	33	33.3
2	11-15 years	59	59.6
3	16-20 years	5	5.1
4	More than 20 years	2	2.0
	Total	99	100

In regard to relation with the person with whom they had first sex-encounter data presented in Table 4 also disclose that the first sex partners of Koties (42.4%) were their relatives, whom include their cousins in most of the cases, 21.2 per cent experienced it with their neighbours. All other sex partners include brother's friends (6.1%), house tutors (8.1%), landlords (9.1%) and other persons (13.1%).

Table 4. Relationship with the partner at first sex

Sl. No.	Relationship with the partner at first sex	Frequency	Per cent
1	Relatives	42	42.4
2	Neighbours/Colleagues	21	21.2
3	Landlords	9	9.1
4	House tutors	8	8.1
5	Brother's friends	6	6.1
6	Unknown	5	5.1
7	Clients	4	4.0
8	Others	4	4.0
	Total	99	100

Age of the sex partner at first sex is taken into consideration. Most of the Koties' (72.8%) sex partners were in age group of 16 – 25 years (Table 5), 12.1 per cent of them were in age group of 11 – 15 years and 15.1 per cent were more than 25 years of age.

Table 5. Age of the partner at first sex

Sl. No.	Age of the partner at first sex	Frequency	Per cent
1	11-15 years	12	12.1
2	16-20 years	37	37.4
3	21-25 years	35	35.4
4	More than 25 years	15	15.1
	Total	99	100

A wide majority (78.6%) of the Koties experienced their first sex through their anus (Table 6) followed by 14 per cent through thigh sex.

Table 6. Act of penetration during first sex

Sl. No.	Act of penetration during first sex	Frequency	Per cent
1	Masturbation	4	4.1
2	Anal sex	77	78.6
3	Thigh sex	14	14.3
4	Others	3	3.0
	Total	98	100

Likewise, a number of Koti (41.4%) reported that they experienced their first sex with some excitement (Table 7) by the sex partner and 21.4 per cent experienced it in exchange for money and 26.5 per cent in exchange of gifts, while 4.1 per cent reported that they were forced to participate in the sex event. It means the first sex among the MSM took place primarily voluntarily with few exceptions. Whether they are the victims of circumstances or actually voluntarily performed it out of their curiosity is to be determined further by more studies.

Table 7. Reason behind being influenced

Sl. No.	Reason behind being influenced	Frequency	Per cent
1	Offered money	21	21.2
2	Offered gifts	26	26.2
3	Made excited	41	41.4
4	Others	11	11.11
	Total	99¹¹	100

A few of the Koties (17.5%) reported that they did never do sex in exchange for money (Table 8). On the other hand, 41.2 per cent did it at their 11–15 years of age, which is the highest; 31 per cent Koties started sex for which they were paid at 16–20 years of age. The median age in this case is 16 years.

Table 8. Age at sex in exchange of money

Sl. No.	Age at sex in exchange of money	Frequency	Per cent
1	Never	17	17.5
2	5–10 years	6	6.2
3	11–15 years	40	41.2
4	16–20 years	30	30.9
5	More than 20 years	4	4.1
	Total	97¹²	100

¹¹ One has not responded.

Koties' role in Sexual Activities

During sexual act, in most of the cases (91.8%) Koties play the passive role i.e., they are penetrated to satisfy their sexual counterparts (Table 9). Some of them (7.2%) reported that they took both active and passive roles on the demand of the situation and only 1 per cent told that he took active role while doing sex i.e., he also penetrated his penis through anal canal of the counterpart. The role of sexual activities has been given in Table 9.

Table 9. Distribution of the respondents by their role during sexual act

Sl. No.	Role of the respondent	Frequency	Per cent
1	Passive	90	91.8
2	Both active and passive	7	7.2
3	Active	1	1.0
	Total	98¹³	100

Note: 1 person could not remember

Different methods (Table 10) were followed by the MSMs during sexual intercourse. In reality, it depends on the demand of their clients. Out of 98 respondents nearly all the respondents (98%) satisfy their clients by doing anus sex. The next per centage (43.9%) goes to thigh sex and 11.2 per cent satisfy their clients by masturbation. Side by side half of the Koties do it by sucking i.e., oral sex. The per centage is more than 100 due to multiple responses. Detail data on sexual activities have been presented in Table 10.

Table 10. Distribution of the respondents by their type of sexual act.

Sl. No.	Type of sexual act	Frequency	Per cent
1	Through anus	96	98.0
2	Thigh sex	43	43.9
3	Oral sex	49	50.0
4	Body massage	8	8.2
5	Masturbation	11	11.2
6	Others	2	2.0

¹³ One did not response

Willingness to Lead Normal Life, Addiction and Expectations from ODPUP and Feeling of Making Sex with Females

The lifestyle of the MSMs compared to common people, as found in Bangladesh, is not normal. The MSMs were asked to opine whether they want to go back to normal life or not. A good number of Koties (46%) opined that they want to go back to normal life.

Data (Table 11) also reveal that some 44.4 per cent MSMs do sex with both males and females. In most of such cases, they do sex with female due to their marital status where only 4.5 per cent (Table 12) of them do it every day. On the other hand 56.8 per cent meet very often and 34.1 per cent meet on their sexual demand.

Only 23.3 per cent MSMs reported that they participated in sexual intercourse with females from their own demand. About half of the surveyed Koties mentioned that they participated from interest of both the parties, while more than one fourth participated only to satisfy their wife's sexual demand. Data presented in Table 11 give clear picture about the sexual act with females and males.

Table 11. Distribution of the respondents by their sexual act with females

Sl. No.	Do sexual intercourse with females	Frequency	Per cent
1	Yes	44	44.4
2	No	55	55.6
	Total	99	100

Table 12. Frequency of sex with females

Sl. No.	Frequency of sex with females	Frequency	Per cent
1	Every day	2	4.5
2	Sometimes	25	56.8
3	On demand	15	34.1
4	Others	2	4.6
	Total	44	100

The follow-up survey revealed that about 46 per cent of the Koties are currently addicted. Almost all of them are addicted to smoking. One

fourth of them are addicted to wine and 15.6 per cent to ham. A very little portion of them are addicted to *Phensedyl* (6.7%) and *Charas* (2.2%).

Conclusion

MSMs (Koties) are invisible and socially unaccepted and stigmatized in Bangladesh society. They are not even cordially accepted in their family for their feminine behaviours. In most of the cases they are very interested to do household work with their mother and sister or female in-laws. During the leisure time they wear female dress, use cosmetics, wear ornaments and like to enjoy some moments like females.

Guru sometimes takes responsibility to make the Koties transplant their sexual organ, which is a very risky task. They use unscientific methods to change the *ligum*¹⁴ to *Fulkee*¹⁵. It is reported by some ones that during the time of transplanting Koties' sexual organ they can die and some died also. The fact could not be revealed adequately. Some Koties become very emotional for their *Pariks* and try to transplant their sexual organ in order to be a female to live with their *Pariks*. This is due to passion and profound love towards their *Pariks*.

Due to physiological factors, as claimed by them, they are so emotional that it makes them very impatient for which they cannot stay in a situation for a long while. Most of the Koties cannot think anything for a longer time rather they oscillate very frequently in respect of thinking, working, talking, discussing and even in case of every activity of their life. It seems that they are leading an imbalanced life in society. They also move from one place to another for their personal interests too.

Koties are the most vulnerable people in regard to HIV/AIDS. The survey revealed that before the intervention of the ODPUP project they did not have any knowledge of HIV/AIDS. However, the follow-up survey of ODPUP revealed that their knowledge on HIV/AIDS increased dramatically. Most of them have changed their attitudes and practice to use and to motivate the people for using condoms during making sex.

¹⁴ Koties use the word *ligum* instead of penis or other colloquial words.

¹⁵ Koties use the word *fulkee* instead of vagina or other colloquial words.

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