

Definitions

Gender	<p>There are some basic biological differences between female and male bodies, linked to their different roles in reproduction(see below sex). But beyond these differences, many societies define different roles, rights and responsibilities for women and men. “Gender” is the term used to refer to these socially defined differences between men and women.</p> <p>Gender differences are based on widely shared beliefs and norms within a society or culture about male and female characteristics and capacities. These beliefs and norms about gender usually create inequality between men and women. In most societies, men have more political, economic, and social power than women. Such gender inequalities have a significant impact on women and men’s sexual health.</p>
Masculinity	<p>Masculinity is taken to mean the predominate and ‘hegemonic’ framework which defines how a man should behave and act personally, sexually, socially and culturally.</p> <p>However it is also recognised that there are different constructions of masculinity that vary across cultures, age groups, sexual orientations, sexual preferences, actual behaviours, gender identifications, economic classes, and religions. What this study will explore will be <i>masculinities</i> in Bangladesh, and their contextual relationships to each other.</p>
Sex	<p>The word <i>sex</i> is also defined cultural and can vary considerably in terms of individual meanings that are usually contextualised within personal and socio-cultural frameworks. In this study the word <i>sex</i> relates to any activity that produces sexual arousal for and/or organism, or being a recipient of sexual arousal and/or organism, whether by oneself or with any other(s), irrespective of gender.</p> <p>Sexual behaviour then would be any activity that leads to the above.</p> <p>Another meaning for the word <i>sex</i> is the biologically differentiated status of male or female. It includes anatomic <i>sex</i>, particularly the genitals, and also secondary characteristics such as <i>genes</i> and <i>hormones</i>.</p>
Sexual Health	<p>The WHO definition of sexual health is accepted as meaningful in this study. This is: <i>the integration of physical, emotional, intellectual and social aspects of sexuality in a way that positively enriches and promotes personality, communication and love</i></p>
Sexuality	<p>“Sexuality” refers to all aspects of people’s sexual lives: their sexual desires, their sexual behaviours and their sexual identities. It is important to focus on sexuality in HIV prevention work because it is important to understand people’s risk behaviours in the context of their sexual desires and sexual identities.</p> <p>It is also recognised that there are a multiplicity of sexualities within any given culture that also vary across age groups, sexual orientations, sexual preferences, actual behaviours, gender identifications, economic classes, and religions. This study will explore sexualities in Bangladesh, and their contextual relationships to each other.</p>
Social construction	<p>The theory which lies behind this study is based on the principle of social constructionism. That is that masculinities, sexualities, and sexual behaviours (if not sexual desires themselves) are socially constructed through social and sexual scripting processes.</p>

Vulnerability	<p>The idea of vulnerability is useful in helping us to understand why some people in some places (at some times) are more likely to get infected with HIV than others. We can identify factors of vulnerability that influence:</p> <ul style="list-style-type: none"> ➤ people’s exposure to the risk of HIV infection; ➤ the choices that are available to people to deal with that risk; ➤ the abilities that people have to make safe choices; and ➤ people’s desire to use their abilities to make these choices.
MSM	<p>Usually an acronym for Men Who Have Sex With Men. However, the term <i>men</i> can be problematic in the context of differing cultural definitions of Man, Manliness, and Manhood. In the context of this study we will be using MSM to mean Males Who Have Sex With Males.</p> <p>Often MSM is perceived as a specific and discrete population group, and is also used as an identity term. MMS – male-to-male sexual behaviours may be more appropriate.</p>
<i>Hijra</i>	<p>This is a self-identified term used by males who define themselves as “not-man” and “not woman”, but a third gender.</p> <p>Perceiving themselves in this framework, hijras wear female clothes as a part of a social, religious and cultural community. Ritual castration is a part of the hijra identity. Sex with men is common. They also have their own language, <i>ulti</i>. Hijras should not be confused with transvestites, eunuchs, or transsexuals.</p>
<i>Kothi</i>	<p>A self-identifying label for those males who feminise their behaviours (either to attract “manly” male sexual partners, and/or as a part of their own gender construction, and usually in specific situations and contexts), and who state that they prefer to be sexually penetrated anally and/or orally. Kothi behaviour is often performative socially and publicly. Self-identified kothis call any male who is sexually penetrated, even when their behaviour is not feminised. This is the primary and most visible framework of MSM behaviours. Kothis state that they do not have sex with other kothis. Kothis may also be married to women.</p>
<i>Panthe</i>	<p>A kothi label for any manly male. Male to male sexual behaviours are usually highly gendered in terms of sexual roles. Most male to male sex in Bangladesh appears to follow this pattern, where a kothi is not defined as man, which enables the penetrating partner to still see himself as manly. A panthe is by definition a man who penetrates, whether it be a woman and/or another male. Panthe may also be married to women.</p>
<i>Parik</i>	<p>A kothi label for the “husband” of a kothi. The parik may also be married to a woman. Also known as <i>pucca dost</i>.</p>