

# CARIBBEAN MEDIA

# TRAINING MANUAL





# Media Training Manual

A GUIDE FOR MEDIA IN  
**Belize, Grenada, Guyana,  
Jamaica and Saint Lucia**

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INTERNATIONAL GAY AND LESBIAN HUMAN RIGHTS COMMISSION ( IGLHRC)  
and  
UNITED AND STRONG



in collaboration with

GROUNDATION GRENADA, GUYANA RAINBOW FOUNDATION, J-FLAG, PETAL, AND UNITED BELIZE ADVOCACY MOVEMENT



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## FAIRY

Generic term for especially effeminate gay men

## SODOMITE

## TIGHT-BRIEF

Used to express disapproval of a person's gender expression

## COCK GARAGE

Gay man who will sleep with anybody

## BAYMEN OF THE ASS

Play on the term baymen originally used for British seamen.

## PUTO

Pejorative. Several meanings - essentially "bitch." Spanish.

## JOTO

Untranslatable pejorative. Of Spanish origin used in the western part of Belize.

## SIZE-QUEEN

Young skinny guys with a preference for sex partners with outsized penises

## MARICON

Spanish term for the insult "faggot." Derived from a popular female name.

## CHUPAPITOS

Pejorative. Essentially less than a man. Spanish slang.

## FRUIT/FRUITCAKE

Generic term for gay men

## FAGGOT

## THUGGAYRELLAS

Very masculine, homophobic presenting men who are on the 'down-low' or closeted.

## SODOMITE

## COCKSUCKER

Common insulting English term

## CHI CHI MAN

## FALLI BWAI

Term to express disdain against effeminate men mostly used by men. Creole.

## CULERO

Pejorative. Related to male bottoms, or more specifically asshole. Serious insult to manhood. Spanish slang.

## SHOTO

Pejorative. Spanish slang.

## AFEMINADO

Pejorative. Spanish slang.

## BATTI BWAI NASTY BWAI

Bwai - local parlance for boy.

## SHITTY DICK

Pejorative.

## JOTO

Untranslatable pejorative. Of Spanish origin used in the western part of Belize.

## SALAD

Generic insulting term for gay men. Also to demean masculinity of others. Interchangeable with faggot.

**W**ith the power to shape public opinion and influence decision-makers, the media has a responsibility to accurately and fairly present information in an unbiased way. The media can use its power to preserve or transform social practices, enhance or detract from democratic principles and discourse and uphold or expose biased political, religious and economic interests.

Central to modern media is, ideally, a commitment to the production, provision, and sharing of free, independent and fair information as the foundation for democratic processes. By honoring this commitment media can transform cultural practices of discrimination and exclusion and guarantee respect and civility at all levels of society. Media is crucial to the ways a society sees itself and its fellow citizens.

In this guide, we present key elements to support independent, fair and accurate reporting on issues related to sexual orientation, gender identity and expression, inclusiveness and safety and security for all people.

In 2014, we conducted a media-monitoring project in Belize, Grenada, Guyana, Jamaica, and Saint Lucia. The study<sup>1</sup> identified key problems with media coverage of LGBTI issues in the Caribbean; we found reporting that lacked nuance,

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<sup>1</sup> Although this guide stands separately, it benefits in context and analysis if read in conjunction with the baseline study.

was silent about the issues related to the LGBTI community and its concern or over-exposed individuals, along with sensationalistic and injurious coverage, and reporting that pathologized LGBTI peoples or indulged conspiracy theories.

Our study found that the media is essential to the safety and security of LGBTI people in societies where public opinion and understanding of the issue are highly polarized. Uninformed reporting reinforced negative stereotypes and directly compromised the lives and livelihoods of LGBTI people and advocates in the countries we looked at. We also found that informed media can help to shed light on issues, create open and progressive public debate, and help ensure the safety and security of LGBTI people.<sup>2</sup>

**The manual is divided into five sections:**

**Section 1** lists basic definitions of sexualities, gender identities and expressions, as well as terms related to issues affecting the naming of sexual and gender multiplicity.

**Section 2** identifies and defines categories that are negative and customary to naming individuals perceived as LGBTI in Belize, Guyana, Grenada, Jamaica and Saint Lucia (i.e. homophobic, lesbophobic, and transphobic terms).

**Section 3** defines prejudice and outlines how media reporting on sexual orientation, gender identity and expression can promote inclusion and respect.

**Section 4** analyzes a case where negative stereotypes are prominent in the news.

**Section 5** provides additional sources of information for journalists.

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<sup>2</sup> Please refer to page 6 in *Homophobia and Transphobia in Caribbean Media: A Baseline Study from Belize, Grenada, Guyana, Jamaica and Saint Lucia*.



Civil society groups and communities contribute to—and in many cases generate—public debate on sexual orientation as well as gender identity and expression. The context in which newsworthy events occur and the way in which media names those involved and aspects of the events are key elements in this discussion.

## Context

Context is the framework in which any piece of news gains meaning and social understanding. Context refers to the particular legal, economic, political and cultural conditions in which events of any kind occur. Different contexts give the texture in which news “make sense.” Media work impacts existing contexts and helps to create new ones.

For instance, “swastika” is a Sanskrit word that means “to be good.” It is also a symbol meaning life and strength that has been used in many cultures for 3000 years. After 1930, in Western culture, the swastika became associated with the Nazi flag and Nazi Party and its evil conduct.<sup>3</sup> Therefore, as a symbol, the swastika means and sends specific messages according to the context of its use: if a swastika is drawn at the wall of a synagogue, the message is different than if one finds a swastika drawn on a Hindu monument in India.

As an **exercise**, look for examples of terms and symbols that have multiple meanings depending on their contexts of use; for example,

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3 Jennifer Rosenberg, “The History of the Swastika” in about education. Retrieved on April 30, 2015: <http://history1900s.about.com/cs/swastika/a/swastikahistory.htm>

the word “queer” of British origin meant odd and later was an LGBTI slur but now it is used by LGBTI people, in different parts of the world, to describe themselves.<sup>4</sup>

The purpose of this exercise is to show that words and symbols have context and inhabit a previous universe of meaning. For example, the specific meaning that one attaches to words like lesbian, gay, trans or equivalent, does not belong to the words themselves, but to the context in which an individual recreates the meaning. In this sense, the word “lesbian” or “gay” can turn into a negative if it is said in a context where being perceived as a lesbian or gay is seen as something wrong, immoral, or otherwise “bad.”

The meaning of a term depends also on who delivers it.

## Naming and name-calling

Using an adjective to refer to a person can be a source of stereotypes, as it substitutes one real or perceived characteristic for the whole identity of that person. Frequently, an adjective that is viewed as socially “negative,” turns into a noun as a way of naming a difference between the “norm” and the negative characteristic. In cultural and legal environments that are hostile to multiple sexual orientations, gender identities and expressions, the use of names differs depending of who says it.

The **golden rule of naming** is accepting and respecting each person’s self-identification as a prerogative of that individual, because the meaning of what that person calls themselves is exclusively their own.

However, if there is a need for reporting about individuals or situations without the possibility of asking for their preferences, it is important to have in mind the ongoing

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4 Cfr. Negative Terms section of this manual, pp. 12-22. In Grenada the word “queer” seems to be used to name “men and women who likes and have sex with the same gender.” In Guyana, the media uses it loosely as a neutral term and, also the community uses it to name those who do not identify under other labels or categories.

contemporary debates on categories and how to use them, and to use the most neutral terms available in that context.

Since this guide is addressing the media in the English-speaking Caribbean, we recommend the terminology adopted by the Office of the Special Rapporteur on lesbian, gay, bisexual, transgender and intersex population from the Inter-American Commission on Human Rights (IACHR). The English-speaking Caribbean States are bound by the Inter-American system's human rights norms; therefore, adopting these categories is a step towards the defense of human rights in the region.

We follow the rationale of the IACHR and present its definitions of the categories of sexual orientation, gender identity and gender expression. Subsequently, we provide a list of terminology that, although extensive, is by no means exhaustive.

## **Sexual orientation, gender identity, gender expression and the term intersex<sup>5</sup>**

**Sexual orientation** has been defined as 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.<sup>6</sup>

**Gender identity** refers to each 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.<sup>7</sup>

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5 Inter-American Commission on Human Rights, "Relevant concepts and applicable terminology" at <http://www.oas.org/en/iachr/lgbtbi/mandate/concepts.asp>

6 Cfr. Note 1, *Introduction to the Yogyakarta Principles* at [http://www.yogyakartaprinciples.org/principles\\_en.pdf](http://www.yogyakartaprinciples.org/principles_en.pdf)

7 Cfr. Note 2. *Ibid.*

**Gender expression** has been defined as “the outward manifestations of the cultural traits that enable a person to identify himself/herself as male or female, according to the patterns that, at a particular moment in history, a given society defines as gender appropriate.”<sup>8</sup> The International Commission of Jurists (ICJ) has indicated with respect to gender expression that “[t]he notion of what properly constitutes male or female norms has been a source of human rights abuses against individuals who do not fit or conform to the stereotypical models of masculine or feminine. Personal deportment, mode of dress, mannerisms, speech pattern, social behavior and interactions, economic independence of women and the absence of an opposite-sex partner are all features that may subvert gender expectations.”<sup>9</sup>

The term **intersex** refers to “all those situations in which an individual’s sexual anatomy does not physically conform to the culturally defined standard for the female and male body.”<sup>10</sup> (The understanding of this specific biological identity has historically been identified with the mythological figure of Hermaphroditus, a person born with “both sexes; in other words, with a penis and a vagina.”<sup>11</sup> The term **intersex** is more technically correct, and is preferred both by the LGBTI movement and in the medical and legal literature.)

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8 Rodolfo y Abril Alcaraz, 2008. El derecho a la no discriminación por identidad y expresión de género, [the right to non-discrimination based on identity and gender expression] Textos del caracol, núm.4. CONAPRED: Mexico, D.F.

9 The International Commission of Jurists: Introduction to the SOGI casebook at <http://www.icj.org/sogi-casebook-introduction/>

10 Gabriel Benzur y Mauro Cabral, 2005. *Entrevista, “Cuando digo intersex. Un diálogo introductorio a la intersexualidad,”* [When I say intersex. An introductory dialogue to intersexuality] at <http://www.scielo.br/pdf/cpa/n24/n24a13.pdf>

11 *Ibid.*

## Terminology list<sup>12</sup>

Word	Definition
<b>Gay</b>	The adjective used to describe people whose enduring physical, romantic and/or emotional attractions are to people of the same sex (e.g., gay man, gay people). Sometimes lesbian (n. or adj.) is the preferred term for women. Avoid identifying gay people as “homosexuals” an outdated term considered derogatory and offensive to many lesbian and gay people.
<b>Lesbian</b>	A woman whose enduring physical, romantic and/or emotional attraction is to other women. Some lesbians may prefer to identify as gay (adj.) or as gay women. Avoid identifying lesbians as “homosexuals,” a derogatory term.
<b>Bisexual, Bi</b>	A person who has the capacity to form enduring physical, romantic and/or emotional attractions to those of the same gender or to those of another gender. People may experience this attraction in differing ways and degrees over their lifetime. Bisexual people need not have had specific sexual experiences to be bisexual; in fact, they need not have had any sexual experience at all to identify as bisexual.
<b>LGBT / GLBT</b>	Acronym for “lesbian, gay, bisexual and transgender.” LGBT and/or GLBT are often used because they are more inclusive of the diversity of the community. Care should be taken to ensure that audiences are not confused by their use. Ensure that the acronym is spelled out on first usage.
<b>Queer</b>	Traditionally a pejorative term, queer has been appropriated by some LGBT people to describe themselves. However, it is not universally accepted even within the LGBT community and should be avoided unless describing someone who self-identifies that way or in a direct quote. When Q is seen at the end of “LGBT,” it typically means queer and/or questioning.
<b>Heterosexual</b>	An adjective used to describe people whose enduring physical, romantic and/or emotional attraction is to people of the opposite sex. Also straight.
<b>Homosexual</b>	Outdated clinical term considered derogatory and offensive by many gay and lesbian people. The Associated Press, New York Times and Washington Post restrict usage of the term. Gay and/or lesbian accurately describe those who are attracted to people of the same sex.
<b>Homophobia</b>	Fear of lesbians and gay men. Intolerance or prejudice is usually a more accurate description of antipathy toward LGBT people.

<sup>12</sup> This terminology list is taken from the GLAAD *Media Reference Guide* Edition 9.1, May 2015. We kept most of the definitions exactly as they appear in the *Media Reference Guide*, but eliminated or erased parenthesis or references to other parts of the GLAAD document. We also eliminated definitions for sexual orientation, gender identity and gender expression as we listed them in a previous section of this manual. Finally, we eliminated definitions that were specific to the culture of the United States. Please see the complete *Media Reference Guide* at <http://www.glaad.org/reference>. We thank GLAAD for the authorization to refer to their *Media Reference Guide* in this manual.

Word	Definition
<b>Biphobia</b>	Fear of bisexuals, often based on stereotypes, including inaccurate associations with infidelity, promiscuity, and transmission of sexually transmitted diseases. Intolerance or prejudice is usually a more accurate description of antipathy toward bisexual people.
<b>Coming Out</b>	A lifelong process of self-acceptance. People forge a lesbian, gay, bisexual or transgender identity first to themselves and then they may reveal it to others. Publicly sharing one's identity may or may not be part of coming out.
<b>Out</b>	A person who self-identifies as lesbian, gay, bisexual and/or transgender in their personal, public, and/or professional lives. For example: Ricky Martin is an out pop star from Puerto Rico. Preferred to openly gay.
<b>Openly Gay</b>	Describes people who self-identify as gay in their personal, public, and/or professional lives. Also openly lesbian, openly bisexual, openly transgender. While accurate and commonly used, the phrase still implies a confessional aspect to publicly acknowledging one's sexual orientation or gender identity. See out above.
<b>Closeted</b>	Describes a person who is not open about his or her sexual orientation or gender identity. Better to simply refer to someone as not out about being lesbian, gay, bisexual, or transgender.
<b>Outing</b>	The act of publicly declaring (sometimes based on rumor and/or speculation) or revealing another person's sexual orientation or gender identity without that person's consent. Considered inappropriate by a large portion of the LGBT community.
<b>Lifestyle</b>	Inaccurate term used by anti-gay extremists to denigrate lesbian, gay, bisexual and transgender lives. As there is no one straight lifestyle, there is no one lesbian, gay, bisexual or transgender lifestyle.
<b>Sex</b>	The classification of people as male or female. At birth infants are assigned a sex, usually based on the appearance of their external anatomy. (This is what is written on the birth certificate.) However, a person's sex is actually a combination of bodily characteristics including: chromosomes, hormones, internal and external reproductive organs, and secondary sex characteristics.
<b>Transgender (adj.)</b>	An umbrella term for people whose gender identity and/or gender expression differs from what is typically associated with the sex they were assigned at birth. People under the transgender umbrella may describe themselves using one or more of a wide variety of terms - including transgender. Some of those terms are defined below. Use the descriptive term preferred by the individual. Many transgender people are prescribed hormones by their doctors to change their bodies. Some undergo surgery as well. But not all transgender people can or will take those steps, and a transgender identity is not dependent upon medical procedures.

Word	Definition
<b>Transsexual (adj.)</b>	An older term that originated in the medical and psychological communities. Still preferred by some people who have permanently changed - or seek to change - their bodies through medical interventions (including but not limited to hormones and/or surgeries). Unlike transgender, transsexual is not an umbrella term. Many transgender people do not identify as transsexual and prefer the word transgender. It is best to ask which term an individual prefers. If preferred, use as an adjective: transsexual woman or transsexual man.
<b>Trans</b>	Used as shorthand to mean transgender or transsexual - or sometimes to be inclusive of a wide variety of identities under the transgender umbrella. Because its meaning is not precise or widely understood, be careful when using it with audiences who may not understand what it means. Avoid unless used in a direct quote or in cases where you can clearly explain the term's meaning in the context of your story.
<b>Transgender man</b>	People who were assigned female at birth but identify and live as a man may use this term to describe themselves. They may shorten it to trans man. (Note: trans man, not "transman.") Some may also use FTM, an abbreviation for female-to-male. Some may prefer to simply be called men, without any modifier. It is best to ask which term an individual prefers.
<b>Transgender woman</b>	People who were assigned male at birth but identify and live as a woman may use this term to describe themselves. They may shorten to trans woman. (Note: trans woman, not "transwoman.") Some may also use MTF, an abbreviation for male-to-female. Some may prefer to simply be called women, without any modifier. It is best to ask which term an individual prefers.
<b>Cross-dresser</b>	<p>While anyone may wear clothes associated with a different sex, the term cross-dresser is typically used to refer to heterosexual men who occasionally wear clothes, makeup, and accessories culturally associated with women. This activity is a form of gender expression, and not done for entertainment purposes. Cross-dressers do not wish to permanently change their sex or live full-time as women. Replaces the term "transvestite."</p> <p><b>PLEASE NOTE:</b> Transgender women are not cross-dressers or drag queens. Drag queens are men, typically gay men, who dress like women for the purpose of entertainment. Be aware of the differences between transgender women, cross-dressers, and drag queens. Use the term preferred by the individual. Do not use the word "transvestite" at all, unless someone specifically self-identifies that way.</p>
<b>Transition</b>	Altering one's birth sex is not a one-step procedure; it is a complex process that occurs over a long period of time. Transition includes some or all of the following personal, medical, and legal steps: telling one's family, friends, and co-workers; using a different name and new pronouns; dressing differently; changing one's name and/or sex on legal documents; hormone therapy; and possibly (though not always) one or more types of surgery. The exact steps involved in transition vary from person to person. Avoid the phrase "sex change."

Word	Definition
<b>Sex Reassignment Surgery (SRS)</b>	Refers to doctor-supervised surgical interventions, and is only one small part of transition (see transition above). Avoid the phrase “sex change operation.” Do not refer to someone as being “pre-op” or “post-op.” Not all transgender people choose to, or can afford to, undergo medical surgeries. Journalists should avoid overemphasizing the role of surgeries in the transition process.
<b>Gender Identity Disorder (GID)</b>	Outdated, see Gender Dysphoria.
<b>Gender Dysphoria</b>	In 2013, the American Psychiatric Association released the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-V) which replaced the outdated entry “Gender Identity Disorder” with Gender Dysphoria, and changed the criteria for diagnosis. The necessity of a psychiatric diagnosis remains controversial, as both psychiatric and medical authorities recommend individualized medical treatment through hormones and/or surgeries to treat gender dysphoria. Some transgender advocates believe the inclusion of Gender Dysphoria in the DSM is necessary in order to advocate for health insurance that covers the medically necessary treatment recommended for transgender people.

### Other terms you may hear

You may hear the following terms when doing research on transgender issues or speaking to an interview subject. As they are not commonly known outside the LGBT community, they will require context and definition if used in mainstream media. Their inclusion here is for informational purposes.

Word	Definition
<b>Cisgender</b>	A term used by some to describe people who are not transgender. “Cis-” is a Latin prefix meaning “on the same side as,” and is therefore an antonym of “trans-.” A more widely understood way to describe people who are not transgender is simply to say non-transgender people.
<b>Gender Non-Conforming</b>	A term used to describe some people whose gender expression is different from conventional expectations of masculinity and femininity. Please note that not all gender non-conforming people identify as transgender; nor are all transgender people gender non-conforming. Many people have gender expressions that are not entirely conventional -- that fact alone does not make them transgender. Many transgender men and women have gender expressions that are conventionally masculine or feminine. Simply being transgender does not make someone gender non-conforming. The term is not a synonym for transgender or transsexual and should only be used if someone self-identifies as gender non-conforming.
<b>Genderqueer</b>	A term used by some people who experience their gender identity and/or gender expression as falling outside the categories of man and woman. They may define their gender as falling somewhere in between man and woman, or they may define it as wholly different from these terms. The term is not a synonym for transgender or transsexual and should only be used if someone self-identifies as genderqueer.



<b>Transgender</b>
<b>Names, pronoun usage and descriptions</b>
Always use a transgender person’s chosen name. Many transgender people are able to obtain a legal name change from a court. However, some transgender people cannot afford a legal name change or are not yet old enough to change their name legally. They should be afforded the same respect for their chosen name as anyone else who lives by a name other than their birth name (e.g., celebrities).
Whenever possible, ask transgender people which pronoun they would like you to use. A person who identifies as a certain gender, whether or not that person has taken hormones or had some form of surgery, should be referred to using the pronouns appropriate for that gender.
If it is not possible to ask a transgender person which pronoun is preferred, use the pronoun that is consistent with the person’s appearance and gender expression. For example, if a person wears a dress and uses the name Susan, feminine pronouns are usually appropriate.
It is never appropriate to put quotation marks around either a transgender person’s chosen name or the pronoun that reflects that person’s gender identity.
The Associated Press Stylebook provides guidelines for journalists reporting on transgender people and issues. According to the AP Stylebook, reporters should “use the pronoun preferred by the individuals who have acquired the physical characteristics of the opposite sex or present themselves in a way that does not correspond with their sex at birth. If that preference is not expressed, use the pronoun consistent with the way the individuals live publicly.” (see AP & New York Times Style)
When describing transgender people, please use the correct term or terms to describe their gender identity. For example, a person who was assigned male at birth and transitions to living as a woman is a transgender woman, whereas a person who was assigned female at birth and transitions to living as a man is a transgender man. If someone prefers a different term, use it along with an explanation of what that term means to them.
Avoid pronoun confusion when examining the stories and backgrounds of transgender people prior to their transition. Ideally a story will not use pronouns associated with a person’s birth sex when referring to the person’s life prior to transition. Try to write transgender people’s stories from the present day, instead of narrating them from some point in the past, thus avoiding confusion and potentially disrespectful use of incorrect pronouns.

## Conclusion

By providing these definitions we are looking for transformations of the following practices detected in our media baseline study:

To overcome the conflation of the multiplicity of orientations and behaviors in a single category. Mainly but not exclusively, media outlets referred to sexual and gender diversity under the term “gay” or “homosexual.”

To emphasize the need for respect and attention to the way in which a person self-identifies

and the importance of understanding and reflecting in news coverage what the person means by that identification.

To support the ways in which the media reports on sexual orientation, gender identities and expressions if access to self-identification is not possible. In other words, an accurate use of these definitions and relations by the media ensures the deconstruction of negative stereotypes.

## **A customary dictionary of negative terms in the Caribbean**

“Boula,” “bulla/bulla man” “chi-chi man,” “mal-manman,” “makoume,” “zamiyez,” “rubbers,” “batty bwoy,” “fag,” “faggot,” “dyke,” “homo,” “sodomite,” “she-male,” “he-she,” “it,” “shim,” “tranny” and similar epithets. The criteria for using these derogatory terms should be the same as those applied to vulgar epithets used to target other groups: they should not be used except in a direct quote that reveals the bias of the person quoted. So that such words are not given credibility in the media, journalists should say or write, “The person used a derogatory word for a lesbian, gay, bisexual or transgender person (or any other sexual orientation or gender identity.)”

# BELIZE<sup>13</sup>

## Words used to describe LGBTI people in Belize<sup>14</sup>

Word	Definition
<b>Terms used for men</b>	
Shitty Dick	Pejorative
Baymen Of The Ass	Play on the term baymen originally used for British seamen
Batti Bwai	Bwai – local parlance for boy
Nasty Bwai	
Falli Bwai	Term to express disdain against effeminate men mostly used by men. Creole
Salad	Generic insulting term for gay men. Also to demean masculinity of others. Interchangeable with faggot
Sodomite	Borrowed from Jamaica
Chi Chi Man	Borrowed from Jamaica
Faggot	
Puto	Pejorative. Several meanings - essentially “bitch”. Spanish
Maricon	Spanish term for the insult ‘faggot’. Derived from a popular female name
Joto	Untranslatable pejorative. Of Spanish origin used in the western part of Belize.
Culero	Pejorative. Related to male bottoms, or more specifically asshole. Serious insult to manhood. Spanish slang.

13 Source: United Belize Advocacy Movement (UNIBAM) and Belizean Lesbian and Bisexual Women (PETAL).

14 Sub culture and media are disconnected but the media has used these terms in reported speech.

Afeminado	Pejorative. Spanish slang.
Chupapitos	Pejorative. Essentially less than a man. Spanish slang.
Shoto	Pejorative. Spanish slang.
Cocksucker	Common insulting English term
Fruit / Fruitcake	Generic term for gay men
Fairy	Generic term for (especially effeminate) gay men
Thuggayrellas <sup>2</sup>	Very masculine, homophobic presenting men who are on the 'down-low' or closeted
Cock Garage	Gay man who will sleep with anybody
Tight-Brief	Used to express disapproval of a person's gender expression
Size-Queen	Young skinny guys with a preference for sex partners with oversized penises
<b>Terms used for women</b>	
Batti gial	See batti bwai above
'Marimacha'	From 'macha' which is derived from 'machorra' – a sterile woman, manly and 'mari' derived from a common female name
Fish	
Zammy	Derived from the term for friend. Creole
Rubba woman	
Tortillera	Used to refer to sex between lesbians. Two flat things hitting against each other as in the process used to flatten out the masa to make the tortilla. Spanish
Maricon	Female form of maricon (above). Spanish
Dyke	American
Pussy sucka	
Alli viene la torta!	Refers to the general act of mashing things together as in Torta - a Mexican sandwich. Spanish
Bumpa to bumpa	Reference to rubbing. Creole

# GRENADA<sup>15</sup>

## Terms used to describe LGBTI individuals by Grenadians

Word	Definition
Batty boy, batty man	Derogatory terms for homosexual man. The “batty” references the anus, so an obvious reference to men having sex with men
Bugger man	Derogatory. A man who has sex with men. British
Buller, bullerman	Derogatory term used to refer to homosexual men
Chi chi gal	Refers to a lesbian and is the female counterpart to the term chi chi man. See chi chi man. Patois (pest, termite); Origin: Jamaica
Chi chi man	A derogatory term for a homosexual. It conveys that they are a pest to society. See chi chi girl. Patois (pest, termite); Origin: Jamaica
Faggot, fag	Insulting term for a homosexual man. Origin: British from the Victorian era
Fassyhole, fassy	Originally used to describe an irritating person but has since been coined as a homosexual term. Origin: Jamaica
Fish, fish man	Refers to a homosexual man. Fish is used to refer to women so, a man who is like a woman
Homo	Commonly used term for a homosexual male
Jackpak	
Lezbo	Refers to a lesbian. Slang variant of lesbian
Macomere, macomere man	Derogatory word used to describe a man who is effeminate; or a homosexual man generally. Patois. Origin: Trinidad
Man girl	Used to describe a masculine girl; lesbian
Panty man	A man who wears panties (trans or normal) or more generally, a gay man

<sup>15</sup> Source: Groundation Grenada. Some of the origins of these words are not known.

Queer	Describes men and women who likes and have sex with the same gender. British
Shim	Used to describe transgendered individual or a man who acts feminine. A play on the words “she” and “him”
Tanty man	Describes an effeminate, or trans man. Tanty is a local term for aunt
Zamie/ zami , make zamie	Refers to lesbian. From creole word for friendship

# GUYANA<sup>16</sup>

## Terms used to describe LGBTI in Guyana

Word	Definition
Anti-man	A homosexual male/trans male. Creole term. Old term was used in a neutral way. For those of lower economic status.
Batty boy/ Batty man	A homosexual male; Jamaican origin. Negative
Bird	A homosexual; British slang
Bugga man	A homosexual male. British origin. Negative
Bugger batty	Batty refers to the buttocks.
Butch	Used to describe/ acknowledge a masculine identity in the lesbian subculture.
Chi chi man	A homosexual male. Origin Jamaica
Cockson	A lesbian. May speak to both feminine or butch lesbians. Guyanese specific term. Origin unknown. A hateful description.
Dyke	A lesbian
Faggot	Homosexual male/trans male
Fairy	Effeminate homosexual male/ trans male. Younger LGBT grouping. Among themselves. Relatively new. Not originated in Guyana
Fish / Fly	Used to describe a homosexual or gay man. Unsuspecting way of identifying someone of a different orientation
Fruit cake	Homosexual male/ trans male
Gays	Homosexual persons. General usage. Neutral
Gyal	Effeminate homosexual/ flamboyant homosexual male/ male trans. Slang for girl
Homo	Homosexual
Homosexual	A person sexually attracted to people of their own sex. Formal term.

16 Source: Guyana RainBow Foundation (Guybow).

Lezo / lesbo	Lesbian. Used among LGBT community.
LGBT, LBT	Only in quoting someone would these terms be used. Butch and dyke have been used in media but in quote.
Polouri	A flamboyant and effeminate homosexual male. A polouri is a soft, round Indian food item, the size of a lollipop, made from yellow split pea powder. Also Guyanese specific. Unsuspecting way of identifying someone of a different orientation .
Queer	A homosexual/ bi-sexual/ trans person. Used in media. Used loosely as a neutral term. Used within the community by those who don't identify under other labels.
Roach	A flamboyant and effeminate homosexual male. Can't identify origin. Used among sex workers. Neutral term. Unsuspecting way of identifying someone of a different orientation.
Shim/shemale	Effeminate homosexual male/ trans male



# JAMAICA<sup>17</sup>

## Terms used to describe LGBTI in Jamaica

Word	Definition	History
<b>Terms used for men</b>		
Batty man	Used to describe men who have sex with men (even if they do not identify as gay). Also used to describe men who are perceived to be feminine.	The perceived notion that gay men primarily have anal sex led to people referring to MSM as 'battyman' as 'batty' is Jamaican Patois for buttocks.
Batty gal	Used to describe women who have sex with women as well as women who dress 'masculine'	Used as a 'feminine' version to 'battyman'
Fish	Used to describe lesbian, bisexual and transgender people	Notion is that fish do not swim 'straight', therefore they liken LGBTI people who do not follow heteronormative rules to fish as they do not follow the straight and narrow.
Chi chi man/ chi chi gal	Used to describe LGBTI men/women	Chi chi is the Jamaican patois word for termites which eat wood. Wood is used in Jamaican dialect to describe male genitalia. This is linked to the perceived notion that gay men perform oral sex on each other. For LBT women 'chi chi gyal' is again just a 'feminine' version.
Number Two	Used to describe LGBTI people	The linkage comes from the use of 'number two' to describe faeces. This is linked to the anus which is linked to the perceived notion that all gay men have sex this way.
Freak/ Freaky	Used to describe LGBTI people	As same sex relations are taboo, many Jamaicans look at them as freaky and abnormal therefore those who practice such are labels as freaks/freaky.

17 Source: Jamaica Forum of Lesbians, All Sexuals and Gays (J-Flag).

Sodomite/ Sodomite gal	Used to describe LGBTI people	Linked to the story of Sodom and Gomorrah which can be found in the book of Genesis in the Bible.
Faggot	Used to describe gay men	American/English influence
Sissy boy	Used to describe men/ boys who act 'feminine'	Combination of sissy which is used to describe girls.
Man royal	Used to describe 'butch' women	Comes from the perceived notion that butch women are the dominant partner in LBT relationships; as she is not a 'real' man she would be called 'man royal' instead of 'man.'
Borderline	Used to describe men who are physically male but express themselves in a typically 'female' manner	Such people are on the borderline of femininity and masculinity and do not subscribe to one.
Butch	Used to describe a woman who dresses 'masculine'	
Homosexual	Used to describe LGBTI people typically by those in positions of power eg: church	Scientific origin. Attracted to those of the same sex.
Tumble Bug	Used to describe gay men	Connection between tumble bugs who use faeces to lay eggs and the notion that MSM come into contact with faeces during sexual activity.
Batty fish	Used to describe LGBTI people	Combination of the aforementioned 'batty man/gal' and 'fish.'
Stud	Used to describe a LB woman who dresses 'masculine'	
Dyke	Used to describe a lesbian	
Aquarium	Used to describe the LGBTI community	Collective term for group of 'fish' which was defined earlier.
Queer		

## Saint Lucia<sup>18</sup>

Word	Definition
<b>Terms used for men</b>	
Abomination	Extremely censorious bordering on dangerous term. Used in reference to both male and female. Origins Biblical.
Anti-man	Reference to the perceived de-masculinisation of gay men.
Batty Man	Derogatory. Reference to the 'butt'/anal sex. Also reference to a top or dominant MSM 'batting' as in the popular sport of cricket. Origin Jamaica.
Boula	Most common derogatory term. Origin Creole. <sup>19</sup> Clod or lump, hardened sugar candy.
Boul Bouls	Affectionate. Used among LGBT community. Origin Creole.
Chi Chi Man	Derogatory. Origin Jamaica.
Faggot	Common derogatory term. Origin Western.
Fassy	Commonly used by Rastafarians. Reference to sinners or part of a corrupt system that should be destroyed. Origin English, Farsi.
Flamingo	Positive. Origin Western.
Homo	Derogatory. Shortened form of homosexual. Origin Western.
Makoumè	Term commonly used by older generation for effeminate male. Origin Creole: godmother.
Makoumè Fanm	Common among older generation. Lit. A man who acts like a woman. Origins Creole. Makoumè: godmother.
Mal manman	Term commonly used by older generation for an especially effeminate male, male cross dresser or trans man. Lit. bad mother. Origin Creole.

18 Definition of 'local' terms used to refer to LGBTI persons in Saint Lucia. LGBTI community in Saint Lucia was used as source for all of the terms. The list was compiled by United & Strong. Some of the above terms can be negative, neutral or positive in different aspects. A term can be used amongst persons of the community in an affectionate sense that from non-LGBTI persons would be discriminatory.

19 Crosbie P., Frank D., Leon E., Samuel P., Kwéyól Dictionary, Ministry of Education, Government of Saint Lucia, 2001.

Queer	Neutral. Origin Western.
Shemale	Derogatory. Used for transgender persons. Mainly to foreigners as people living on Saint Lucia rarely identify or represent as transgender.
Shim	Derogatory. Amalgamation of the words she and him. Used mainly for males but also females.
Shit Pusher	Very derogatory slang term. Origin unknown
Sodomite	Extremely censorious bordering on dangerous term. Reference to (for many literal) destruction of Biblical Sodom and Gomorrah for the sins of homosexuality among others. Origin Biblical.
Sissy Man	Derogatory. Origin Western.

### Terms used to refer to females

Abomination	Extremely censorious bordering on dangerous term. Used in reference to both male and female. Origin Biblical.
Butch	Negative. Very male presenting woman. Origin Western.
Dyke	Negative. Origin Western.
Lez/Lezbo	Neutral. Origin Western.
Nonm a Fanm	Neutral. Lit. man in woman. Origin Creole.
Queer	Neutral. Origin Western.
Rubber	Reference to 'rubbing', the perceived sexual activity between women. Origin unknown.
Shim	Derogatory. Amalgamation of the words she and him. Used mainly for males but also females.
Sodomite	Extremely censorious bordering on dangerous term. Reference to (for many literal) destruction of Biblical Sodom and Gomorrah for the sins of homosexuality among others. Origin Biblical.
Tomboy	Neutral. Used especially for male presenting girls. Origin Western.
Vyé Fanm	Negative. Lit. old maid. Origin Creole.
Zanmi / Zanmi'ez	Derogatory. Derived from the French Creole term for friends. A nod to the acceptance of displays of affection between women that often allowed lesbians to go undetected. Origin French.

## Fighting prejudice

### Definition of prejudice

“An unfair and unreasonable opinion or feeling, especially when formed without enough thought or knowledge.”<sup>20</sup>

A ‘pre-judice’ is an “attempt of knowledge” prior to judgment. Prejudice takes the appearance of an already justified fact but without the justification- -therefore, the bearer of the prejudice has to build it somewhere else and defend it with stubbornness. In this sense, prejudice is a “rationalization,” the process in which individuals justify before their social group and to themselves, the reaction, generally negative, that they experience towards

**...in the “logic” of a prejudice, the person who is the target of prejudice is also seen as responsible for it.**

something or someone.<sup>21</sup>

For instance, many persons harbor racist prejudice related to skin color shades, seeing a darker person as more

dangerous or less intelligent.<sup>22</sup> Another example is the popular gender-based prejudice that women cannot drive well.

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20 Cambridge Dictionaries Online, “Definition of prejudice,” at <http://dictionary.cambridge.org/dictionary/american-english/prejudice?q=Prejudice>. (Accessed on May 2, 2015).

21 Cf. Gómez, María Mercedes, (2013) “Prejudice-based Violence” in *Gender and Sexuality in Latin America: Cases and Decisions*, Cristina Motta & Macarena Sáez, eds., New York: Springer. P. 280.

22 Bim Adewunmi, “Racism and skin colour: the many shades of prejudice”, October 4, 2011, *The Guardian* at <http://www.theguardian.com/world/2011/oct/04/racism-skin-colour-shades-prejudice>. (Accessed on May 5, 2015). See also. Mirza, H. S. (2009) *Race, Gender and Educational Desire: Why Black Women Succeed and Fail*. London, Routledge.

Prejudices are always social, as the process that converts an ungrounded opinion into a “fact” requires social complicity. In this sense, each society or group produces or reproduces its particular prejudices. Prejudice does not exist as a solitary action or opinion, because there is no prejudice without a context to support it. In other words, there is no prejudice of any type (based on sexual orientation, race, gender or anything else) without a racialized, sexualized and misogynistic context in which the prejudiced opinion or feeling “makes sense.”<sup>23</sup>

The most important element of identifying prejudice and evaluating its effects lies in the notion that prejudice is a component in the “gaze” of the perpetrator, attacker or discriminatory individual or group rather than on a characteristic of the target of prejudice. Here is an example on how prejudice operates:

**“There must be something about tomatoes,  
for I have a horror eating them.”**

This expression, taken from Jean Paul Sartre’s piece on anti-Semitism,<sup>24</sup> parodies the logic of prejudice and by doing so emulates the act of making the target of the prejudice responsible for being or acting in a certain way, and, at the same time, liberates the prejudiced individual or group from any responsibility.

Prejudice operates through stereotypes. A stereotype is a false generalization that either exaggerates or oversimplifies a real or perceived characteristic of an individual or group and makes of that single characteristic a whole.

**Exercise:** Give examples of prejudice and negative stereotypes in your society and discuss why they are prejudices. The inspiring talk by Chimamanda Ngozi Adichie on the danger of telling a single story is a remarkable narrative on the intersection between prejudice and stereotyping.<sup>25</sup>

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23 Supra Section on Context P. 3.

24 Sartre, Jean Paul, (1948) “Anti-Semite and Jew: An Exploration of the Etiology of Hate”, New York: Schocken Books, Inc.

25 Chimamanda Ngozi Adichie, “The danger of a single story,” TED Talks, July 2009 at [http://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story?language=en](http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en) (accessed on May 5, 2015).

## Code of ethics

Ethically, journalists are bound by certain standards when reporting on anything, including sexual orientation, gender identities and expressions. In the following we provide the elements that the Society of Professional Journalists (SPJ) has elaborated in their Code of Ethics and that will support fairness and accuracy in reporting on LGBTI issues and people.

**The SPJ Code of Ethics has four principles as the foundation for ethical journalism.<sup>26</sup>**

**These principles are powerful tools for building a strong and informed public:**

### 1. Seek truth and report it

Among other things,<sup>27</sup> this principle requires that journalists:

- » “provide context” as a condition for accuracy and fairness and to avoid misrepresentation and oversimplification of the stories;
- » “avoid stereotyping” by fighting the risk of personal values and experiences shaping the reports, and,
- » “give voice to the voiceless.” This is a particularly important command that demands courage. In the baseline study, we found that threats and violence against LGBTI activists is also experienced by supporters. Therefore, there is a limited pool of spokespersons willing to be publicly associated with calls for non-discrimination and an end to violence. As a consequence, a poor and distorted view of the LGBTI community and reality prevails in the public sphere. Besides, ‘give voice to the voiceless’ also implies echoing their voice (self-identification) rather than speaking for them (what one “thinks” of them).

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26 Code of Ethics of the Society of Professional Journalists at: <http://www.spj.org/pdf/spj-code-of-ethics.pdf> (accessed on April 23, 2015).

27 Cfr. *ibid.*, n.4. Please refer to the document for the full display of the guidelines.

## 2. Minimize harm

This principle starts with the command for treating sources, subjects, colleagues and members of the public as human beings deserving respect. Among other things, it asks that journalists:

- » balance the public's need for information against potential harm or discomfort;
- » show compassion for those who may be affected by news coverage. Use heightened sensitivity when dealing with juveniles, victims of sex crimes, and sources or subjects who are inexperienced or unable to give consent;
- » recognize that legal access to information differs from an ethical justification to publish or broadcast;
- » realize that private people have a greater right to control information about themselves than public figures. Weigh the consequences of publishing or broadcasting personal information;
- » consider the long-term implications of the extended reach and permanence of publication. Provide updated and more complete information as appropriate.
- » This principle – do not harm – is the most far-reaching principle in relation to reporting about individuals or communities based on sexual orientation and gender identity and expression. Not only does it identify the risks of making invisible or overexposing individuals perceived as different from the norm when reporting, but emphasizes the universal character of human rights and calls for heightened sensitivity and criteria to understand safety and security contexts when reporting on vulnerable populations.



### **3. Act independently**

This principle reminds journalists that the “primary obligation of ethical journalism is to serve the public”; in that sense, it encourages a commitment to search for the truth, to minimize harm and act independent of particular interests, opinions, beliefs or moral positions. In the context of reporting on issues related to or about LGBTI persons, it requires seeking independent and balanced views, and attempting to reflect all sides of an issue, even those with whom the journalist may personally disagree.

### **4. Be accountable and transparent**

This principle refers to the journalist’s responsibility towards their own work and the processes for doing it. Among other things, accountability and transparency includes to “expose unethical conduct.” If we follow what ethical journalism is, unethical conduct would be the violation of any of the announced principles and their concrete content, for instance, reporting without having in mind the context of the event, use and promote stereotypes and serve particular interests and moral views.

## **Conclusion**

The SPJ principles are inclusive of reporting on LGBTI issues and people and support the following recommendations for fair reporting:

- » Avoid and fight prejudice and negative stereotypes.
- » Be aware of hostile environments for the individuals and report accordingly.
- » Respect and promote the way in which individuals self-identify rather than imposing identities or using names on them.
- » Ethical journalism is always a commitment to deconstruct our own prejudices.

## Case analysis

In the following we comment on an editorial piece that involved two media events perceived as related to LGBTI issues.

### “The gay strategy”

#### The pushback against gays has begun<sup>28</sup>

*Jamaica Observer*

Editorial

June 19, 2014

Several editorials ago, we cautioned that the way the gay community has been conducting its campaign to gain acceptance would result in serious resistance from the Jamaican populace. That predicted pushback is beginning, and it’s not only by the church.

The anguished response to the introduction of material deemed to be age-inappropriate by Jamaicans For Justice (JFJ) into six private homes for children is the latest indication of that resistance.

No one will successfully accuse us of being anti-gay in this space. We stand firmly against the beating of homosexuals and for greater tolerance of gays and lesbians as Jamaicans with rights similar to the rest of us. If someone chooses to practise that lifestyle, it is their business, if they are not trying to force it on anyone else, including children.

As late as Thursday, May 22, 2014, we noted: “...But we admit to growing unease that the gay community is not as tolerant as they want others to be of them.”

It is our view that, over the years, Jamaicans have been growing in patience and tolerance, generally leaving homosexuals to

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<sup>28</sup> Editorial, “The pushback against gays has begun,” June 19, 2014, *Jamaica Observer* at [http://www.jamaicaobserver.com/editorial/The-pushback-against-gays-has-begun\\_16933282](http://www.jamaicaobserver.com/editorial/The-pushback-against-gays-has-begun_16933282)

do what they wish to do in private. But taking their cue from the United States, apparently, Jamaican gays have been adopting a more aggressive stance in demanding to be recognised as equal to heterosexuals. One gets the impression that, in the US, heterosexuals don't even have the right to say they disagree with the gay lifestyle, without attracting some form of punishment.

“homophobia” and abuse of gays. This has assisted in gaining sympathy from fellow gays overseas and, in some cases, asylum and funding. But Jamaicans have been quietly seething.

With strong funding from their American counterparts, the gay leadership has also infiltrated several organisations, (sic) using harmless sounding words like “human rights”; “marginalized (sic) youth”; “vulnerable community”; “responsible sexuality,” etc. The most obvious takeover, in this regard, is the regional programme to reduce HIV/AIDS, the disease known to afflict homosexuals especially.

This is what led to the firing of Professor Brendan Bain as director of the Regional Co-ordinating Unit of the Caribbean HIV/AIDS Regional Training (CHART) Network by the University of the West Indies. Dr Bain has taken that matter before the courts and we await its outcome before making further comments.

However, it's one thing to get Dr Bain fired, but taking sexual grooming to a home for children is a horse of a different colour entirely. No excuse that contracts were signed with the homes can stand. The agency responsible for administering the home should have been informed, and so too the portfolio ministry.

Moreover, JFJ should have learnt from the stance taken by the education ministry when similar type material ended up in textbooks and was banned.



## Editorial

### The pushback against gays has begun

Thursday, June 19, 2014 251 Comments

Like Share 816 Tweet 32



The pushback against gays has begun

Not satisfied with blocking entertainers who have been accused of producing “hate material” advocating violence against gays from making money in some countries overseas, the community's leadership has told outright lies against the Jamaican nation, by consistently portraying gay-on-gay violence as evidence of

## Analysis

This editorial is problematic, beginning with the headline and continuing throughout. It starts with the message that the “gays” have done “something” provoking and therefore deserve a push back. The use of the term “gays” is undifferentiated and an example of our finding that many media sources in the Caribbean conflate any perceived difference based on sexual orientation and gender identity or expression with being gay. This conflation contributes to a false generalization and stereotyping.

But beyond that, the editorial turns moralistic, not to say ‘apocalyptic,’ as the writer reminds the reader that “. . .we cautioned that the way the gay community [undefined] has been conducting its campaign to gain acceptance would result in serious resistance from the Jamaican populace.”

The resistance, the editorialist announces, comes not only from the Church but from Jamaicans at large. This clarification presumes that there is a general push back in society against gay, lesbian and bisexual sexual orientations, and multiple gender identities and expressions from the public at large, and is not just attributed to traditional religious resistance. Therefore, the actions of LGBTI people, according to the writer, cause general disturbance, and because the majority is reacting, it is presumed that the reaction is legitimate.

In an ideal democracy, the opinion of the majority rules, but the rights of minorities must never be erased. When tension exists between majority and minority opinion, the fundamental human rights of minorities must be protected.

The editorial also illustrates strong prejudice. As mentioned, in the “logic” of a prejudice, the person who is the target of prejudice is also seen as responsible for it. The person holding the prejudice looks to legitimize their unfounded view. In this case, the writer defends him or herself a priori from any accusation of being “anti-gay,” with the weak argument that they reject anti-gay and anti-lesbian violence (again as if gays and lesbians represent the full spectrum of LGBTI people) and, as if this type of violence might be justified in another space. But the

writer continues with the patronizing tolerance of “that life style” and a call to keep it private – “it is their business, if they are not trying to force it on anyone else, including children.”

There are two events and media reactions behind the tone and content of this editorial.<sup>29</sup> The first is related to the firing of professor Brandon Bain from the University of the West Indies and as director of the UWI’s Caribbean HIV/AIDS Regional Training Programme (CHART). Professor Bain gave expert testimony to the Belize Supreme Court saying countries that have repealed buggery laws have seen an increase in HIV/AIDS rates among men who have sex with men (MSM)<sup>30</sup> and that the high rate of HIV/AIDS and other sexually transmitted diseases among gay men is an economic scourge, creating “significant and avoidable financial costs” to citizens and governments.<sup>31</sup> Professor Bain was subsequently fired from CHART, as the University noted he had lost the confidence and support of a significant sector of the community that the CHART programme is expected to reach.<sup>32</sup> This news reverberated throughout the region, and received particular attention in Jamaica, where it spurred a demonstration and sustained media attention throughout the summer and into the fall.<sup>33</sup>

Pundits linked his firing to a “gay agenda,”<sup>34</sup> especially after a letter to the UWI from the

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29 See *Homophobia and Transphobia in Caribbean Media: A Baseline Study from Belize, Grenada, Guyana, Jamaica and Saint Lucia*, pages 21, 35 and 36.

30 “MAJ supports UWI professor, Dr Bain, who gay groups want fired,” May 20, 2014, ChattyChatty (online) at <http://chatychaty.com/2014/05/maj-supports-uwj-professor-dr-bain-who-gay-groups-want-fired/> (accessed on April 21, 2015).

31 Ben Wolford, “AIDS Expert, Brendan Bain, Fired By University For Saying Homosexuality Is Threat To Public Health; Supporters Protest,” May 27, 2014, *Medical Daily* at <http://www.medicaldaily.com/aids-expert-brendan-bain-fired-university-saying-homosexuality-threat-public-health-supporters> (accessed on April 21, 2015).

32 Ben Wolford, “AIDS Expert, Brendan Bain, Fired By University For Saying Homosexuality Is Threat To Public Health; Supporters Protest,” May 27, 2014, *Medical Daily* at <http://www.medicaldaily.com/aids-expert-brendan-bain-fired-university-saying-homosexuality-threat-public-health-supporters> (accessed on April 21, 2015).

33 See below.

34 See e.g. Afred Sangster, “Headhunters, Professor Bain, and the Gay Agenda,” June 9, 2014, *Jamaica Observer* at [http://www.jamaicaobserver.com/columns/Head-hunters--Professor-Bain-and-the-gay-agenda\\_16808755](http://www.jamaicaobserver.com/columns/Head-hunters--Professor-Bain-and-the-gay-agenda_16808755) (accessed on April 22, 2015).

Caribbean Vulnerable Communities Coalition became public, asking for the dismissal of the professor.<sup>35</sup> This issue ensured that the supposed “gay agenda” was at the forefront of everyone’s minds and widely seen in the print and electronic media. Viewpoints debunking the myth of a “gay agenda” were also presented, though to a lesser extent.<sup>36</sup>

Also over the summer of 2014, a coalition of faith-based groups called Jamaica Churches Action Uniting Society for Emancipation (CAUSE) was established as a response to the dismissal of Professor Bain, and organized an “anti ‘gay agenda’” march on June 29, which, according to media reports, drew some 25,000 persons.<sup>37</sup> The organizer of the event defined the “gay agenda” as seeking to “reorganise the society to make all sexual expressions free, and punish those in opposition.”<sup>38</sup> After June 29, the media was rife with news stories, columns, talk shows, letters to the editor and other commentary about the LGBTI community and its allies in Jamaica and within the region. LGBTI individuals and allies spoke out to defend their right to equality and attempted rejected the idea of any “gay agenda.” On the other hand, politicians, religious leaders and other Jamaicans used the opportunity to do quite the opposite. As an example, in July, the *Gleaner* published an editorial on Jamaica CAUSE, noting that only a broad inclusive agenda is worthy of a modern, functional state.<sup>39</sup> The editorial was immediately countered by an opinion piece written by Dr. Alfred Sangster, a relative of former Jamaica Prime Minister Donald

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35 “Majority Of Jamaicans Resolute On Keeping Buggery Law Intact,” *The Gleaner* (Jamaica) at <http://jamaica-gleaner.com/article/lead-stories/20141006/majority-jamaicans-resolute-keeping-buggery-law-intact> (accessed on April 22, 2015).

36 See e.g. Keiran King, “‘The gay agenda’ is a cheap scare tactic,” July 16, 2014, *The Gleaner* (Jamaica) at <http://jamaica-gleaner.com/gleaner/20140716/cleisure/cleisure3.html> (accessed on April 22, 2015).

37 “Thousands gather to rally against homosexual agenda,” June 29, 2014, *RJR News* (online) at <http://www.rjrnewsonline.com/local/thousands-gather-for-rally-against-homosexual-agenda> (accessed on April 22, 2015).

38 “Estimated 25,000 people gather at CAUSE rally against homosexual agenda,” June 29, 2014, *JA Blogz* at <http://jablogz.com/2014/06/estimated-100000-people-gather-at-cause-rally-against-homosexual-agenda/> (accessed on April 22, 2015).

39 “In Whose CAUSE?” July 3, 2014, *The Gleaner* (Jamaica) at <http://jamaica-gleaner.com/gleaner/20140703/cleisure/cleisure1.html> (accessed on April 22, 2015).

Sangster, arguing that homosexuality is unnatural and unhealthy.<sup>40</sup>

The second event was related to a sexual and reproductive rights pilot program for older adolescents in private children's homes to be implemented by the non-governmental organization, Jamaicans For Justice (JFJ) from November 2013 to May 2014. The program was criticized in the media for including a reference to anal sex, which again was linked to the "gay agenda."<sup>41</sup> Many radio talk shows and letters to the editor focused on this controversy. Consequently, much of the media attention focused more on whether or not Jamaicans for Justice had been infiltrated by gays<sup>42</sup> instead of the appropriate sexuality education programs in the context of high incidents of HIV/AIDS<sup>43</sup> and teenage pregnancy.<sup>44</sup>

In sum, the editorial praises their notion of tolerance for the "gay lifestyle" but promotes prejudice by suggesting it is Jamaicans' prerogative to "leav[e] homosexuals to do what they wish to do in private." Struggles to impact public efforts to guarantee human rights and equality for LGBTI people are immediately read as a threat to the culture, the future of the nation—especially in cases in which they depict children at risk—and as colonizing campaigns imported from foreign countries and regions.

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40 Alfred Sangster, "CAUSE Editorials and the Culture Wars," July 10, 2014, *The Gleaner* (Jamaica) at <http://jamaica-gleaner.com/gleaner/20140710/cleisure/cleisure3.html> (accessed on April 22, 2015).

41 See e.g. Keiran King, "'The gay agenda' is a cheap scare tactic," July 16, 2014, *The Gleaner* (Jamaica) at <http://jamaica-gleaner.com/gleaner/20140716/cleisure/cleisure3.html> (accessed on April 22, 2015).

42 See Arthur Hall, "'No Gay Agenda' – JFJ Dismisses Claims That It Has Been Captured by Homosexual Lobby," September 7, 2014, *The Gleaner* (Jamaica) at <http://jamaica-gleaner.com/article/lead-stories/20140907/no-gay-agenda-jfj-dismisses-claims-it-has-been-captured-homosexual> (accessed on April 22, 2015).

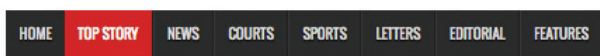
43 UNAIDS, "Jamaica HIV and AIDS estimates 2013," at <http://www.unaids.org/en/regionscountries/countries/jamaica> (accessed on April 22, 2015).

44 Arlene Martins-Wilkins, "Jamaica's teen birth rate among region's highest," October 31, 2013, *Jamaica Observer* at [http://www.jamaicaobserver.com/news/-Motherhood-in-Childhood-\\_15357838](http://www.jamaicaobserver.com/news/-Motherhood-in-Childhood-_15357838) (accessed on April 22, 2015).

## Exercise

Using some of the identified issues in media reporting on sexual orientation and gender identity and expression – for example, homosexuality linked to criminality, sensational and moralistic reporting – analyze the following cases:

### GUYANA CHRONICLE Online



Home > TOP STORY > Double murder and suicide rock 'gay' community : -Suspect's mother unaware son 'was into boys'



#### Guyana Chronicle

July 20, 2014

#### Sample:

“Double murder and suicide rock the ‘gay’ community: Suspect’s mother unaware that her son was ‘into boys.’”<sup>45</sup>

#### DBS News Television,

St. Lucia

July 2, 2014

#### Sample:

“Murder she wrote”<sup>46</sup>



murder she wrote



45 Leroy Smith, “Double murder and suicide rock the “gay” community: Suspect’s mother unaware son was ‘into boys’”, July 20, 2014, *Guyana Chronicle* Online at <http://guyanachronicle.com/double-murder-and-suicide-rock-gay-community-suspects-mother-unaware-son-was-into-boys/> (accessed on May 2, 2015).

46 “Murder She wrote”, July 2, 2014, *DBS Television* at [https://www.youtube.com/watch?v=dPt6Ch0Z7\\_c](https://www.youtube.com/watch?v=dPt6Ch0Z7_c) Retrieved on May 3, 2015.



## List of Resources

Please feel free to add to this manual any resources you consider useful for your local and regional media, including your own organization, if available for inquiries.

### Regional

CARIFLAGS

United & Strong

### International organizations

Amnesty International	<a href="http://amnesty.org">amnesty.org</a>
Human Rights Watch	<a href="http://hrw.org">hrw.org</a>
International Lesbian, Gay, Bisexual, Trans & Intersex Association	<a href="http://ilga.org">ilga.org</a>
International Gay & Lesbian Human Rights Commission	<a href="http://iglhrc.org">iglhrc.org</a>
Global Action for Trans Equality	<a href="http://transactivists.org">transactivists.org</a>

### US-based

GLAAD	<a href="http://glaad.org">glaad.org</a>
The Association of LGBT Journalists	<a href="http://nlgja.org">nlgja.org</a>
The Committee to Protect Journalists	<a href="http://cpj.org">cpj.org</a>
International Federation of Journalists	<a href="http://ifj.org">ifj.org</a>



**I G L H R C**

**INTERNATIONAL GAY AND LESBIA  
HUMAN RIGHTS COMMISSION**

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