

**ATTITUDES TOWARD HOMOSEXUALS
IN
GUYANA (2013)**

Report prepared by



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SYNOPSIS

Generally this survey demonstrates that Guyanese are largely either tolerant or accepting of homosexuals, with the quantity of persons that could genuinely be described as “*homophobic*” amounting to approximately 25% of the population. Conversely this means that 58% of Guyanese are either “*tolerant*” or “*accepting*” of homosexuals, while 17% were undecided. It is also immediately noticeable that homophobia or alternatively tolerance of homosexuals correlates directly with age, sex, race and to a lesser extent religion, place of origin and education. As such, women, younger persons and Guyanese who were not born in Guyana tended to be more comfortable with homosexuals, while active-Evangelical Christians, Afro Guyanese and those who have been “*less-well*” educated tended to be more homophobic.

Notwithstanding the largely positive stance of the vast majority of Guyanese toward homosexuals, it is also clear that fundamental misunderstandings exist among Guyanese regarding several basis facts about homosexuality and it is entirely possible that these misunderstandings could impact negatively on attitudes. Guyanese generally think that homosexuality is largely a male phenomenon and moreover that it is a “*choice*”. These are two misunderstandings that carry substantial baggage. There is also a heavy religious overtone regarding the “*proper*” location of sexual orientation and sexual expression, along with the presumption that the religious teaching should continue to influence the State’s agenda and treatment of homosexuals.

With regard to discrimination (as manifested in violence) the survey demonstrates clearly that Guyanese do dislike the idea of violence against minorities and discrimination in all its manifestations. Moreover, Guyanese largely consider discrimination against homosexuals to be “*wrong*”. At the same time; however Guyanese do not seem to think that homosexuals are currently being discriminated against, or that the state needs to provide special protection for them. Interestingly, there is strong support for the provision of special protections for Persons Living with AIDS (PLWA) and while some of these persons might be homosexual, there is no strong desire on the part of the population for specific protections for homosexuals against discrimination.

The general Guyanese reaction to the legislative environment that relates to homosexuals is to say the least, conflicting. A slender majority of Guyanese support the retention of the “*buggery law*”; however further investigation reveals that many of these persons are both unfamiliar with the specific provisions of this law and when advised of the specifics believe it to be “*illogical*” in some instances. Notwithstanding there is a clear resistance on the part of the population to “*let go*” of these laws which a majority of persons believe are a clear expression of Guyana’s moral and religious standards. In this regard, it is interesting to note the populations’ ability to separate religion and state as it relates to the propriety of “*Common Law*” marriage, while the state is presumed to have an obligation to project religious principles as it relates to homosexual acts.

Although there is no profound appetite for legislative change at this time, Guyanese believe that a clear demonstration that these laws are impacting negatively on the physical or psychological well-being of young people or adults would provide good grounds for change. There is also support for change if it can be proven that the laws contribute to the spread of HIV/AIDS. It should be made clear; however that in neither instance has the survey demonstrated that Guyanese are convinced that either of these “*perils*” have manifested themselves locally on account of the existence of buggery laws.

The actually stated legislative preferences of Guyanese at this time are noteworthy since these speak to the activities that Guyanese wish to prevent. In this regard it is clear that Guyanese desire most to prevent “*public sex*” of any sort, but are especially concerned about relations between two or three men. Although there is a stated preference for the retention of the buggery law, there is little interest in having the state prevent private sex between adults (of any sex) if that were possible. This peculiarity suggests that Guyanese are perhaps really concerned about public manifestations of sexual orientation, as distinct from private manifestations and appear to believe that the changing of the laws would help to encourage these public manifestations.

The juxtaposition of Guyanese support for decriminalisation (of homosexual acts) with their opinion on other major social issues does lend support to the suggestion that Guyanese are less committed to the retention of these laws than they are to issues like corporal punishment which also have a religious justification. This distance is significant, as is the finding in the survey that the position of a political party is not likely to affect its chances at the polls.

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This research was funded entirely by a research grant from the UK Foreign and Commonwealth Office (FCO). The FCO's support for this project and interest in the broader subject matter as an aspect of Caribbean development is acknowledged with gratitude. Needless to say, the substance of this research was in no way influenced by the FCO and would in no way reflect the FCO's views or opinions. CADRES and SASOD as the primary partners are grateful to the FCO for their assistance and the interest shown in this project by FCO 2nd Secretary (at that time) Mr Daniel Carruthers who provided the necessary guidance to enable the navigation of the FCO's administrative requirements.

This project was initially conceptualised by CADRES which executed a 2004 study on Barbados that was similar. Mr Joel Simpson of SASOD became aware of this study and quickly expressed an interest in having it replicated in Guyana. His personal interest in this work and contribution to initial negotiations to identify funding is therefore noted, as distinct from any contribution that was later made by SASOD as an organisation. Similarly, the essential contribution of SASOD member Mr Jermaine Grant is noted since his individual contribution both to the development of the instrument and his management of the data collection and tabulation exercises were indispensable.

Although this study was loosely based on a similar 2004 Barbados study, this present exercise represents a substantially improved research product which benefited from a considerably expanded research instrument that spoke to several issues that were contingent to and impacted on the Guyanese attitude toward homosexuals. CADRES is grateful to the team of professionals who freely gave of their time to participate in the design of a comprehensive regional survey instrument and later commented on various drafts of this report. The specific names of persons who participated in the various aspects of the report are specifically identified here (in no particular order) with thanks:

Initial Project Seminar (Port of Spain, Trinidad)

Peter W. Wickham, CADRES
Kristen C. Hinds, CADRES
Jermaine Grant, SASOD
Tamara Sylvester, CAISO
Colin Robinson, CAISO
Brendon O'Brien, CAISO
Sheldon L. Daniel, SXD Communication
John Hassell, UN AIDS

Design and Refinement of Survey Instrument

Peter W. Wickham, CADRES
Kristen C. Hinds, CADRES
Jermaine Grant, SASOD
Joel Simpson, SASOD
Zenita Nicholson, SASOD
Tamara Sylvester, CAISO
Colin Robinson, CAISO
Nadine Lewis-Agard, CAISO
Arif Bulkan, UWI
Alana Griffith, UWI
Janeille Matthews, UWI
Tracy Robinson, UWI
Sheldon L. Daniel, SXD Communication
John Hassell, UN AIDS

Data Collection and Tabulation

Jermaine Grant, SASOD: Survey Team Leader

BACKGROUND

This study is a seminal exploration of the Guyanese attitude toward homosexuals from different perspectives, but is also an individual component of a three-country research project that sought to collect similar data in Trinidad and Tobago and Barbados. A similar study was first done by CADRES in Barbados in 2004; however this was based on a small number of questions that were part of an omnibus UWI/CADRES study. In August of 2010 CADRES responded to an invitation from the Society Against Sexual Orientation Discrimination (SASOD) to present the Barbados findings to an OAS/LGBT Workshop on Human Rights in Georgetown and at this meeting discussions were initiated to implement this 2013 study and expand the number of countries involved.

Having secured funding from the UK FCO for the execution of two identical studies in Guyana and Trinidad and Tobago and from the Barbados HIV/AIDS Commission for a similar Barbados study, CADRES solicited the assistance of a regional team that represented all relevant interests. Initially electronic contact was established with representatives from SASOD in Guyana, Trinidad and Tobago's Coalition Advocating for Inclusion of Sexual Orientation (CAISO) and The United Gays & Lesbians Against AIDS Barbados (UGLAAB) in Barbados as well as academics from UWI with an interest in this issue. Thereafter a meeting was convened in Port of Spain with the principal researchers, which reflected on the 2004 study and identified specific research issues and received suggested questions which were later refined electronically.

A single generic instrument was agreed upon in March of 2013 and deployed in all three territories around the same time; however it was agreed that it was unwise to rely on a research team that was exclusively drawn from any of the three LGBTQI organisations since that would have presented a clear bias. Instead the partners agreed to the identification of country specific managers that were known to CADRES, who would in-turn recruit an independent team to collect and tabulate data in each instance.

The report that follows represents what could be considered a comprehensive presentation of data; however it was agreed that this report should not be seen or used as a strategic document. Instead SASOD and other partners would be expected to draw information from it to either inform their advocacy or to make pronouncements on specific aspects of any issue spoken to. The document is large, technical and perhaps presents too much data to be placed in the public domain, but should instead remain a resource for persons or groups interested in these issues.

INTRODUCTION, METHODOLOGY AND LIMITATIONS

The survey employed a stratified random sample of Guyana which identified as primary strata:

- Age; and
- Gender;

In addition, other demographic information was solicited and collated; however the survey was not designed to replicate these characteristics in a manner that was proportionate to the population of Guyana. Data that are presented in these instances would therefore bear some relation to the national scenario, but would not be a conclusive indicator of the extent to which that variable is present in the population of Guyana.

Interviewers were each assigned areas based on a random selection normally associated with Polling Divisions (PDs) in each administrative division. PDs are almost equal subdivisions of Administrative Divisions which are normally used for electoral purposes. In this instance; however the fact that PDs are numbered allowing for a random selection of specific divisions which were then roughly translated into geographical districts or zones.

In each instance, interviewers selected 12, 24, 36 or 48 households in a random manner (*one in three*) and conducted one face to face interview at each of 12, 24, 36 or 48 households. Interviewers were specifically advised not to conduct interviews in public areas like bars, or among groups since the intention was to replicate national views and opinions based on a standard geographical distribution within households. The proportion of persons interviewed from each of Guyana's 10 Administrative Divisions is presented in Table 01 and Appendix II presents comprehensive information on the areas or districts in which interviews were conducted and the actual number of interviews conducted in each instance.

1	4%
2	11%
3	17%
4	36%
5	7%
6	14%
7	3%
8	3%
9	3%
10	4%

The survey was largely interviewer administered; however interviewers were instructed to yield to the respondent's preference to complete the survey form themselves if such a request was made. There was also a section that was set aside for self-administration since it explored confidential issues. In that instance, the reverse instruction was given to interviewers who were advised to complete these forms for the respondent if such a request were made.

The analysis that follows arises from these cases which were 1,034 in total and the specific questionnaire that was administered is presented in Appendix I. This survey was developed by a regional team that included representatives from SASOD, CAISO, and UGLAAB, and submissions were entertained from all three of these organisations with respect to the areas of interest at a meeting in Trinidad during October of 2012. The extent to which this process was "regionalised" was deliberate since the partners were all regional organisations responsible for LGBTQI issues and therefore had similar concerns. Since the legislative environment is similar and cultural environments also roughly similar, it was considered prudent to take a similar approach which would ultimately also allow for regional comparisons.

The initial survey planning meeting was held in Trinidad and Tobago (October 2012) and the team agreed on the broad issues that the survey would cover. Thereafter two-drafts were circulated to concerned parties for comment and revision and thereafter the final survey instrument was agreed upon, printed and deployed in the respective countries. The design team agreed on broad guidelines for the conduct of the exercise and among them was the critical agreement that the survey should be executed by interviewers who were perhaps not "*obviously gay*" or at least not exclusively confined to members of the LGBTQI Association in any of the countries involved. It was agreed that this arrangement would enhance the credibility of the research exercise.

The analysis that follows speaks largely to national conclusions; however in select instances comparative data has been presented which demonstrates the impact of demographic characteristics such as age, gender or religion which appear to influence the opinion being presented. In scientific terms these associations are known as correlations and throughout the report any instance in which such an "*influence*" or "*impact*" is mentioned, it can be assumed that the correlation referred to is within a +/- 5% margin of error which means that CADRES is 95% confident that such a correlation exists and is not accidental. The 95% measure is generally considered satisfactory within the scientific community and the tool of measurement used is the "*Chi Square*" test. In all instances where a demographic association is mentioned it can be assumed that the "*Chi Square*" test has been applied, but in no instance is the test statistic presented since the audience for this report is generally not a scientific one. In instances where mention is made of a statistically insignificant association this would mean that the measurement of such an association has fallen below the 95% confidence level.

This study is seminal in the case of Guyana and there has only been one previous study done regionally (Barbados 2004). As such the study's main limitation is the fact that it provides a static measurement of attitude and opinion and cannot speak to evolving attitudes in the Guyanese context. The data is likely to be useful nonetheless since it can speak to contemporary views and opinions on the issue. This study was conceptualised by CADRES and sought to build on a similar study conducted in Barbados (2004). That study was limited since it was part of a larger omnibus survey, while this one is specialised and focused exclusively on the respondent's opinion of homosexuals, homosexuality and attendant issues. This specialised focus is therefore advantageous and it is also fortunate that this study was able to address several of the deficiencies of the 2004 study.

In this instance; however, some respondents complained about the length of the survey and the occasional complex nature of it. Several of the issues explored were technical and legal and although an effort was made to simplify the questions, there were instances in which the respondent did not understand what was being asked. In the case of Guyana there was one question which is identified specifically which was clearly not understood by a substantial quantity of respondents and as such could not be used in the analysis.

Another concern identified in the course of interviewing relates to the demographic categories used which failed to identify "*Amerindians*". Such persons interviewed were therefore categorized as "*Mixed*" and "*Others*". Those that were identified as "*Mixed*" preferred to be referred to as such instead of being called "*Others*." In the case of religion, many Hindus in Guyana are apparently also Christians and there was no option for a person to select both options. In both instances, the quantity of people affected would appear to be small and would not affect the reliability of the survey.

SURVEY DEMOGRAPHICS

In this section data are presented largely for purposes of information as these demographic categories are used later in the analysis to determine the extent to which relationships exist between the different variables. Tables 02 through 11 and related charts speak to a range of demographics which are standard in surveys of this nature. It was intended that the “Age” and “Sex” categories should be almost similar to the national demographic spread; however it appears as though this survey slightly over-represented young people at the expense of older people interviewed. This skew is perhaps a result of the fact that older people would have had less interest this subject matter and would therefore have been unwilling to respond to an interview this challenging. Such “biases” are not avoidable and would not impact negatively on the reliability of the survey exercise.

Table 02: Sex of Respondent

Male	47%
Female	53%

Table 03: Race of Respondent

Afro (Black)	37%
Anglo (White)	1%
Sino (Chinese)	1%
Indo (East Indian)	26%
Portuguese	5%
Mixed	26%
Other	4%

The issue of race is of particular importance in Guyana and it would appear as though the interviewers captured a slightly higher proportion of Afro Guyanese, which is no doubt related to the areas that interviews were conducted. It should be stressed; however that the survey was NOT designed to match the national racial distribution and moreover the selection of areas and respondents was random and no special attempt was made to identify respondents based on their race, but instead interviewers identified respondents and thereafter sought information about the person’s racial classification.

Table 04: Age Range of Respondent

18-30 Years	42%
31-50 Years	34%
51 and over	24%

Table 05: Respondent’s Origin

Yes, Native Born	90%
Not native born	8%
Prefer not to say	2%

In the case of income, CADRES is often sceptical of the information given, especially as close to one-quarter of respondents did not provide this information which limits its utility.

Table 06: Respondent's Income Range

Less than \$20,000	8%
\$20,000 - \$40,000	18%
\$40,000 - 60,000	19%
\$60,000 - 80,000	12%
\$80,000 - \$100,000	11%
Over \$100,000	9%
Won't say	24%

Table 07: Respondent's Status

Single	39%
Married	34%
Married (Common Law)	11%
Divorced	4%
Separated	6%
Widowed	3%
Won't Say	3%

Table 08: Respondent's Employment Status

Employed (Full-time)	52%
Employed (Part-time)	6%
Housewife/Househusband	7%
Unemployed	5%
Student	6%
Retired	4%
Self Employed	16%
Other/Won't say	4%

Table 09: Respondent's Quantity of Children

0	29%
1	20%
2	19%
3	13%
4	8%
5	5%
6	3%
7	2%
8	1%
9	0.3%
10	0.3%
11	0.2%
12	0.1%
13	0.1%
16	0.2%

Table 10: Respondent's Highest Level of Schooling

Primary	14%
Secondary	37%
Post-Secondary	8%
Technical/Vocational	10%
Tertiary	31%

Since the survey inquired privately into the respondent's sexual orientation, an assessment of the overall "Sexual Profile" of Guyana is presented in Figure 01 as part of the demographic assessment. Although this information was tabulated based on a self-admission that was confidentially collected, CADRES remains sceptical of this type of information because the issue of sexuality is still very sensitive in Guyana and homosexual acts are still illegal there. As such caution is recommended on the side of admitted heterosexuality, since homosexuals will be less likely to admit to being this way inclined.

There have been very few studies that have attempted to scientifically estimate the quantity of homosexuals resident in any country; however global estimates generally fall within the 1-10 assumption which would translate to a presumed 10% of any population being homosexual. In this instance 3% have admitted to being homosexual (male or female) in Guyana with 4% admitting to bisexuality. It is most interesting; however that 15% of persons indicated that they were unwilling to answer this question and if we assume that a heterosexual would have no difficulty stating this, the presumption is that an additional 15% of respondents could easily be homosexual or bisexual which could make Guyana's resident population of homosexuals and bisexuals relatively "high" in the especially if we consider global estimates. The most generous assessment of these data would imply somewhere in the vicinity of 20% of Guyanese being either homosexual or bisexual.

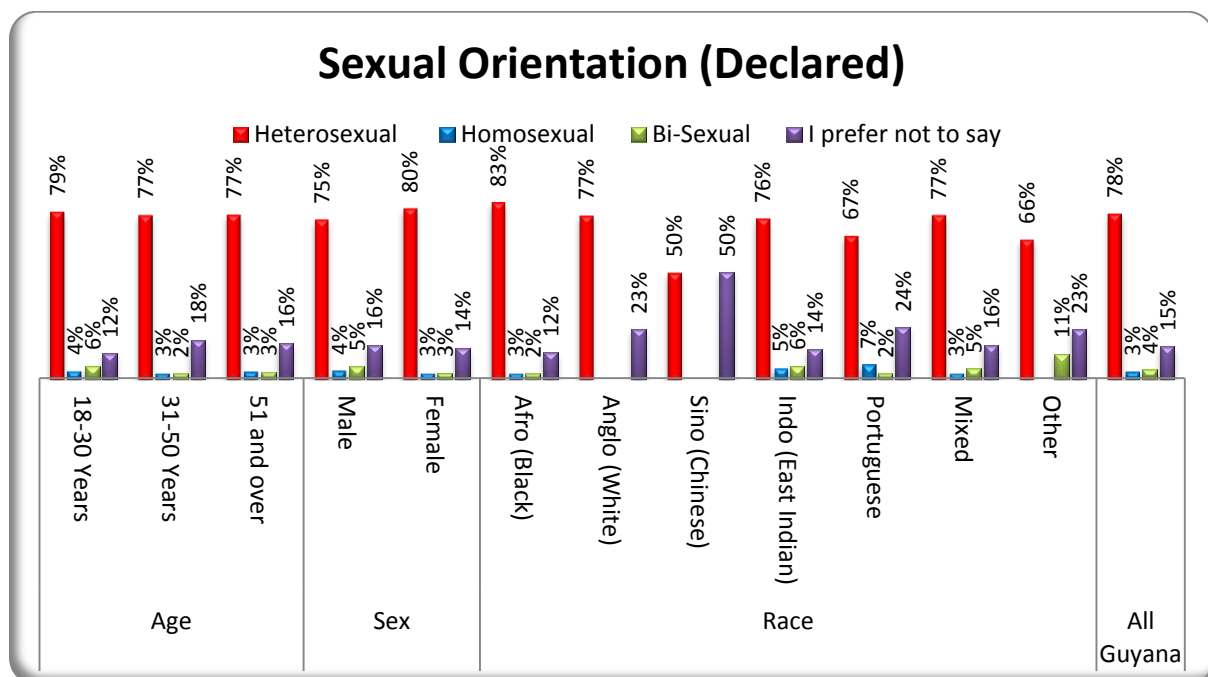


Figure 1: Sexual Orientation (Declared)

The issue of religious persuasion was also isolated in the demographic discussion largely because it is both complex and proven in the study to be one of the main "drivers" of homophobia. In this instance respondents were asked to select a Religious category and thereafter to state whether they were "active" or "passive" within that grouping. Table 11 speaks to the initial question of religious orientation, while Figure 02 speaks to the respondent's classification within that orientation.

Christian (Evangelical)	42%
Christian (Non-Evangelical)	20%
Hindu	16%
Muslim	10%
Other	5%
Rastafarian	2%
Agnostic	1.4%
Spiritual Baptist	1.3%
Atheist	0.8%
Baha'i	0.6%
Jewish	0.5%

Table 11 demonstrates that the single largest category of respondents (42%) considered themselves “*Evangelical Christians*” and 59% of these persons suggested that they were “*active*” Evangelicals. The second largest group is that of the more traditional Christian worshipers that apparently accounted for 20% of respondents; however more than half of these persons (58%) said they were “*not active*” in their Christianity. Naturally respondents might have various interpretations of the meaning of “*active*” within religious groups; however it is nonetheless noteworthy that it is only within this religious grouping (Christianity) that the majority of adherents confessed to not being active.

The two other significant groupings in the survey were Hindu’s (16%) and Muslims (10%), while all other groupings accounted for 2% or less of the population interviewed. There is no way of knowing the extent to which the survey over or under-represents different religious groups within Guyana and as such comments relating to the impact of religion should be read within the context of the quantities surveyed. Moreover the small size of religious groups that are neither Christian, Muslim, nor Hindu would militate against any assessment of the impact of these beliefs on attitudes toward homosexuals.

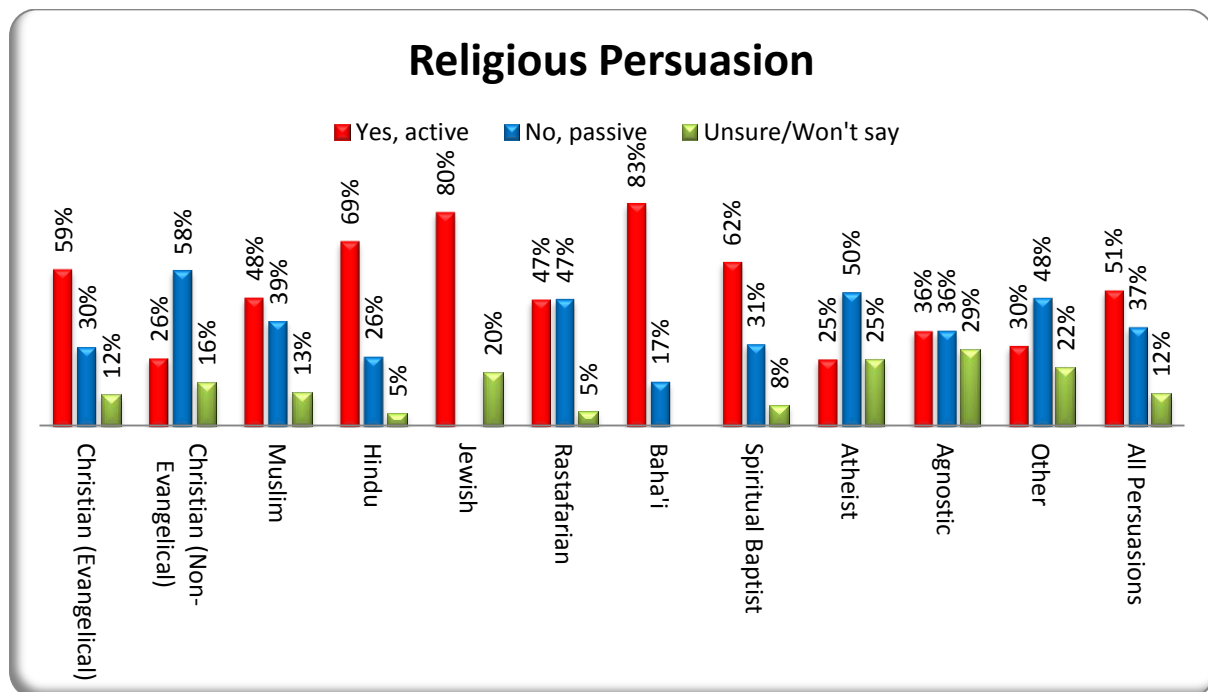


Figure 2: Religious Persuasion

In the confidential section of the survey, respondents were asked if there were persons who they knew to be gay in any of 05 categories which were specifically chosen since these reflected different proximities away from the individual being interviewed. There was no attempt made to establish whether persons admitted being gay to the respondent or whether the respondents just assumed the individual(s) identified to be gay. In this instance the basis of the assumption was considered to be less relevant and the focus was placed on the quantities of persons who admitted to being “*familiar*” with gay persons in some capacity.

Data suggests that approximately one-half of Guyanese admit to having a gay friend, while one quarter believed that they have a gay family member. 30% of respondents believed that a Business Associate or person they worked with was gay and 21% believed a Political leader they know is gay. It is perhaps most surprising that 13% of respondents actually believed a religious leader to be gay. This is a relatively small quantity; however the extent to which Religion is proven to be a driver of homophobia in this paper implies the extent to which hypocrisy is pervasive (and accepted) among this relatively small group of people.

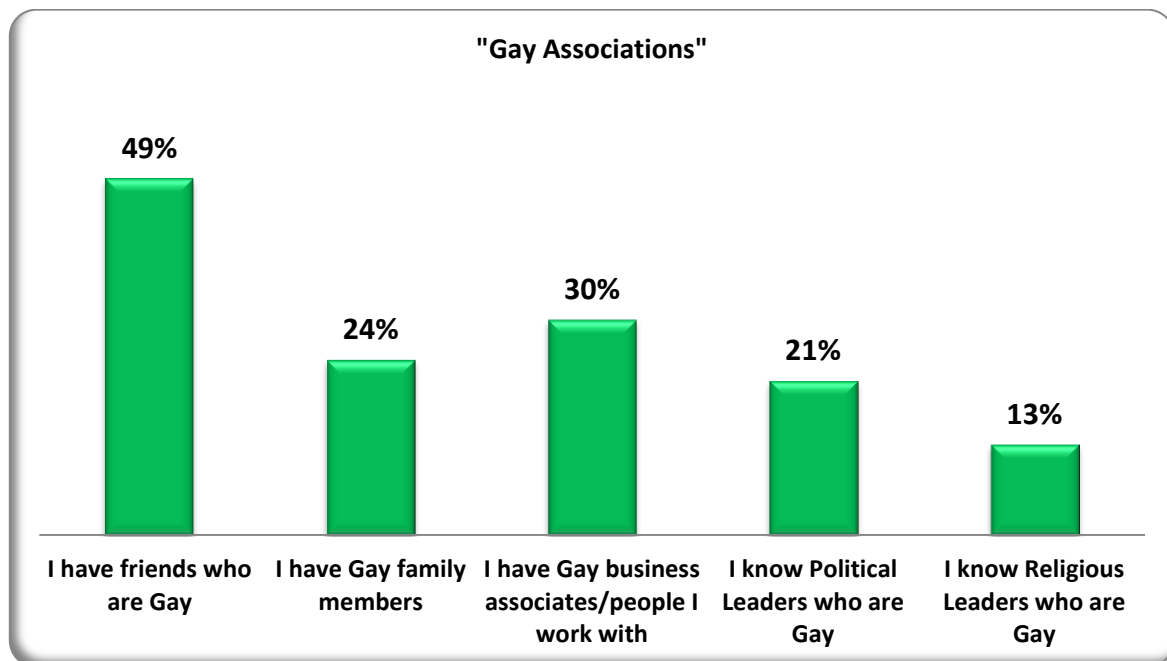


Figure 3: Gay Associations

ATTITUDE TOWARD HOMOSEXUALS

The initial attitudinal test was by way of a reaction to a simple question that is presented in Figure 04 and asks respondents to select a word that “best describes” their attitude toward homosexuals. The options in this instance were “Hate” “Tolerate” and “Accept” and these sentiments are believed to translate directly into the qualitative labels “Homophobic” “Gay Tolerant” and “Gay Friendly”. Nationally, it can be seen that the single largest quantity of Guyanese (39%) could be classified as “gay tolerant” while 25% could be described as “homophobic” and 19% “gay friendly”.

It is interesting that the Crosstabulation of main demographic categories demonstrates that Women are more tolerant than Men, older people tend to be more homophobic and persons who are more educated tend to be less homophobic and more tolerant. There is also a noticeable impact of the respondent’s place of origin, since Native-Born Guyanese also tended to be more homophobic. It is noteworthy that these demographic variables appear not to impact on the extent to which the respondent is “gay friendly” or accepting of gays, but there is a clear impact on the extent to which a person is naturally inclined to be homophobic or tolerant. Generally, this section implies that gender, age, place of origin and education are the major variables that would make a person more accepting of homosexuals, while the absence of Race from this category indicates that there is no statistically significant impact of race on the attitude of a Guyanese toward homosexuals.

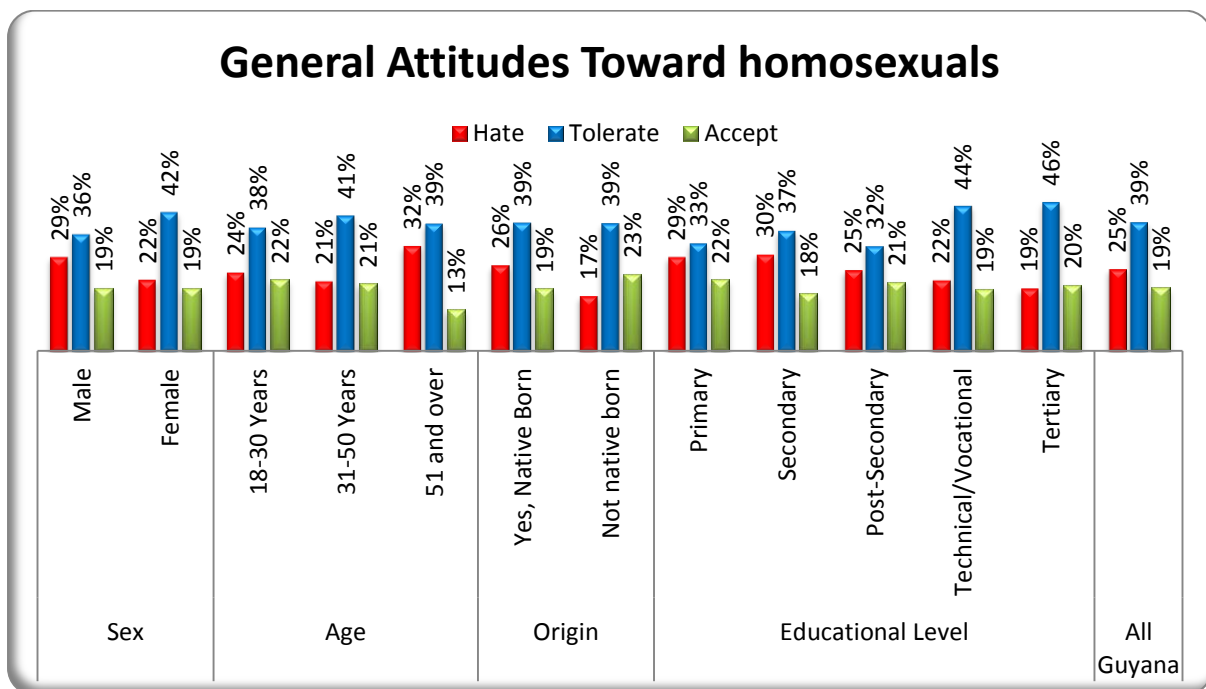


Figure 4: General Attitudes Toward homosexuals

The issue of Religion was also identified as a major driver of homophobia and this is explored in Figure 05 which combines the response to this question of general attitude with the respondent's religious orientation. If the respondent's religious orientation is disaggregated into "active" and "passive" it can be seen that active evangelical Christians are more inclined to be homophobic, although active evangelical Christians are also more inclined to be tolerant of homosexuals. Certainly the highest level of tolerance measured exists among Christians (Cumulatively).

Regarding Muslims and Hindus, these groups are generally "active" and appear to be less accepting but not necessarily more homophobic. There is generally less diversity in opinion among Muslims and Hindus toward homosexuals and this could be related to the fact that more Christians were captured in the survey or because the Muslim and Hindus interviewed were more homogenous.

One general observation of interest relates to the impact of the "active" pursuit of a religious orientation since it can be seen that active evangelical Christians are more inclined to be homophobic and less inclined to be accepting or tolerant, while active non-evangelical Christians are significantly more inclined to be tolerant, and also significantly less inclined to be homophobic and accepting. The differences within the Muslim and Hindu groups are less dramatic and it can generally be argued that "active" Evangelical Christians in Guyana appear to be the most homophobic, while "passive" non-Evangelical Christians are the most accepting.

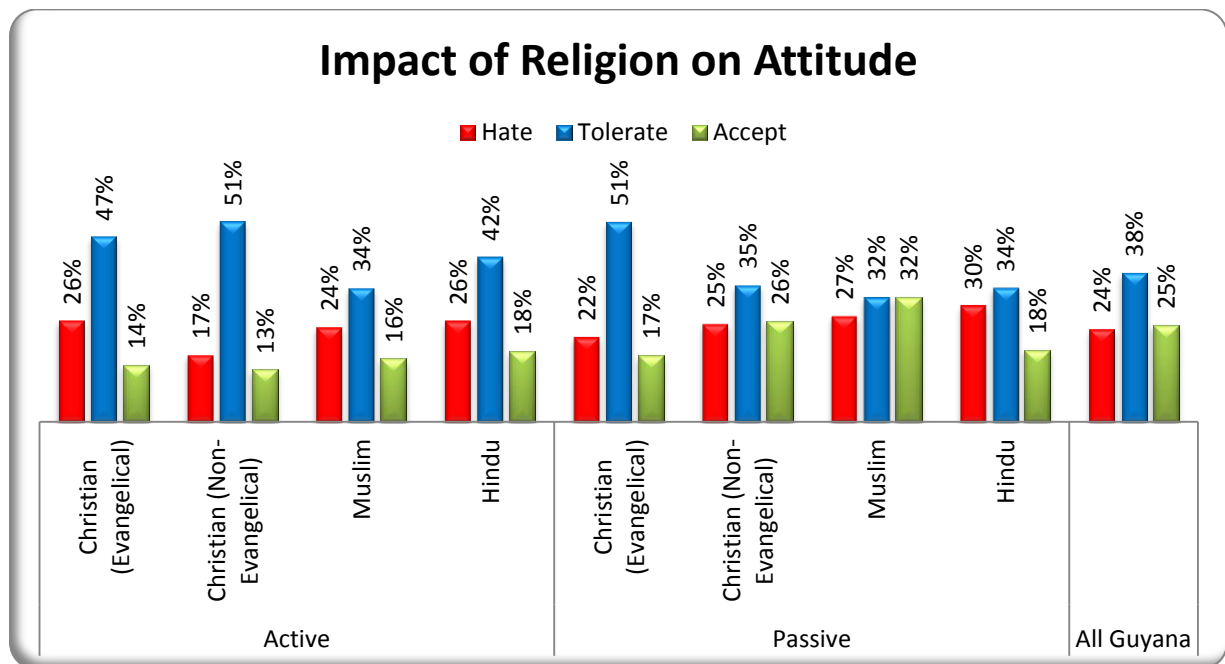


Figure 5: Impact of Religion on Attitude

Since respondents were asked about their Sexual Orientation and “Gay Associations” it was thought prudent to assess the extent to which a person’s exposure to homosexuality or homosexuals would help to influence their opinions positively or negatively and Figure 06 helps to answer this question. There was an obvious and perhaps predictable correlation between a person’s self-identification as a homosexual or bi-sexual and their “welcoming” attitude toward homosexuals. It was; however surprising in that section that as many as 15% of persons who self-identified as gay/lesbian indicated that they “hated” homosexuals which communicates the existence of some level of self-hate within the Guyanese LGBTQI community.

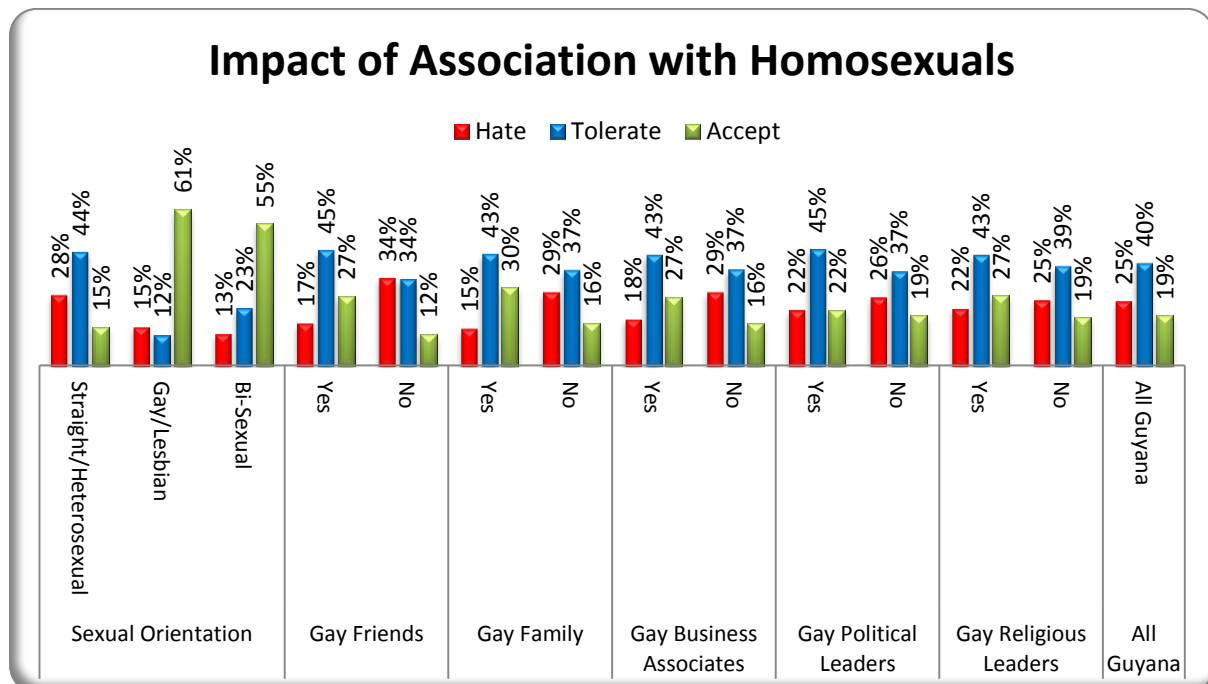


Figure 6: Impact of Association with Homosexuals

Association	MOST Acceptance
Friend	1
Family Member	2
Employee	3
Employer	4
Teacher	5
Child	6
Public Official	7
Religious Leader	8

Among the other categories it can be seen that persons with gay family and friends are more inclined to be tolerant and accepting, while those without are most inclined to be homophobic. The impact of other associations is less dramatic but it can nonetheless be argued that a person with some gay association on a personal level will be less inclined to be homophobic. It is also noteworthy that persons who have gay religious leaders in Guyana are more inclined to be accepting of homosexuals, but there is no other significant impact that this association could have.

In an effort to further probe this issue, respondents were asked to indicate what they would do if a person known to them were to indicate that they were a homosexual and in this instance, specific response categories were provided to respondents. Figure 07 presents the cumulative findings which demonstrate that “Acceptance” is the most popular reaction in all instances if a person admits to being a homosexual, although the level of acceptance does vary. Table 12 cumulatively presents this information and demonstrates a “Scale of Acceptability” which identifies family and friends as the most acceptable to the respondents and religious leaders as the “least” acceptable. It is also interesting to note that only with respect to a religious leader would the majority’s rejection be “public” while most rejections suggested would have been “discrete”.

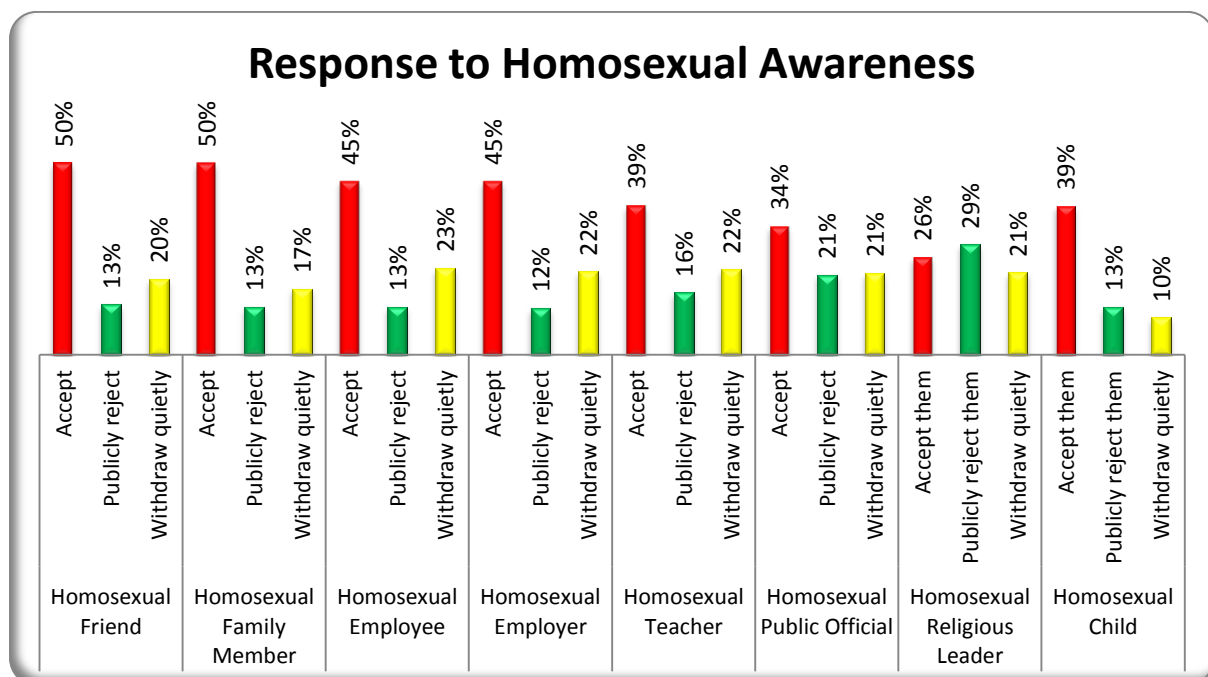


Figure 7: Response to Homosexual Awareness

UNDERSTANDING OF HOMOSEXUALITY

In this section, an attempt was made to establish what respondents understood by the term “*homosexual*” which in-turn would explain several assumptions and attitudes that are impacted by the respondent’s understanding. Initially, the meaning of the word homosexual was explored by way of a close-ended question which sought to establish whether the term was understood to relate to “*Men*” “*Women*” or both. Figure 08 presents these responses along with key demographic variables and demonstrates that most Guyanese believe the term to refer to “*Two People of the Same Sex*” while 27% believe that the term relates only to men and 1% believe the term relates exclusively to two women. The correlations presented demonstrate that younger people are less inclined to think that homosexuality refers exclusively to men, while older people are more inclined to think so. Similarly, Men are more inclined to think that the term homosexual refers to them, while Women are more likely to think that it is a term that relates to two people of the same sex.

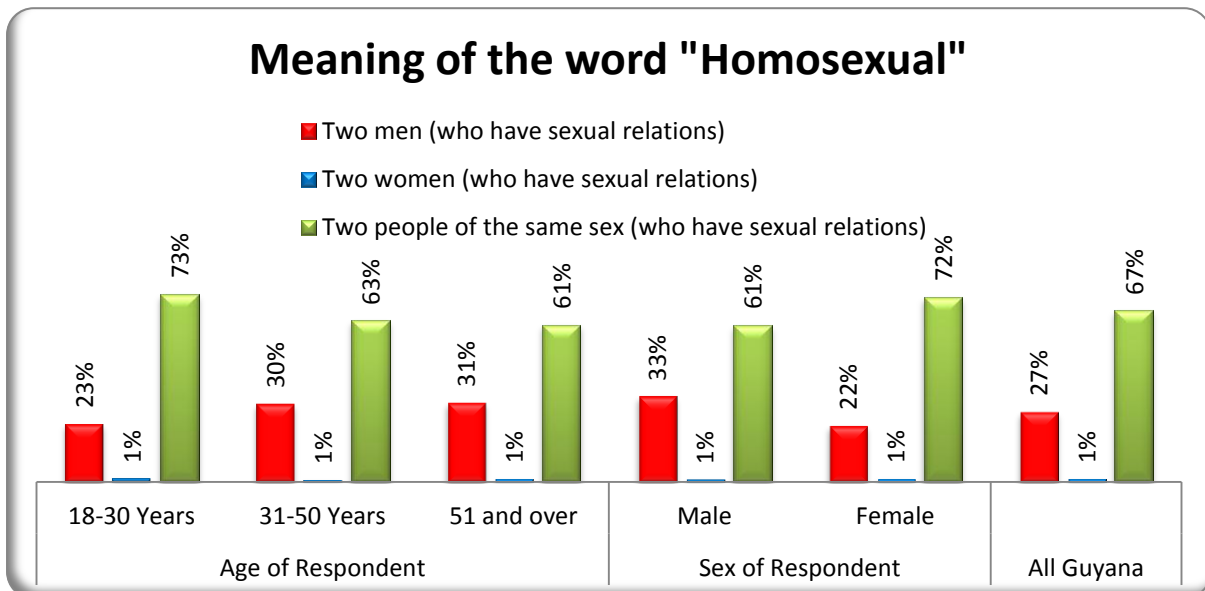


Figure 8: Meaning of the word "Homosexual"

In addition to the meaning of the word homosexual an effort was made to explore other perceptions such as that which is presented in Figure 09. In this instance respondents were asked to identify the “*source*” of homosexuality which is closest to their own understanding from a list provided. Most Guyanese argued that they believed homosexuality was a “*choice*” since homosexuals “*choose*” to be that way. This was the case with regard to 31% of respondents, while the second largest group (21%) argued that the origin of homosexuality was irrelevant, since some people were “*just born that way*”. It is interesting that the third-largest category (17%) suggested that homosexuality was a result of “*physiological trauma*” or “*sexual abuse*” which is a perception held by a large number of Guyanese. Interestingly enough, the majority perception is not influenced by age or gender; however the “*correct*” response does show some correlation with age and gender suggesting that older people and men are less likely to understand the true “*origin*” of homosexuality.

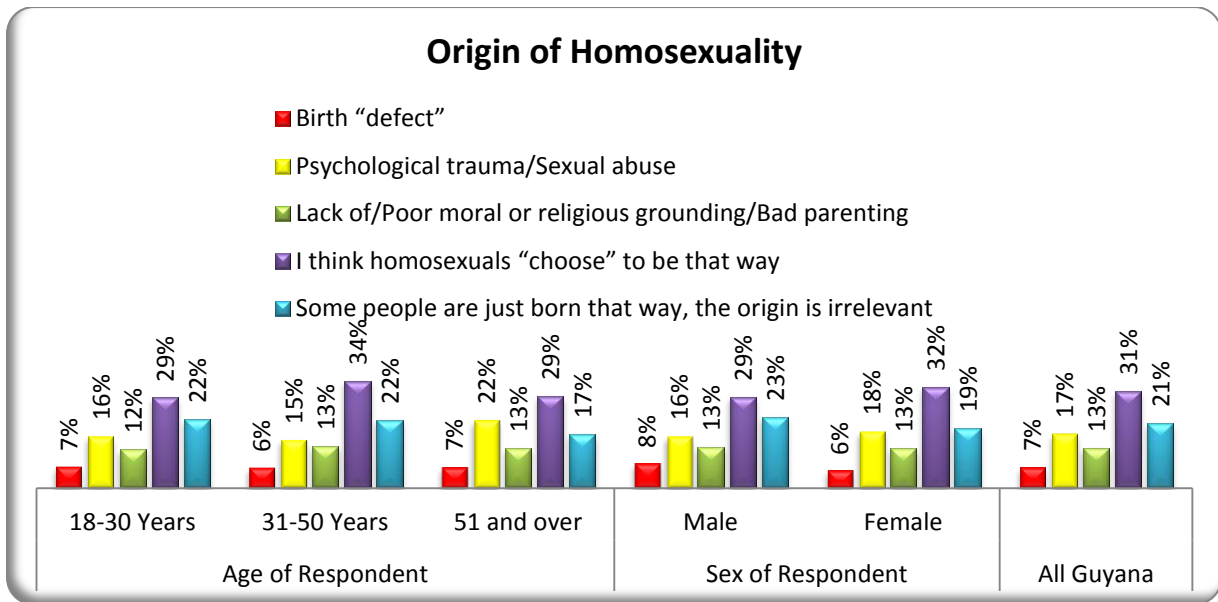


Figure 9: Origin of Homosexuality

Having established the fact that a majority of Guyanese believe homosexuality to be a choice, CADRES probed their perception further to establish whether they believed that it might have been an illness that could be "cured" and in this instance respondents were given the opportunity to say that they did not believe it was an illness, so the question was irrelevant to them. 46% or close to half of respondents did not believe that homosexuality was an illness and therefore no "cure" was relevant and not surprisingly this response was influenced by age and gender. The belief that it was an illness; however was strongest among persons in the "middle-aged" group.

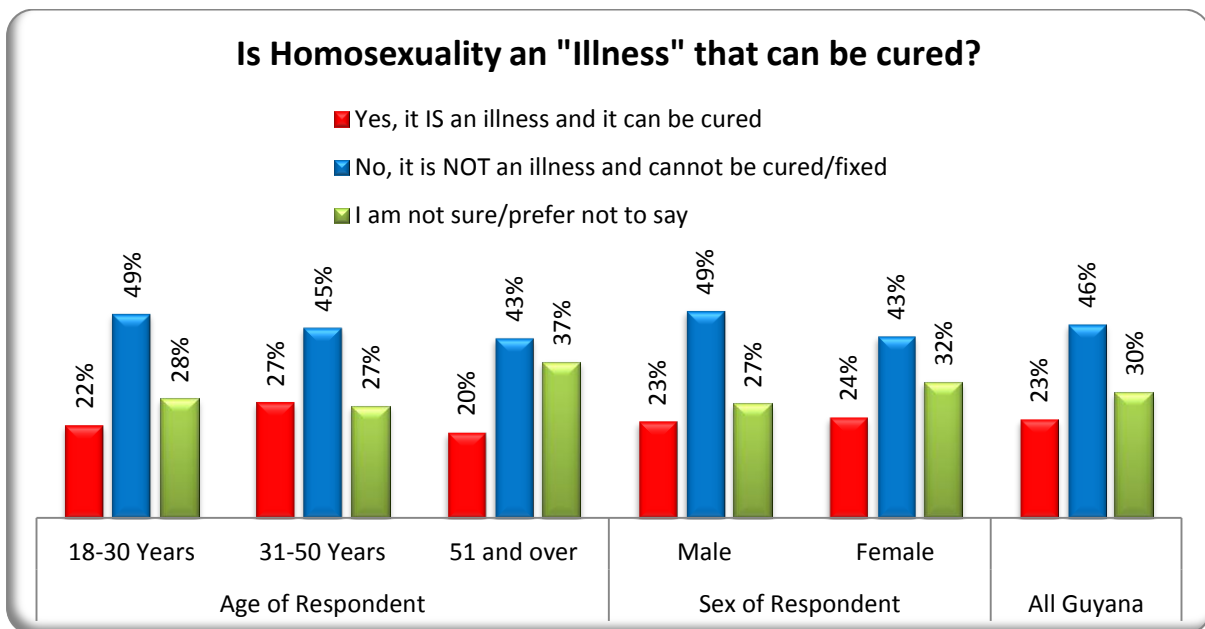


Figure 10: Is Homosexuality an "Illness" that can be cured?

Although it is only 23% of Guyanese that believe homosexuality is an illness, it was still prudent to ask everyone surveyed what type of remedy they would prefer and the results of this question are presented in Table 13. This demonstrates that although most persons did not consider homosexuality to be an illness, several of these persons offered an opinion notwithstanding and the majority are most interested in a “*religious remedy*” (31%) while the “*medical/psychiatric*” remedy was the second most popular.

I do not believe it is an illness that can be cured	23%
Prefer a religious remedy	31%
Prefer a medical (Psychiatric)/psychological remedy	18%
I am not sure/prefer not to say	28%

Table 14 presents information from the question of the most important source of the respondent’s information on human sexuality and demonstrates that the Holy Bible/Bhagavad Gita/Holy Koran are the main sources of information on human sexuality for 53% of the Guyanese population. The next most popular source was from interaction with friends and family, while popular culture was only a source for 13% of the population. This statistic confirms the suspicion that religion is easily the most powerful influence on the “*rights*” and “*wrongs*” of human sexuality.

Religion (Holy Bible/Bhagavad Gita/Holy Koran)	52%
Socialisation (Family and friends)	23%
Popular culture (Music, literature, television and the social scene)	13%
I am unsure/prefer not to say	13%

In the final question in this section, respondents were asked about the inclusion of homosexuality in the teaching of sex education in Schools and it should be noted that in this instance respondents were asked “IF” homosexuality should be included and not “WHAT” about homosexuality should be included. This question anticipated a potential response that would allow for the teaching of homosexuality if that teaching were to say that it was wrong. The closest that respondents could get to this type of response was to state that “*It depends on what the facts are*” and it is therefore not surprising that this was the response from the single largest group (37%). The second largest group responding (33%) argued for the scientific facts to be taught, which admittedly also allows for a personal interpretation of what the “*science*” would say and a clear 22% said “*NO*” to the teaching of scientific facts about homosexuality. These responses cumulatively suggest that the Guyanese willingness to allow the teaching of Scientific Facts about homosexuality is entirely dependent on the type of “*facts*” and the population is therefore not yet ready to embrace this type of education.

Table 15: Schools should teach children scientific facts about Homosexuality as part of sex and sexuality education?

Yes, teach scientific facts	33%
No, don't teach about homosexuality	22%
It depends on what these "facts" are	37%
I am unsure/prefer not to say	9%

ATTITUDE TOWARDS DISCRIMINATION/VIOLENCE AGAINST SEXUAL MINORITIES

In this section an attempt is made to establish the extent to which respondents were familiar with the concept of discrimination and if there was an awareness of the extent to which there was discrimination against homosexuals in Guyana. In addition to the existence of discrimination there was an effort to establish whether respondents were comfortable with this type of discrimination, as distinct from any other type of discrimination. Initially the respondents were asked a direct question which was “if they believed that violence against gays or sexual minorities is (can be considered) discrimination” and the responses are presented in Figure 11. It is clear that the vast majority of Guyanese believe that violence against gays or other sexual minorities can be considered discrimination. 71% of persons responded “Yes” to this question, while only 18% of respondents argued that such violence could not be considered discrimination with a further 12% indicating that they were unsure.

It is significant that earlier in the “General Attitudes” section it was discovered that what could be described as homophobia or extreme dislike of homosexuals existed among approximately 25% of Guyanese; however in this instance a slightly smaller quantity of persons (18%) is “approving” of violence against gays or other sexual minorities. It is also consistent with the foregoing that younger people are slightly more likely to see such violence as discrimination and also women are similarly inclined. These correlations are consistent with earlier findings and imply that these groups are less likely to be homophobic. In this instance CADRES also discovered a positive correlation between race and opinion which is also presented in Figure 11 and implies that Afro Guyanese are less likely to see violence against gays and sexual minorities as discrimination.

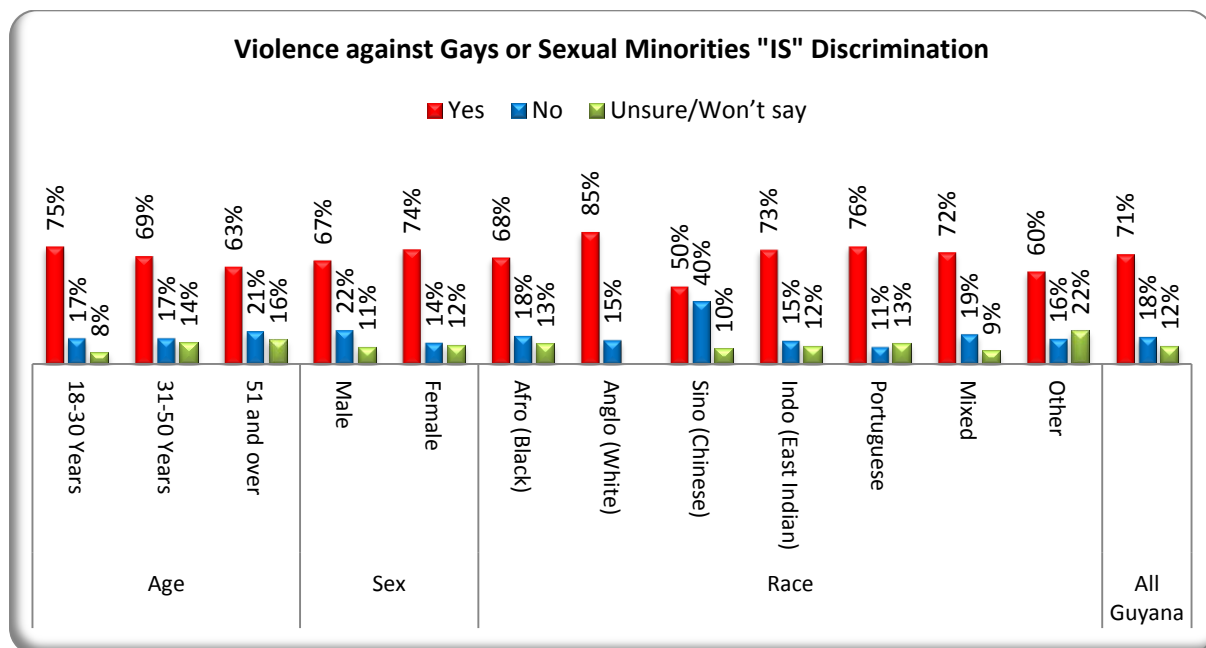


Figure 11: Violence against Gays or Sexual Minorities "IS" Discrimination

The next aspect of discrimination that was explored is the respondent's familiarity with the impact of homophobia, which essentially speaks to the harm that discrimination can do in real terms. There was no effort made here to explain the relationship between these concepts but respondents were asked a series of questions about the extent to which they believe that homophobia can cause a series of social problems. The positive responses are cumulatively presented in Figure 12 which demonstrates that a majority of Guyanese are aware that all of these social problems can stem from homophobia. It is interesting that the highest level of awareness relates to "Teen Suicide" and thereafter "Alcoholism and Substance Abuse". The lowest level of awareness related to "Temporary or Permanent Absence" from school; however even in this regard there was an appreciation of the link to homophobia among close to 60% of Guyanese.

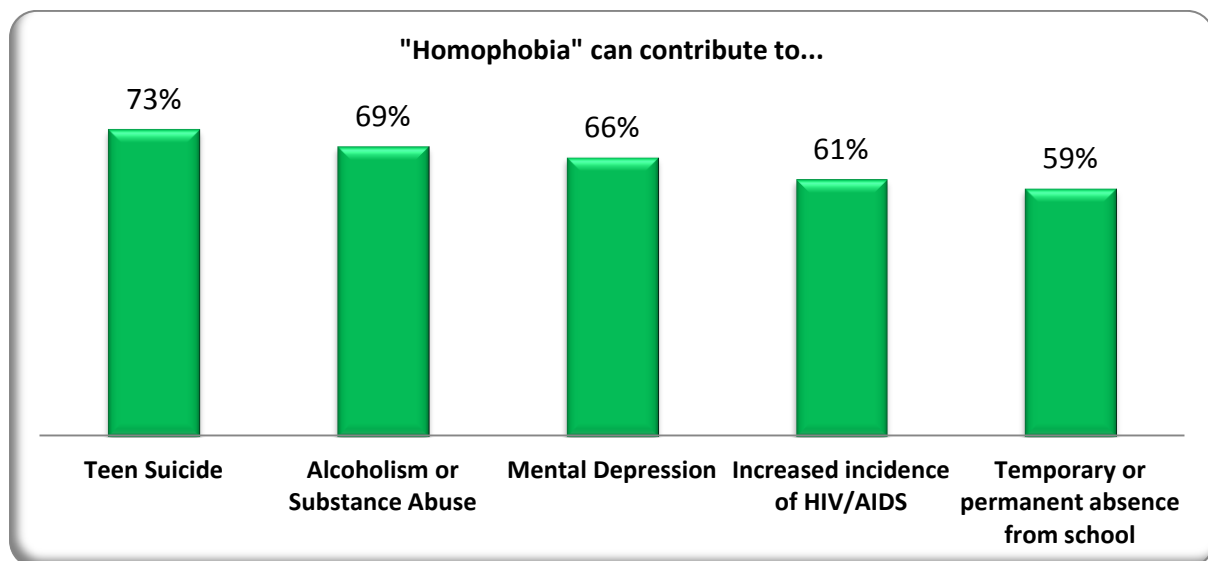


Figure 12: "Homophobia" can contribute to...

The responses presented in Figure 13 are indicative of a population that has to some extent not identified sexual orientation as a basis upon which people do discriminate, or alternatively believe that it is one of the more acceptable bases for discrimination. This finding is perhaps one of the most central to understanding the nature of homophobia in Guyana. The question presented to respondents essentially asked them to compare the extent to which it was acceptable to "treat people differently" on the basis of five specific characteristics, all of which have been the basis of discrimination at different times locally, regionally and internationally and moreover against which there has been an international focus at different times.

The list included attributes that are easily identifiable and over which the individual has no choice, such as age, sex and race. In addition reference was also made to religious discrimination which relates to an issue of choice and one about which people are extremely sensitive. In this instance, it can be seen that discrimination on the basis of sexual orientation is seen to be as "acceptable" as discrimination on the basis of Age which is interesting since age discrimination is a relatively new concern and some amount of age discrimination has traditionally been tolerated in Guyana.

The other findings in this section are also compelling since these suggest that Guyanese consider racial discrimination MOST unacceptable, followed by religious discrimination and thereafter gender. The fact that race is not optional and is seen to be only marginally more sacrosanct than religion (which is optional), implies that the Guyanese assumption that sexual orientation is a matter of choice is not the only reason why they consider discrimination on that basis more acceptable. Certainly one can also “choose” one’s religion, but Guyanese appear to think that a person has a right to make such choices, while one has less of a “right to choose” one’s sexual orientation.

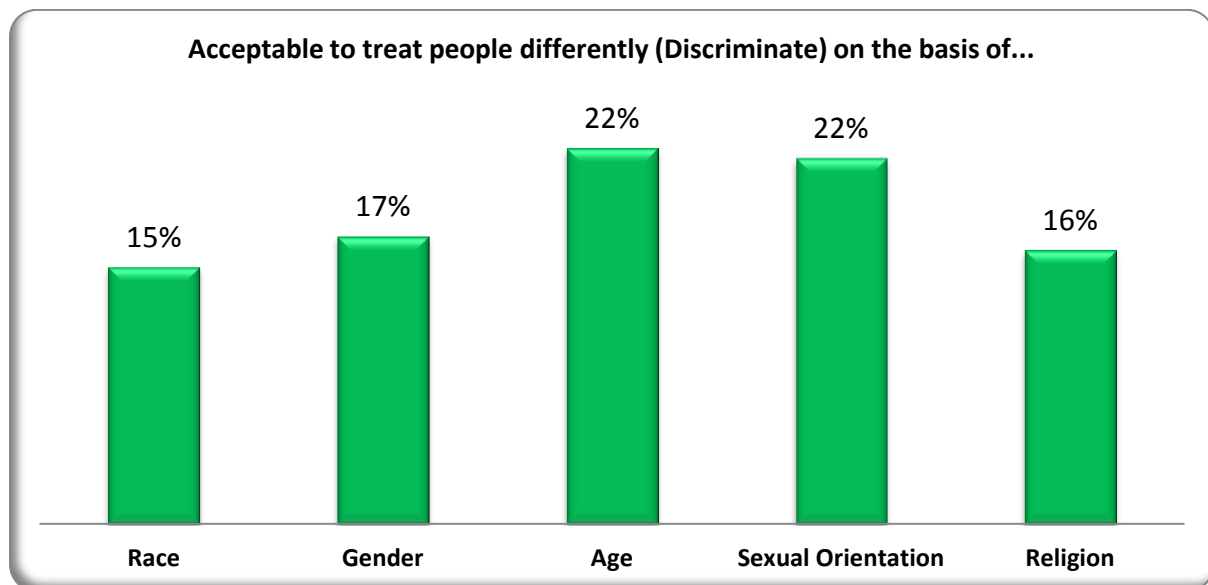


Figure 13: Acceptable to treat people differently (Discriminate) on the basis of...

The final aspect of this issue relates to the need for state involvement in the protection of gays and other sexual minorities and this issue is explored by way of a series of questions which asked respondents if they believed that different groups were in need of special protection by the state against discrimination. These responses are cumulatively presented in Figure 14 and suggest that Guyanese believe that Children, the Disabled and Women are in greatest need of protection by the state, while persons living with AIDS (PLWA) should be only slightly less entitled to protection by the state.

Reference to the remaining categories reveals that in all three instances, a minority of Guyanese believe that the state has a responsibility to specially protect these groups. Minority racial groups are identified by only 43% of Guyanese as in need of protection, while persons who “appear to be gay” and those who “self-identify” as gay are only seen to be in need of protection by 35% and 37% of Guyanese respectively. These are the least “needy” categories and it is also noteworthy that those who “appear” gay are seen as needing protection less than those who self-identify.

These findings are interesting since there is no way of knowing whether the belief that a group does not “need” special protection arises from an opinion that the group is not deserving, or whether this is because Guyanese believe that this group doesn’t face any special danger. This distinction is not explored in the survey and emerges especially with regard to the question of special protection for persons of different race, which is known to be a sensitive issue in Guyana. If then there is no need for special protection, one can assume that the racial group is already “okay”. It is entirely possible that Guyanese see homosexuals similarly or alternatively their low level of interest in special protection is predicated on the belief that this “choice” is to be frowned upon and not specially protected. The distinction between “self-identified” homosexuals and those who appear as such might well be related to the belief that “gay appearances” or femininity is avoidable and should not be encouraged.

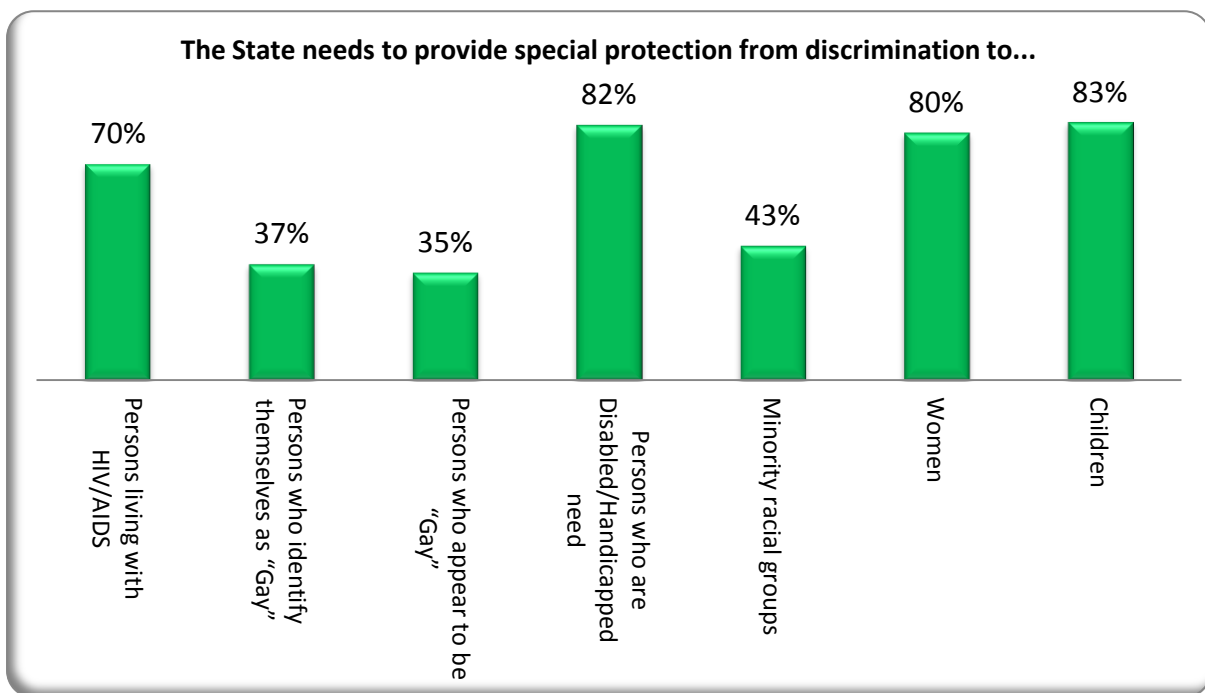


Figure 14: The State needs to provide special protection from discrimination to...

ATTITUDE TOWARDS LEGISLATION

The issues surrounding the Guyanese public's attitude towards the laws that criminalise the act of "buggery" are complex and this study attempted to unpack these issues in a manner that would provide an appreciation of:

- I. The extent to which there is public support for the laws "as is";
- II. The extent to which people actually understand what the laws "regulate";
- III. The extent to which people are familiar with and support the perceived objectives of the laws; and
- IV. The extent to which people are conformable with the unintended consequences of these laws.

Initially therefore respondents were provided with the following brief and simplified explanation of the Guyanese buggery laws:

"Presently the laws of Guyana outlaw the act of Buggery/Sodomy, whether between two men or a man and a woman and regardless of whether this act is in public or private, consensual or forced".

Respondents were then asked if they supported the law and the responses and relevant correlations are presented in Figure 15. These demonstrate that 53% or slightly more than half of Guyanese support the law "as is" and therefore oppose decriminalisation. In an effort to contextualise this level of support, attention is drawn to Figure 16 which consolidates support for similar American laws drawn from *Gallup* polls between 1977 and 2010. Although the questions asked are not identical and neither is (was) the legislative environment, the proximity of these two data-sets help to facilitate a useful analysis. Generally, it can be seen that in the USA public opinion has moved from a similar level of disapproval as that which currently exists in Guyana, to a place where there is now majority support for decriminalisation (or lack of support for re-criminalisation).

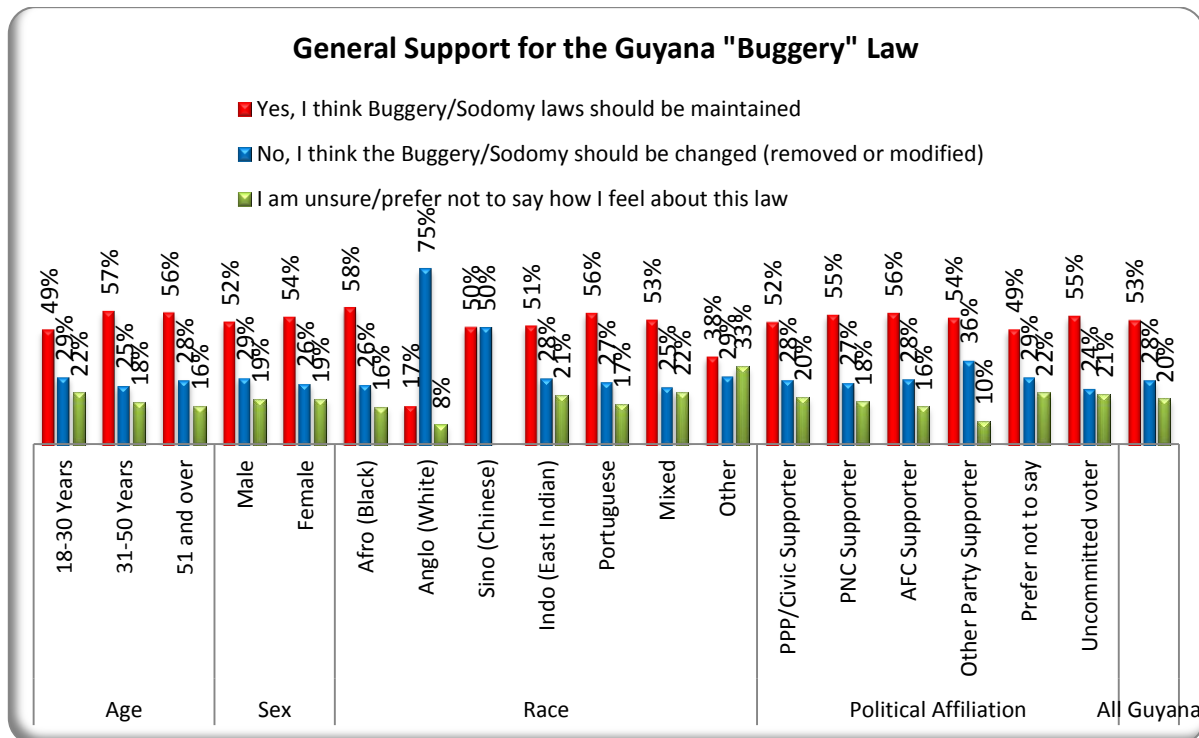


Figure 15: General Support for the Guyana "Buggery" Law

It is important to stress here that respondents were “forced” to comment on the Laws “as is” and the responses to later questions suggest that some respondents were somewhat confused regarding the reality of the legislation as distinct from what they believed it to be and this could have impacted on the level of support or opposition captured in this survey. Notwithstanding, it can be seen that a clear majority of Guyanese support the laws and only 28% support some change, while 20% preferred not to comment and could perhaps reflect a lack of clarity on what the laws say and intend.

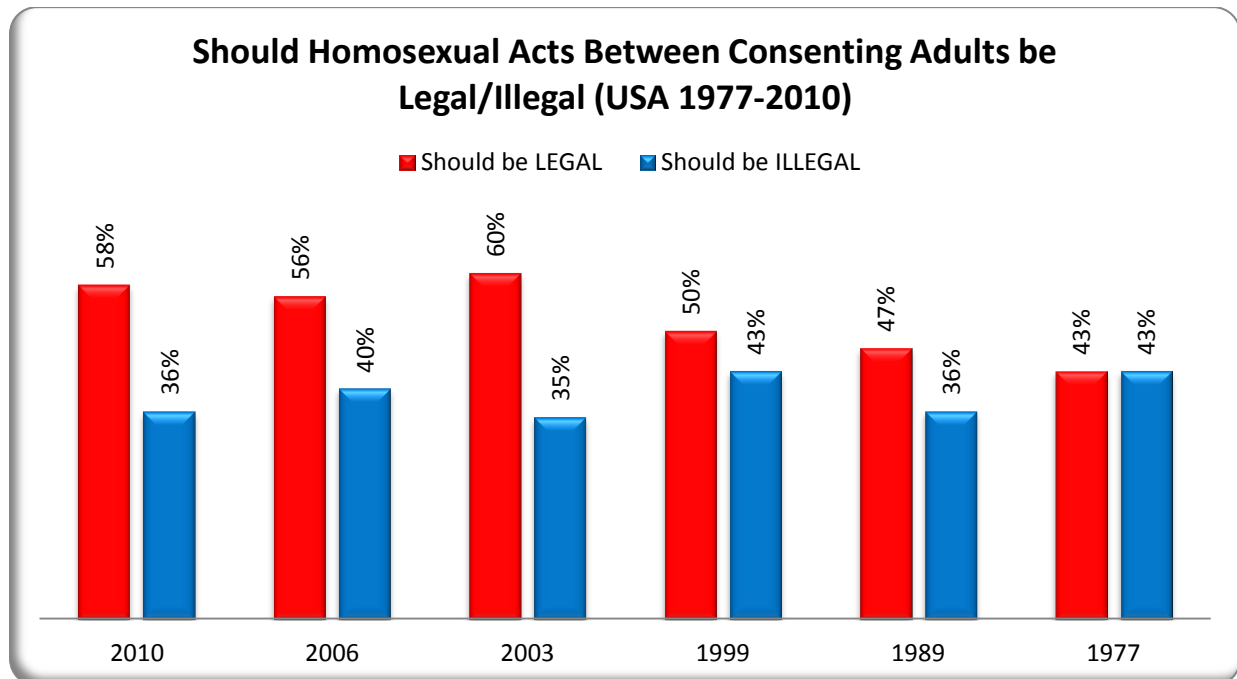


Figure 16: Should Homosexual Acts between Consenting Adults be Legal/Illegal (USA 1977-2010)

The correlations associated with this question are interesting since age is clearly a factor that impacts on support for the laws and it is not surprising to note that older Guyanese are more inclined to support the laws; however older Guyanese are also more inclined to be unsure of their opinion on the matter. In this instance sex does not impact since almost similar quantities of males and females expressed support for and disapproval of these laws and as regards race, it is ONLY Afro Guyanese who support the laws in greater proportions. The other large racial group in Guyana, the Indo Guyanese are not significantly more supportive and while Anglo Guyanese appear to be overwhelmingly more supportive, the small quantity of “Anglos” surveyed would make comparisons unscientific.

In this instance party support data is used as a basis for comparison to demonstrate that there was no real significance between the opinions of political groups, as distinct from any suggestion that there was a relationship. Certainly it would appear that PNC supporters are more supportive of the laws and this could be easily explained by the demographic of the PNC supporter and earlier observations that Afros are more inclined to be uncomfortable with the issue of buggery. The levels of support are; however statistically insignificant and imply that any correlation is relatively weak.

Having established that there was support for the laws “as is,” respondents were advised that the laws were not being enforced and various related issues explored, which are reported on in Table 16. Generally it is noticeable that in all instances the level of uncertainty approaches 20%, which is high for a social survey and suggests that Guyanese have not given the types of details explored in this survey sufficient thought to arrive at a definitive position. Simply put, persons might believe themselves to be supportive of laws, but when presented with an explanation of these laws and asked to explore related issues, Guyanese become less certain.

As such a majority of Guyanese (61%) argue that the state “ought” to start enforcing the buggery laws in their current form, although less than half (47%) believe that the laws in their current form “make sense”. The implication of this comparison is that approximately 10% of Guyanese support the enforcement of laws and the prosecution of “offenders” although they either doubt the logic of these laws, or agree that the laws are entirely illogical. Against this background, the suggested “punishment” for offenders is directly relevant and respondents were therefore asked what punishment they believed was suitable for someone convicted of buggery. In this instance respondents were not advised what punishment was presently applicable to buggery, but were given a mix of options.

The single largest quantity (29%) which does not represent a majority of Guyanese preferred a medium-long mandatory prison term, while the second largest group opted for a fine or prison term. In this question it is noteworthy that 18% of respondents were unsure of what punishment they would prefer and 11% believed that the Death Penalty was an appropriate punishment for buggery. It should also be noted that if the data in this section are cumulatively examined it becomes evident that there is substantial confusion among Guyanese regarding these buggery laws, what they state, what they intend and what is prohibited. Notwithstanding, almost 60% are prepared to support custodial punishment (or worse) for the offense, while a similar quantity of Guyanese consider themselves either “tolerant” or “accepting” of homosexuals.

Table 16: Views and opinions on existing Laws	
• The State should enforce the Buggery/Sodomy laws by investigating and prosecuting persons who engage in these acts	
Yes, start enforcing laws	61%
No, continue with non-enforcement	21%
I am unsure/prefer not to say	19%
• Do you think that the laws of Guyana with respect to Buggery/Sodomy “make sense”?	
Yes, I think these laws make perfect sense	47%
No, I consider these laws illogical	28%
I am unsure/prefer not to say	24%
• Punishment appropriate for someone convicted of Buggery/Sodomy	
No punishment, (I do NOT support the laws)	9%
No punishment, (I support the Laws)	3%

Light punishment/Community Service	5%
Monetary fine (no prison)	8%
Monetary fine AND OR short prison term	16%
Mandatory prison term (medium – long)	29%
Death Penalty	11%
I am not sure/prefer not to say	18%

Against this background of confusion it was appropriate to ask respondents why (they believed) the buggery laws were in place or what was the rationale behind these laws. In this instance respondents were asked a “*closed ended*” question and provided five potential options which were suggested by the survey design team. Respondents were asked to identify the option that appeared to be closest to their opinion of the rationale behind the buggery laws. This question was especially relevant question since in the foregoing it is noted that the laws are not currently being enforced, but a majority of Guyanese want them retained. In each instance respondents were given a list of possible options and asked to say “Yes” or “No” to each potential reason and it should be noted that respondents were asked to comment on all five options presented Figure 17.

The fact that the highest response level was just short of half of all respondents indicates that either none of the these “*reasons*” presented were consistent with what respondents believed was the actual rationale for the buggery laws, or a majority of Guyanese did not have an idea what the laws intended to achieve, or perhaps never even thought about the issue before. Among the most popular options was the belief that the laws were a “*fair and reasonable expression of moral and religious standards*” followed by the belief that the laws were important from a “*public health*” perspective and to protect “*young Guyanese from abuse*”. The least popular rationale was the suggestion that these laws helped to “*stop the spread of homosexuality*” however that option was still believed to be a popular rationale for close to one-third of Guyanese. The cumulative assessment of this question should be made against the background of an assumption that none of these responses were “*correct*”, but were deliberately inserted to test extent of prevailing propaganda. Notwithstanding, there was support among a substantial section of the population for all of these assumptions which demonstrates that in the absence of a clear appreciation of the reasons for the existence of buggery laws, Guyanese have fabricated a rationale for the existence of laws which a majority support the retention of.

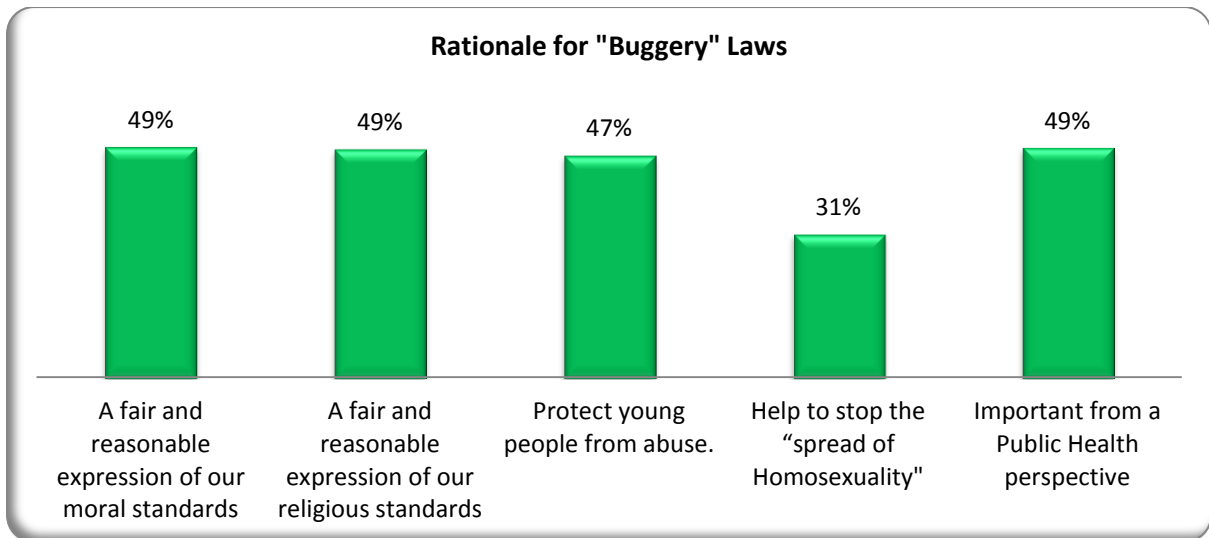


Figure 17: Rationale for Buggery Laws

In Guyana there is legislative and to some extent popular support for the existence of "Common Law" marriage which is essentially a state sanctioned union of two people which does not have the blessing of any religious entity. As such it was considered appropriate to test the extent to which there was public support for this non-religious marriage and moreover to test the extent to which this differed from gay marriage. The comparison is important because the two concepts are similar in that neither is perceived to have a religious or spiritual basis, but the state sanctions one and not the other. As such this comparison provides a hint of the extent to which the religious factor contributes to the inclination to disapprove of gay marriage.

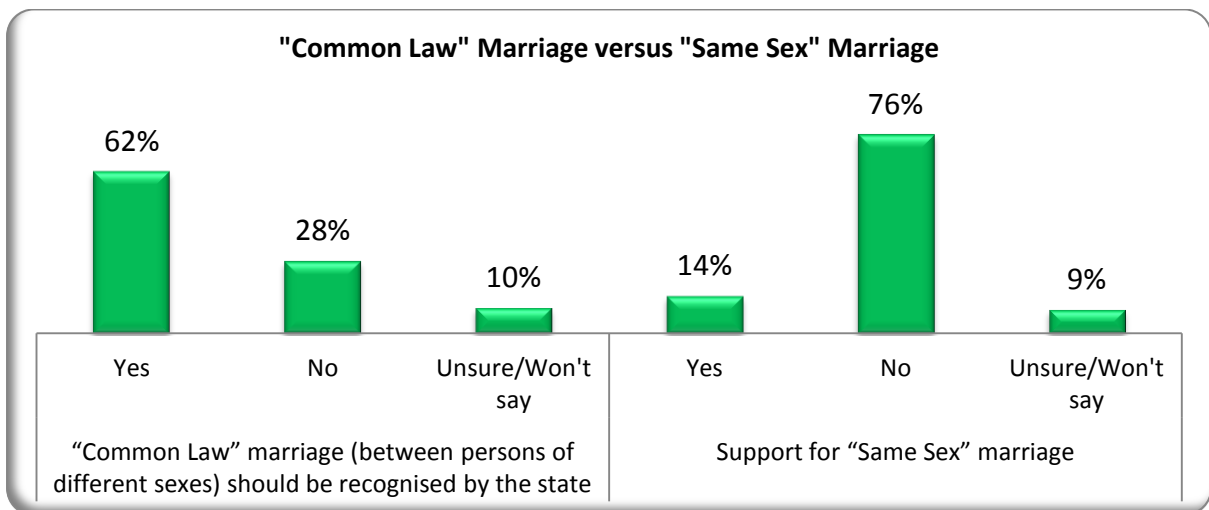


Figure 18: "Common Law" Marriage versus "Same Sex" Marriage

Unsurprisingly, there is support for common law marriage among a clear majority of Guyanese (62%), while 76% disapprove of same sex marriage. This difference in support demonstrates that there is no relationship whatsoever between the support levels for the two types of association and implies that the religious factor does not impact significantly on the lack of support for same sex marriage. There is also a possible implicit assumption that the fact that common law marriage is now legal, while gay marriage is still not-legal could impact on this difference in support levels. If this were actually the case, it would mean that in the same way that support for the decriminalisation of buggery “followed” actual decriminalisation in the United States; it is also entirely possible that the support for gay marriage would follow if *per chance* the Guyanese government were to pursue such a legislative change.

The next legislative issue to be explored was “Gay Rights” which was identified as an issue which the Guyanese population might also have been confused about. Respondents were therefore asked what they understood by the term and thereafter if they believed that these rights should have been a priority for the Guyanese government. Figure 19 speaks to both issues and demonstrates that Guyanese have no clear understanding of the term “gay rights” since a clear majority of persons do not identify with any of the three options presented and 17% admitted to being unsure. The single largest quantity of Guyanese (44%) did; however correctly identify gay rights as “The right of all persons to be treated equally regardless of their sexual orientation,” while 27% believed that gay rights was about “two men or two women marrying” and a minority (13%) thought the term related to the “right to private sexual relations”.

The presumption here is that if persons misunderstand the term “Gay Rights” they might also incorrectly believe that these rights are not a priority, as is the case for 64% of Guyanese. Alternatively it can be argued that the single largest group of persons interviewed perceived gay rights correctly, but the majority still did not think that the rights of all persons to be treated equally regardless of sexual orientation should be a priority for the Guyanese government at this time.

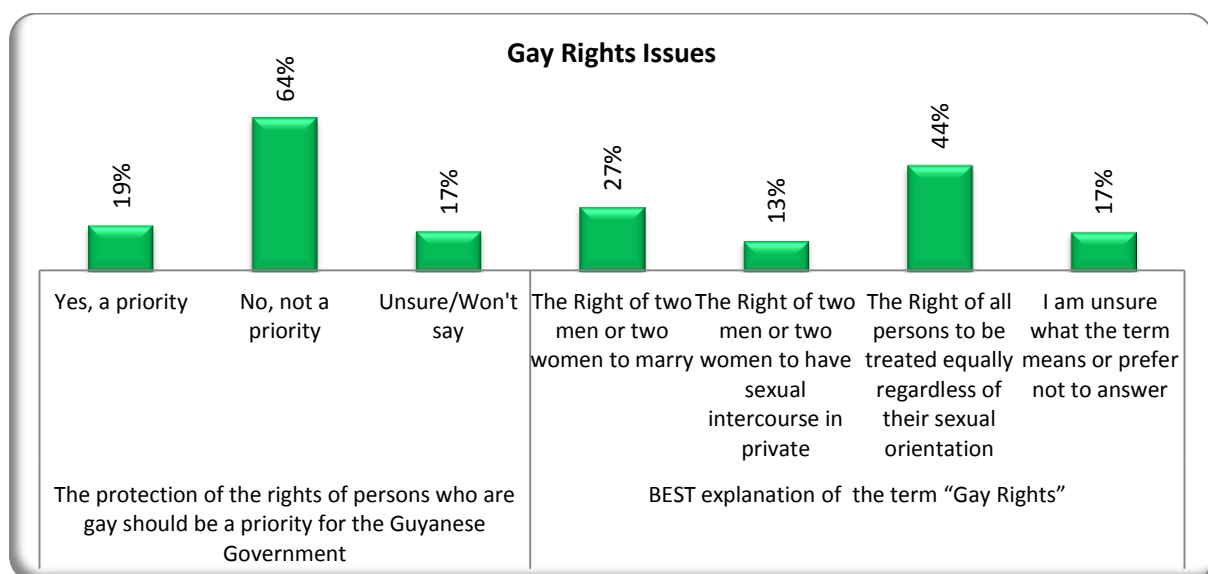


Figure 19: Gay Rights Issues

Also related to the matter of legislative priority were questions relating to the possible preferred reasons for changing laws relating to buggery in Guyana and these issues are presented in Figure 20. Respondents were given two possible reasons for changing these laws and asked if they believed that the reasons were sufficiently good, or not. It is interesting that in both instances the reasons offered were considered “good enough” by a majority of persons surveyed. This means that if the Guyanese authorities could demonstrate that the buggery laws were contributing to social and psychological problems among young people, or to the increased incidence of HIV/AIDS, they would be persuaded of a need to change the buggery laws. Although the majority in both instances was slightly above 50% of those interviewed, the results also demonstrate that there is a resolute 18%-20% of persons who are not convinced that either HIV/AIDS or potential psychological damage to young people are good enough reasons to change.

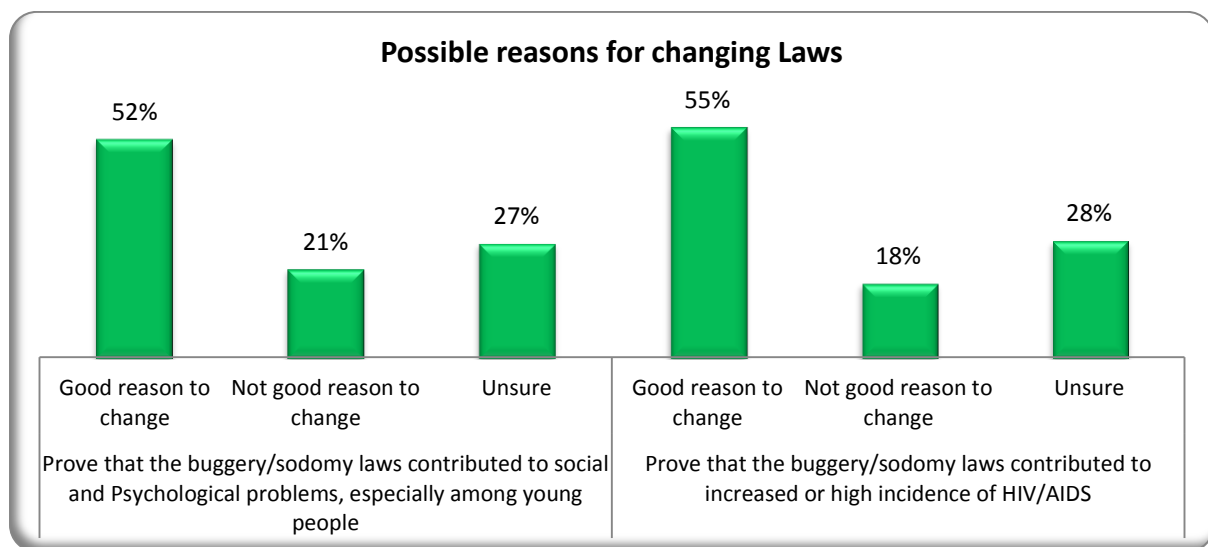


Figure 20: Possible Reasons for Changing Laws

Initially, respondents were asked about their support for the buggery laws “as is” and those responses were presented above and demonstrated that more than 50% of Guyanese supported the laws in their present form. This question; however correctly presumed the level of misunderstanding which manifested itself in later questions and it was fortuitous that the question presented in Figure 21 was included. This question probed the precise “sexual offences” that respondents believed that the Guyanese state needed to regulate. It is clear that Guyanese generally believe that all varieties of public sex should be penalised by the state, but there is a marginally higher concern for the state to penalise “Gay Sex” (between two men or two women) than there is in penalising public “Straight Sex”. There is an almost similar concern that the state should penalise “Group Sex” but it can be agreed that a statistically significantly smaller quantity of people believe that “Straight Sex” should be criminalised.

In all other instances there was clearly a minority interest in the prosecution of private sexual intercourse (of all types) which demonstrates conclusively that Guyanese are genuinely more concerned about the state regulating “public” sexual behaviour than private sexual behaviour. The data is compelling especially since the distinction between “straight” and “gay” public sexual intercourse from the perspective of the public concern/abhorrence is not vast (although statistically significant). On the side of private relations, the largest group 32% wished to see the state prosecute private relations between men, while a statistically similar quantity of people believed that private relations between two women or group sex of any variety should attract the sanction of the state. It is curious that 7% of people also believed that private relations between two persons of different sexes should be prosecuted by the state and it is unfortunate that there was no effort made in the design of the survey to account for the conditions under which such legislative sanction would be appropriate. There was also no effort made to draw to the attention of respondents, or factor into their assertions, the likely degree of difficult that would be encountered if the state attempted to detect or regulate private sexual relations.

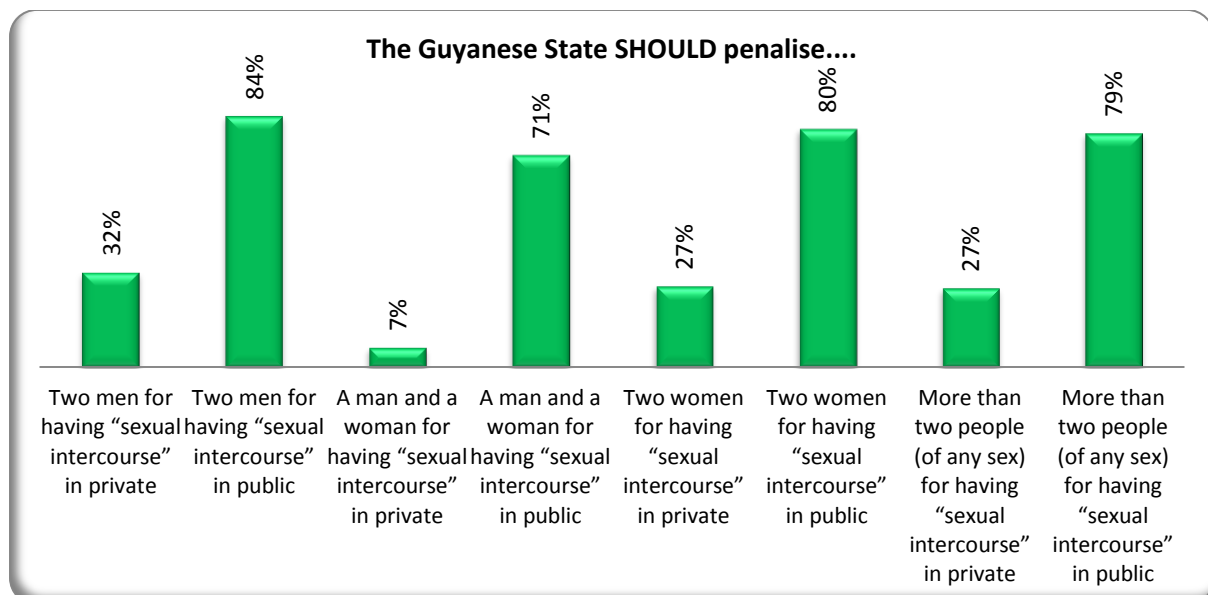


Figure 21: The Guyanese State SHOULD penalise

In further pursuit of the issue of legislative change, the questions contained in Figure 22 were presented and these were somewhat more direct with respect to what persons wanted done with the relevant legislation in Guyana. In this instance one question was asked and as such respondents could only give one option. The fact that there was no consensus and moreover that the single largest group were unable to give an answer suggested that either Guyanese were confused about the issue or preferred not to state their preferred option. Among those who committed themselves, the majority opted for the status quo to be retained; however it is striking that only 27% of persons stated a preference for the *status quo* here, while 53% supported the retention of the laws “as is” previously. This anomaly speaks volumes about the extent to which the bias towards retention of the buggery laws is a spontaneous reaction and is not supported by reasoned conviction.

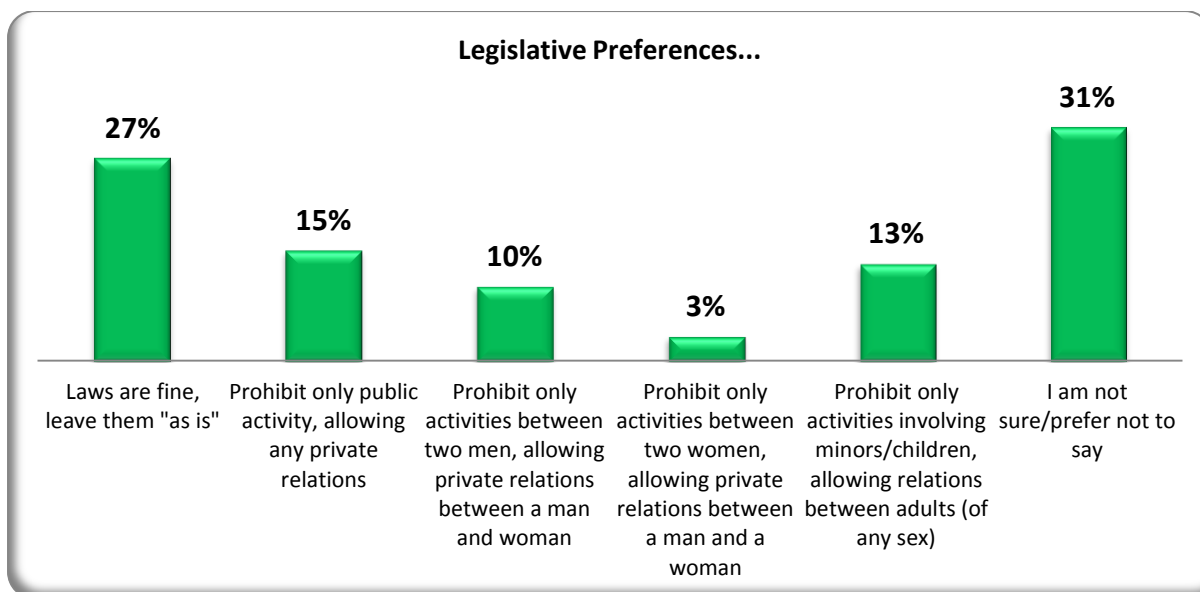


Figure 22: Legislative Preferences

Table 17 represents an attempt to determine the preferred priorities of the Guyanese authorities with respect to buggery as compared to other offenses. In this instance it is acknowledged that a sufficiently large number of respondents did not properly understand the question and this impacted negatively on its utility. The attempt was made to capture the respondent's preferred priority on a scale ranging from "1" to "6" with "1" being of least concern and "6" being of greatest concern in two instances. On the left is presented the preferred priority from the moral perspective, while the preferred Police priority is presented on the right.

Although the question was badly treated and as such, respondents avoided the lowest priority, it can be seen that there is least interest in *adultery*, while *murder* appears to be of greatest concern in both instances. *Buggery* and *homosexuality* are of slightly greater concern than *adultery* in both instances and thereafter *incest*. The overall presentation demonstrates that *homosexuality/buggery* is not high on the moral priority list for Guyanese and is only of slightly greater concern than *adultery*, while Guyanese believe other offenses such as *rape*, *murder* and *child abuse* are more immoral and should be of greater concern to the Police.

	Morality	Police Priority
Adultery	3.3	3.1
Homosexuality Buggery/Sodomy	4.5	4.6
Incest	4.8	4.8
Child Abuse	5.0	5.5
Rape	5.4	5.5
Murder	5.6	5.6

COMPARATIVE GUYANESE ATTITUDES

In this final section of the survey, CADRES explored the relationship between the respondent's attitude to homosexuals and the extent to which there is a similar attitude toward comparable social issues, or put differently, the extent to which the attitude of Guyanese toward these issues differs from that of their attitude toward homosexuals. Specific social issues were identified which were believed to be similarly reflective of conservative social values and these are presented in Figure 23 which also includes the quantity of Guyanese that are against the decriminalisation of buggery. It is interesting that the proportion of Guyanese opposed the decriminalisation of buggery is higher than the quantity that support the death penalty (generally), but slightly lower than the quantity that flog their children, and significantly lower than the quantity that support corporal punishment in schools and the home.

The level of support for the death penalty is significantly lower than is the case in other Caribbean islands and this could perhaps form the basis of another study, but in this regard it is important enough to note that less people support the death penalty than there are people who oppose the decriminalisation of buggery. The fact that the support for one issue and the opposition to the other are both presumed to be sanctioned by the Bible, demonstrates the extent to which the state could greatly influence public opinion on an issue that is presumed to be entirely religious. In this regard it is noted that the Guyanese government has more recently taken a position in support of the abolition of the death penalty and no one has been executed there since 1997. These two facts could have potentially influenced the comparatively lower level of support for the death penalty there.

Death Penalty aside, it would appear as though Guyanese are less strong about their opposition to decriminalisation than they are about other major social issues such as corporal punishment in the home or school. This level of opposition should be encouraging to pro-decriminalisation camps since these other issues are ones which touch similar religious "*nerves*" and the fact that Guyanese are stronger on these implies that although a majority of Guyanese oppose decriminalisation, opposition levels are not overwhelming. Moreover the presumed basis of such opposition has been shown to "*unevenly applied*" to other moral issues.

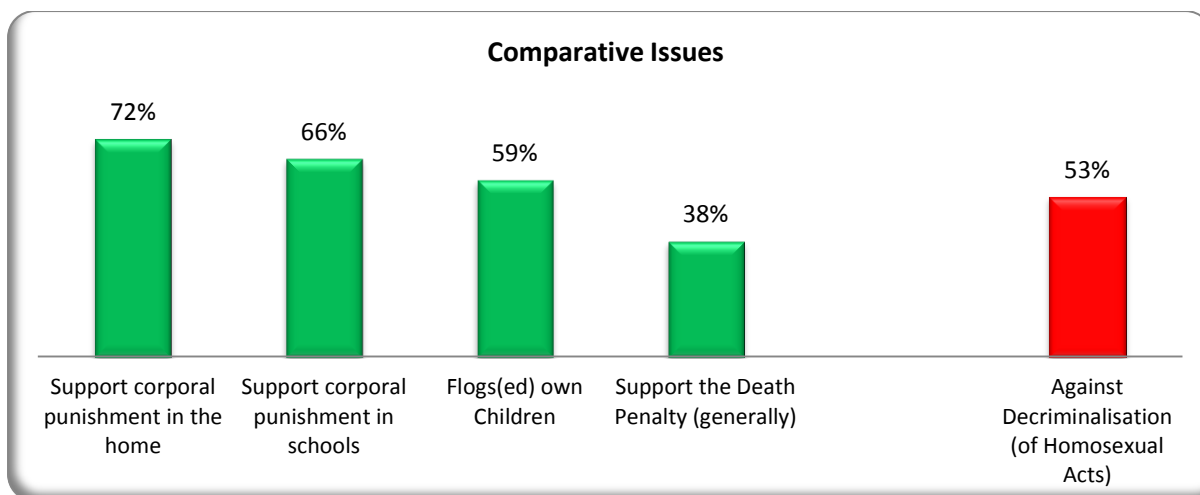


Figure 23: Comparative Issues

The final issue presented is based on information taken from the confidential section of the questionnaire that asked people to identify their current political affiliation and this is consolidated in Figure 24. This combines data that speak to political affiliation with that which speak to the respondent's indication that they would change the party they support based on that party's stance on gay issues. Summarily, the responses demonstrate that there are about as many persons who would change their support on account of these issues, as they are persons who would not. Within the party support cohorts, the PNC supporters appear to be the most inclined to change their vote based on the party's "gay stance," while the PPP/Civic Supporters appear least inclined to change and indeed are most equally divided. Indeed the only group that showed a definitive disinterest in changing their party support group based on the "gay stance" was the cohort that did not tell CADRES the party they support and this is perhaps not surprising.

These findings are consistent with others presented above and confirm the position that the Guyanese attitude to homosexuals and their opinions on related issues arise from a combination of bases and are impacted by several factors. The political factors explored here suggest that no political party need to fear losing significant support on account of a position on these issues, but if any party did loose support, it would be the PNC. CADRES is primarily a political consultancy firm and as such is intimately aware of the factors that impact on political support in the Caribbean and specifically Guyana where race is a primary motivator. It therefore needs to be stated that both the PNC and the PPP/Civic are "traditional" parties which receive support largely on the basis of race. Moreover the PNC is at this time part of a coalition referred to as the APNU, which was deliberately excluded from the survey. The question therefore is whether a PNC supporter would be so moved by the party's support on gay issues, to leave that party, cross racial lines and vote for the PPP/Civic which curiously enough appears to have supporters who are more "liberal" on these issues. CADRES is inclined to think that there is little possibility of this happening.

The other relevant aspect of party support is the extent to which it needs to be disaggregated into the “core support” or that which will make the difference in an election and this distinction is important since elections in Guyana recently have been quite close and would be determined, not by the entire cohort of party support, but by a smaller number of persons who might migrate between parties for different reasons. This survey was not designed to speak to this complexity, but it can be said anecdotally, that the mobile voter in Guyana tends to be younger, better educated and more “middle class” and this is the demographic that was isolated in the survey as being more liberal on these issues. Although the potential growth could be obliterated by the defection of core members of either party, it is important to note that this core (again anecdotally) tends to be inclined to vote racially and historically and is therefore unlikely to change (easily). If these two principles are accepted, then a Political party that is seeking to grow its support is likely to have more to gain in the short to medium-term from the adoption of a progressive stance on gay issues which avoids some of the more contentious issues such as gay marriage and this is entirely possible.

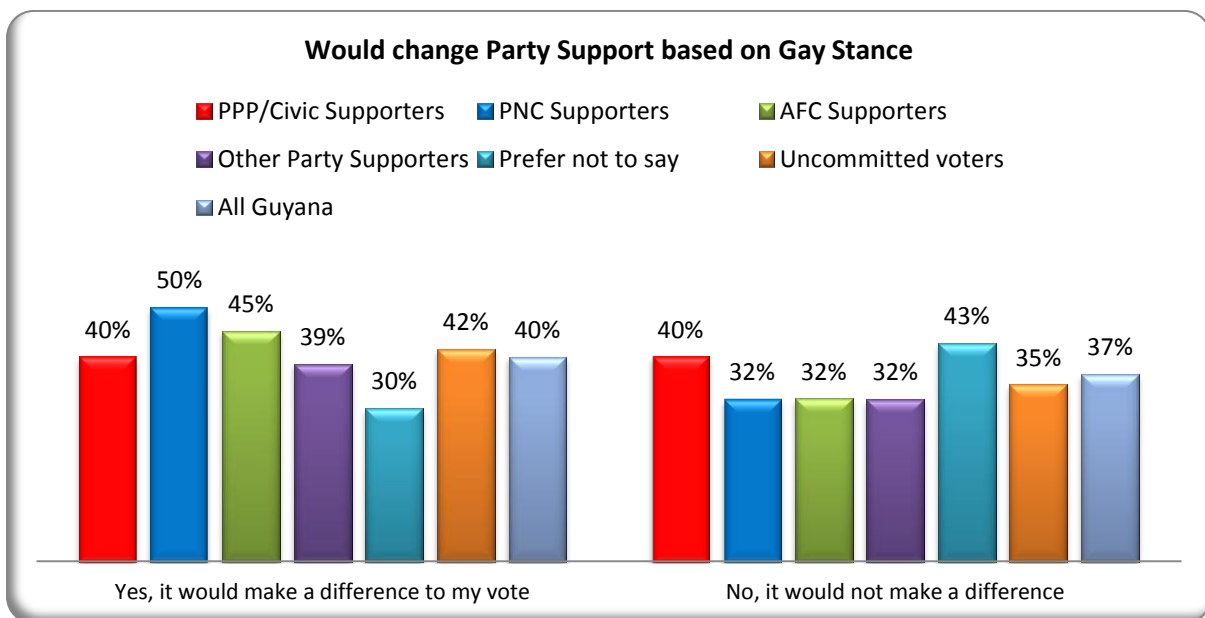


Figure 24: Would change Party Support based on Gay Stance

APPENDICES
Appendix I: Survey Instrument

Good Morning/afternoon/evening I am part of a group of 30 interviewers conducting a survey on behalf of the Caribbean Development Research Services, which is a regional research organisation. We have selected you randomly along with 1,000 other persons in Guyana and would ask that you give us your honest opinion on specific social issues.

*The survey is **NOT** a test! We are simply asking for your views and opinions and would give you the assurance that the answers given will be treated in the strictest of confidence. The final report will speak to national views and opinions and at no point will an effort be made to identify you specifically. This survey will largely be administered by me, the interviewer, however I will hand this questionnaire over to you for you to complete the final questions confidentially due to their sensitive nature and you can thereafter drop the questionnaire into this envelope.*

1. Interviewer's Name _____ (2) Interviewer's Initials (3): _____
3. Administrative Division/Parish _____
4. Location of Interview (*District and Place*): _____
5. Date/Time Interview Started _____ 6. Date/Time Interview Ended _____

PLEASE CIRCLE NUMBER NEXT TO ANSWER GIVEN

SECTION I Demographic information

7. **Sex** Male 1 Female 2

8. **Race (Ask respondent what they would consider themselves PREDOMINANTLY):**

Afro (<i>Black</i>)	1	Anglo (<i>White</i>)	2	Sino (<i>Chinese</i>)	3
Indo (<i>East Indian</i>)	4	Portuguese	5	Middle Eastern	6
Mixed	7	Other	8		

9. **Age Group** (If unsure call out age groups and ask person to state which one he/she belongs to).

18-30 Years	1	31-50 Years	2	51 and over	3
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10. **Native Born:** Were you born in Guyana?

Yes, native Born	1	No, not native born	2	Prefer not to say	3
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11. **Income:** In which of these broad categories would your monthly income fall ?

Less than 20, 000	1	20, 000- 40, 000	2	40, 000- 60, 000	3
60, 000-80, 0000	4	80, 0000- 100, 000	5	Over 100, 000	6
Won't say	7				

12. Marital Status: What is your marital status?

Single	1	Married	2	Married @ Common Law	3
Divorced	4	Separated	5	Widowed	6
Won't say	7				

13. Occupational Status: What is your employment status at present?

Employed (full-time)	1	Employed (part-time)	2
Housewife/Househusband	3	Unemployed	4
Student	5	Retired	6
Self Employed	7	Other/Won't say	8

14. Children: How many children (if any) do you have? _____

15. Religion: What (if any) is your religion (*Active or Passive/Practising or Non-Practicing*)?

Christian (Evangelical)	1	Christian (Non-Evangelical)	2	Muslim	3
Hindu	4	Jewish	5	Rastafarian	6
Baha'i	7	Spiritual Baptist	8	Atheist	9
Agnostic	10	Other (Specify) _____	11		

16. Religious Status: Would you consider yourself an "active" participant in the religious order you have identified above (if any)? (**Does the respondent frequently attend prayer/worship sessions and observe most if not all of the religious principles**).

Yes, active	1	No, Passive	2	Unsure/Won't say	3
-------------	---	-------------	---	------------------	---

17. What is the highest level of education you have completed?

Primary	1	Secondary	2	Post-Secondary	3
Technical/Vocational	4	Tertiary	5		

SECTION II: Attitude toward Homosexuals:

18. What word best describes your attitude toward homosexuals?

Hate	1	Tolerate	2	Accept	3	Don't know	4
------	---	----------	---	--------	---	------------	---

19. If you became aware that any of these friends/relatives/associations of yours was a homosexual, would you?

a) A friend:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
b) A family member:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
c) An employee:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
d) An employer:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
e) A teacher:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
f) A public official:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
g) A religious leader:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				
h) A child:					
Accept them	1	Publicly reject them	2	Withdraw quietly	3
Uncertain	4				

SECTION III: Understanding of Homosexuality:

20. What does the word homosexual mean to you?

Two men (<i>who have sexual relations</i>)	1	Two women (<i>who have sexual relations</i>)	2
Two people of the same sex (<i>who have sexual relations</i>)	3	Unsure/Won't say	4

21. In your opinion/to the best of your knowledge what is at the origin of homosexuality?

Birth "defect"	1	Psychological trauma/Sexual abuse	2
Lack of/Poor moral or religious grounding/Bad parenting			3
I think homosexuals " <i>choose</i> " to be that way			4
Some people are just born that way, the origin is irrelevant			5
I am not sure/prefer not to say			6

22. Do you think that homosexuality is an illness and if so, do you think it can be "*cured*"?

Yes, it IS an illness and it can be cured	1
No, it is NOT an illness and cannot be cured/fixed	2
I am not sure/prefer not to say	3

23. Which of these "*remedies*" would be most appropriate in your opinion?

I do not believe it is an illness that can be cured	1
Prefer a religious remedy	2
Prefer a medical (Psychiatric)/psychological remedy	3
I am not sure/prefer not to say	4

24. Which of these sources would you say has been the MOST important to the formation of your views and opinions on Human Sexuality (*Taught you what was right and wrong about human sexuality*):

Religion (Holy Bible/Bhagavad Gita/Holy Koran)	1
Socialisation (Family and friends)	2
Popular culture (Music, literature, television and the social scene)	3
I am unsure/prefer not to say	4

25. Should schools teach children scientific facts about homosexuality as part of sex and sexuality education?

Yes, teach scientific facts	1	No, don't teach about homosexuality	2
It depends on what these "facts" are	3	I am unsure/prefer not to say	4

Section IV: Attitude towards Discrimination/Violence against Sexual Minorities

26. Do you generally believe that violence against gays or sexual minorities can be considered discrimination?

Yes, discrimination	1	No, not discrimination	2
Unsure/Won't say	3		

27. Do you believe that "*homophobia*" (*however you define it*) can contribute to:

a) Suicide being committed by teens or young people						
	Yes	1	No	2	Unsure	3
b) Alcoholism or other form of substance abuse	Yes	1	No	2	Unsure	3
c) A state of mental depression	Yes	1	No	2	Unsure	3
d) Increased or high incidence of HIV/AIDS	Yes	1	No	2	Unsure	3
e) Temporary or permanent absence from school	Yes	1	No	2	Unsure	3

28. Do you believe that any of the following provide an acceptable basis for treating people differently in Guyana? (Is it acceptable to treat people differently on the basis of...)

a) Race					
Yes, acceptable	1	No, not acceptable	2	Unsure/won't say	3
b) Gender					
Yes, acceptable	1	No, not acceptable	2	Unsure/won't say	3
c) Age					
Yes, acceptable	1	No, not acceptable	2	Unsure/won't say	3
d) Sexual Orientation					
Yes, acceptable	1	No, not acceptable	2	Unsure/won't say	3
e) Religion					
Yes, acceptable	1	No, not acceptable	2	Unsure/won't say	3

29. Do you feel that these groups need special protection from the state/protection from the discrimination of others:

a) Persons living with HIV/AIDS	Yes	1	No	2	Unsure/Won't say	3
b) Persons who identify themselves as "Gay"	Yes	1	No	2	Unsure/Won't say	3
c) Persons who appear to be "Gay"	Yes	1	No	2	Unsure/Won't say	3
d) Persons who are Disabled/Handicapped	Yes	1	No	2	Unsure/Won't say	3
e) Minority racial groups	Yes	1	No	2	Unsure/Won't say	3
f) Women	Yes	1	No	2	Unsure/Won't say	3
g) Children	Yes	1	No	2	Unsure/Won't say	3

SECTION V: Attitude to Existing and Future Legislation:

30. Presently the laws of Guyana outlaw the act of Buggery/Sodomy, whether between two men or a man and a woman and regardless of whether this act is in public or private, consensual or forced. Do you generally support the maintenance of this law?

Yes, I think Buggery/Sodomy laws should be maintained	1
No, I think the Buggery/Sodomy should be changed (removed or modified)	2
I am unsure/prefer not to say how I feel about this law	3

31. Currently, the laws of Guyana with respect to Buggery/Sodomy are NOT being enforced (except in instances of forced sex/rape). Do you think that the state should enforce these laws by investigating and prosecuting persons who engage in these acts (by consent)?

Yes, start enforcing laws	1
No, continue with non-enforcement	2
I am unsure/prefer not to say	3

32. Generally speaking, do you think that the laws of Guyana with respect to Buggery/Sodomy "make sense"?

Yes, I think these laws make perfect sense	1
No, I consider these laws illogical	2
I am unsure/prefer not to say	3

33. What punishment would you consider appropriate for someone convicted of Buggery/Sodomy?

No punishment, (I do NOT support the laws)	1
No punishment, (I support the Laws)	2
Light punishment/Community Service	3
Monetary fine (no prison)	4
Monetary fine AND OR short prison term	5
Mandatory prison term (medium – long)	6
Death Penalty	7
I am not sure/prefer not to say	8

34. Based on your understanding of the Guyana laws with respect to Buggery/Sodomy, which of these objectives do you think that the laws achieve in their present form?

a) The laws are a fair and reasonable expression of our moral standards	Yes	1	No	2	Unsure/Won't say	3
b) The laws are a fair and reasonable expression of our religious standards	Yes	1	No	2	Unsure/Won't say	3
c) The laws protect young people from abuse.	Yes	1	No	2	Unsure/Won't say	3
d) The laws help to stop the “spread” of homosexuality	Yes	1	No	2	Unsure/Won't say	3
e) The laws are important from a Public Health perspective.	Yes	1	No	2	Unsure/Won't say	3

35. Do you believe that “Common Law” marriage (between persons of different sexes) should be recognised by the state (*Regardless of whether or not it currently is recognised*)?

Yes	1	No	2	Unsure/Won't say	3
-----	---	----	---	------------------	---

36. Would you support “Same Sex” marriage?

Yes	1	No	2	Unsure/Won't say	3
-----	---	----	---	------------------	---

37. Should the protection of the rights of persons who are gay be a priority for the Guyanese Government?

Yes, a priority	1	No, not a priority	2	Unsure/Won't say	3
-----------------	---	--------------------	---	------------------	---

38. Which ONE of the following phrases in your opinion BEST explains what the term “Gay Rights” means:

The <i>Right</i> of two men or two women to marry	1
The <i>Right</i> of two men or two women to have sexual intercourse in private	2
The <i>Right</i> of all persons to be treated equally regardless of their sexual orientation	3
I am unsure what the term means or prefer not to answer	4

39. IF it were to be proven that the buggery/sodomy laws contributed to either of these problems would you be MORE inclined to support changing these laws (*in any way*):

a) Social and Psychological problems, especially among young people:					
Good reason to change	1	Not good reason to change	2	Unsure	3
b) Increased or high incidence of HIV/AIDS					
Good reason to change	1	Not good reason to change	2	Unsure	3

40. Do you think that the laws of Guyana SHOULD penalise:

- | | | | | | | |
|---|---------------|---|--------------------|---|------------------|---|
| a) Two men for having “sexual intercourse” in private: | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| b) Two men for having “sexual intercourse” in public | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| c) A man and a woman for having “sexual intercourse” in private | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| d) A man and a woman for having “sexual intercourse” in public | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| e) Two women for having “sexual intercourse” in private | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| f) Two women for having “sexual intercourse” in public | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| g) More than two people (of any sex) for having “sexual intercourse” in private | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |
| h) More than two people (of any sex) for having “sexual intercourse” in public | Yes, penalise | 1 | No, don’t penalise | 2 | Unsure/won’t say | 3 |

41. If there were to be any changes to the laws relating to Buggery/Sodomy, which of these options would you prefer:

- | | |
|---|---|
| Leave the laws as is, I think they are fine | 1 |
| Change the laws to prohibit only public activity, with private relations being allowed between adults (of any sex) | 2 |
| Change the laws to prohibit only activities between two men, with private relations between a man and woman being allowed | 3 |
| Change the laws to prohibit only activities between two women, with private relations between a man and a woman being allowed | 4 |
| Change the laws to prohibit only activities involving minors/children, with relations between adults (of any sex) being allowed | 5 |
| I am not sure/prefer not to say | 6 |

42. Consider this list of “offences” and rank them:

- From the perspective of morality with “1” being the least immoral and “6” being the most immoral; and
- From the perspective of what you think the Police/Authorities SHOULD take greatest interest in, with “1” being the least interest or concern and “6” being greatest interest or concern.

“Offense”	(a) <i>Immorality</i>	(b) <i>Importance</i>
Adultery		
Child abuse		
Homosexual Sex/Buggery/Sodomy		
Incest		
Murder		
Rape		

43. Do you support corporal punishment (<i>flogging</i>) in the home?	Yes	1	No	2	Unsure	3
44. Do you support corporal punishment (<i>flogging</i>) in the education system?	Yes	1	No	2	Unsure	3
45. Have you ever flogged your child/children?	Yes	1	No	2	I don't have a child	3
46. Do you support the Death Penalty (generally)?	Yes	1	No	2	Unsure/Won't say	3
47. Could a political party's position on "gay issues" influence you to vote for/against them in an election?	Yes, it would make a difference to my vote		1		No, it would not make a difference	
	Unsure/Won't say		3		2	

CONFIDENTIAL SECTION

In this last section of the survey, we ask that you take the questionnaire and tick the box next to your preferred answer. After you have done this privately, please fold the questionnaire and drop it in the bag provided. We ask that you tick only one response for each of the questions and you can feel free to ask your interviewer to clarify any issues for you before you start, or administer this section for you if you prefer.

48. How would you describe your (personal) sexual Orientation?

- I am straight/heterosexual I am gay/lesbian
I am bi-sexual (male or female) I prefer not to say

49. Would you say that you actually know gay people who fall into any of the following categories? (answer each one individually "a" – "e")

- | | | | |
|---|------------------------------|-----------------------------|--|
| a) Friends (<i>of mine</i>) | Yes <input type="checkbox"/> | No <input type="checkbox"/> | Prefer not to say <input type="checkbox"/> |
| b) Family members (<i>of mine</i>) | Yes <input type="checkbox"/> | No <input type="checkbox"/> | Prefer not to say <input type="checkbox"/> |
| c) Business associates/people I work with | Yes <input type="checkbox"/> | No <input type="checkbox"/> | Prefer not to say <input type="checkbox"/> |
| d) Political leaders | Yes <input type="checkbox"/> | No <input type="checkbox"/> | Prefer not to say <input type="checkbox"/> |
| e) Religious leaders | Yes <input type="checkbox"/> | No <input type="checkbox"/> | Prefer not to say <input type="checkbox"/> |

50. At this point in time how would you describe yourself politically?

- | | | | |
|---------------------|--------------------------|-----------------------|--------------------------|
| PPP/Civic Supporter | <input type="checkbox"/> | PNC Supporter | <input type="checkbox"/> |
| AFC Supporter | <input type="checkbox"/> | Other Party Supporter | <input type="checkbox"/> |
| Prefer not to say | <input type="checkbox"/> | Uncommitted voter | <input type="checkbox"/> |

THANK YOU FOR YOUR COOPERATION AND ASSISTANCE

Appendix II: Location of Interviews

	Administrative Division										Total
	1	2	3	4	5	6	7	8	9	10	
Adventure		1									1
Adventure/Airy Hall		3									3
Adventure/Aurora		2									2
Adventure/Good hope		1									1
Adventure/Hampton Court		1									1
Adventure/Suddie		3									3
Adventure/Supernaam		3									3
Adventure/airy hall		1									1
Adventure/airy Hall		1									1
Adventure/Darthmouth		1									1
Adventure/good hope		1									1
Adventure/old road		2									2
Adventure/Suddie		2									2
Adventure/Supernaam		1									1
Adventre/Waouri		1									1
Agricola, EBD				11							11
Anna Regina		4									4
Anna Regina/Darthmouth		1									1
Anna Regina/Mainstay		1									1
Anna Regina/Queenstown		2									2
Anna Regina/Hampton Court		1									1
Anna Regina/old Road		1									1
Anna/Regina/Queenstown		1									1
Anna/Regina/old road		1									1
Bachelor's Adventure				36							36
Bartica							34				34
Bel Air				34							34
Belladrum, West Coast Berbice					3						3
Bristol Street/East Canjie						6					6
Burn Bush /East canjie						2					2
Campbellville				34							34
Cross Dam						11					11
DeEdward Village, West Coast Berbice					7						7
Diamond				36							36

	Administrative Division										Total
	1	2	3	4	5	6	7	8	9	10	
Diamond, ECD				13							13
Go;den Grove				1							1
Goed Fortiun			35								35
Golden Grove				56							56
Hopetown Village, West Coast Berbice					2						2
Kitty				35							35
Leonora			38								38
Lethem									34		34
Lodge/ Georgetown				35							35
LordBush						4					4
Love Lass, West Coast Berbice					4						4
Mackenzie										18	18
Madhia								31			31
Mahacony/Prospect					1						1
Mahacony					4						4
Mahacony/Harmony Hall					1						1
Mahacony/Airy Hall					5						5
Mahacony/Dundue					4						4
Mahacony/Novar					9						9
Mahacony/Prospect					7						7
Mahacony/Dundue					1						1
Mahacony/Harmony Hall					1						1
Mahdia								1			1
McDoom, ECD				10							10
Meadow Bank				13							13
Nandy Park, ECD				6							6
New Amsterdam						106					106
No. 4 Village, West Coast Berbice					1						1
No. 5 Village, West Coast Berbice					3						3
No. 7 Village, West Coast Berbice					3						3
No. 8 Village, West Coast Berbice					4						4
North Ruimveldt				35							35
Parfait Harmony/Canal 1			34								34
Parika/Essequibo			35								35

	Administrative Division										Total
	1	2	3	4	5	6	7	8	9	10	
Percey smith dam											6
Pomona village /Essequibo		36									36
Port Kaituma	36										36
Riverview				12							12
Rosignol, West Coast Berbice					8						8
Sheet Anchor /Ministry road						5					5
Vreed-en-hoop			33								33
Wakenaam		37									37
Wismar										18	18
Mahaicony/Dundue					1						1
Mahaicony/Novar					2						2
Total Areas	36	109	175	367	71	140	34	32	34	36	1034