

# Media (re)presentation of suicide in Guyana: Using a feminist media analysis

Lisa E. Edwards (Institute of Gender Studies, University of Guyana).  
Email: [lisa.edwards@uog.edu.gy](mailto:lisa.edwards@uog.edu.gy).

---

In September 2014, the World Health Organization (WHO) reported Guyana as having the highest suicide rates in the world (WHO, 2014). Data from 2012 reported 277 suicide cases that year. Disaggregated by sex, the suicide data showed a ratio of 2.7 males for every female (205 males to 75 females). These figures, at the time, estimated a standardised suicide rate in Guyana of 44.7 per 100,000 persons (WHO 2014). The most recent data from WHO (2019), in its report 'Suicide worldwide in 2019: Global Health Estimates', showed Guyana's suicide rates increased to a total of 315 with a ratio of 248:68 males to females with an estimated standardised rate of 40.3 per 100,000 persons. This recent figure continues to place Guyana among the top 10 countries for the highest suicide rates globally.

The findings by the WHO reveal that suicide is a gendered phenomenon when considering the stark differences between males and females. The gendered differences in suicide rates in Guyana is also compounded by ethnicity and geography. This is evident in the country's National Suicide Prevention Plan of 2015-2020, which identifies Indo-Guyanese men as a high-risk group for suicide. East Indians, as reported in the plan, accounts for more than 80% of completed suicides and more than 50% of attempted suicides, whereas Afro-Guyanese men account for 26% of attempted suicides with no mention of completed suicides. The cases of completed and attempted suicides are concentrated along the coastal areas of the country. There has also been an increase in murder-suicides, however there is poor national surveillance in data collection (National Suicide Prevention Plan, 2015-2020; Henry, 2016).

Since the publication of the WHO report in 2014, there have been increased public attention on suicide in the country. In using the media to analyse suicide, Jaworski (2015) posits that newsprint media 'becomes a site of re-inscription' whereby an act of suicide becomes marked or demonstrated as masculine. But apart from the gendered interpretations inscribed onto bodies who complete suicide in the media, race and sexuality are also implicated (Jaworski, 2015). It should be noted that sexuality is not one of the main concepts under focus in this paper, however, consideration will be given where possible.

The media is often cited for its role in informing the public, however its role in suicide news reports becomes more important in how it provides accurate information and representing public opinion in a democratic manner (Jaworski, 2015). Mass media helps to construct, support and purvey dominant ideologies to its readers, yet the power

existing within newsprint media can remain unrecognised and even subliminal (McIntosh and Cuklanz, 2014). Ideas expressed in the media become entrenched in the social and cultural norms existing within society (Coultriss, 2014). Newsprint media often makes invisible the gender and race interpretations of the *suicided* body as simplified instances of death. Norms about gender, race and sexuality becomes constrained or self-evident on the presumption of the details reported in the media (Jaworski, 2015). This is evident in news articles that portray East Indian men as frequently dying by suicide, to the point that suicide becomes stereotypically associated with their culture in society.

This assumption makes some identities visible and others invisible with regards to how acts of suicide are seen and interpreted by the public in the media based upon cultural norms (Jaworski, 2015). Media-reported cases of suicide by persons of other ethnicities and genders may not be read or interpreted in the same way as the *stereotyped body* that is often reported in the media. The media plays an important role in the (re)presentation of suicide and its engagement with readers in their understanding and building solidarity against stigmatisation, and raising awareness about helplines or help centers in Guyana. This paper analyses the (re)presentation of news reported media articles on suicide in Guyana from 2013 to 2015.

## **Reading news-reports on suicide through a gender lens**

There is something deeply gendered about suicide, and this relates to how we understand masculinities and femininities (Jaworski, 2015).

In challenging the assumptions of the body and its performativity in terms of understanding gender and suicide, Jaworski (2015) argues that the body becomes a medium through which suicide as a material act becomes identified. Without the body, suicide cannot be named and the socio/cultural context under which suicide occurs cannot have meaning. In building her argument, Jaworski (2015) uses Butler's (1988) concept of performativity by arguing that suicide has a performative dimension that includes repeated bodily acts (Butler, 1988). These performative notions are marked by the suicidal methods, rituals and gestures and its interpretation as masculine and feminine. Such rituals and gestures also include suicidal intent, planning, method, location and outcome.

Judith Butler's (1993) essay, 'Performative Acts and Gender Constitution', suggests that gender is not a stable identity but one that becomes instituted through the repetition of acts over a period of time: the gendered self is understood through bodily gestures, enactments and movements. Therefore, gender identity is performative, which is compelled by social sanction. Butler (1988) argues that the body bears a material meaning that can signify a set of possibilities in the world. As such, a body is not passive but active in how it is presented and performs in various social context where its actions may be interpreted differently. The differences in interpreting the body may be understood in embodying an active process of a cultural and historical context. Butler (1988) further argues that social performance not only applies to gender as individual bodies, but the significance of these stylised acts forms gendered modes, and its action in public becomes

consequential and aims to maintain a gender binary. Drawing from Butler's (1993) concept of performativity, it helps to inform us that acts of suicide are not only to be interpreted as a form of *doing*, but the context under which it occurs may carry various meanings.

Using Butler's (1993) argument, suicide not only occurs based upon gender norms but when repeated, by similar or different bodies, it can conceal gendered interpretations about the act of suicide on the material body. This can make the context under which suicide occurs become irrelevant (Jaworski, 2015). Thus, when the suicided body is dominantly represented by a particular gender and ethnicity, the context in which a suicide occurs becomes subsumed into the dominant narratives. For instance, suicidal acts by someone of East Indian ethnicity may be interpreted differently than by someone who is Amerindian or African; similarly suicide by a man may be interpreted differently than a woman, and suicide by a heterosexual individual may be interpreted differently than a homosexual or transsexual individual.

Jaworski (2014) also argues that completed suicides are seen as masculine compared to attempted suicides, which are considered feminine: a cry for help with no intention to die. Methods chosen by males such as hanging and shooting are considered active, whereas methods chosen by females, such as drug overdose, are considered passive, even though methods may be chosen based on lethality and accessibility (Jaworski, 2015; Maharajh & Abdool, 2005). This evidence points to the gender stereotypes associated with masculinity and femininity. Suicidal methods may also be linked to mores, occupation, educational and economic development, and accessibility of lethal substances or weapons in society (Maharajh & Abdool, 2005).

Gendered norms of the suicided body are not only linked to culture but also the impact the suicidal method may have on the body. Women may be inclined to preserve their image of beauty and or to protect others without leaving a mess, whereas this may not be a concern for men (Payne et al., 2008). Male suicide is seen as publicly resisting loss and an attempt to restore power, whilst women are seen as reacting privately (Jaworski, 2015). Payne et al., (2008) posit that a gendered view of suicidal methods is linked to hegemonic gender roles. As such, the more lethal suicidal behaviour demonstrated by men can be seen as an act of masculine expression, whereas suicidal methods chosen by women may be viewed as an act to protect others (Payne et al., 2008).

## **Media implications in suicide reporting**

In 2017, the World Health Organization (WHO) published 'Preventing suicide: A resource for media professionals', outlining guidelines for the reporting of suicides.

Recommendations included provision of accurate information for seeking help, education of the public on suicide prevention, and caution in reporting celebrity suicides. The guide warned against the use of sensational language, description of suicide method and location, and use of photographs in news stories (WHO, 2017). The extent to which these guidelines have been adopted in Guyana is unclear, although there have been calls by the government and civil society for responsible reporting on suicide and other health issues

in the media. The National Suicide Prevention Plan 2015-2020 also cites the media as a stakeholder in suicide prevention in Guyana and highlights its role in eliminating 'copycat' cases, carried out based on the details reported in news stories.

In an experimental investigation on the impact of detailed reporting on suicide and subsequent risk in a study in the United States, Anestis et al. (2015) surprisingly found that violations of some of the WHO media guidelines on suicide were associated with a decrease in likelihood of someone at risk attempting suicide in the future. The experiment included participants reading three articles: one which included several violations of reporting guidelines, the second without violations, and a third with details of death by cancer. Participants reported a lower likelihood of attempting suicide based on the details included in the article on suicide that violated WHO media guidelines.

These violations included detailed reporting of method and location and potential for sensational language. The article on cancer was used as a mediating element within the study. Anestis et al. (2015) argue that studies on media and suicide have failed to evaluate the impact and efficacy of the suggested media guidelines on reporting suicide. They highlight the limitations of the WHO guidance, arguing that untested media guidelines on suicide may restrain information that could be more helpful than harmful to persons at risk of suicide. Their caution is reiterated by Goldney (2001), in a study on media and suicide in Australia, in which he points out that specifically designed media and publicity campaigns have yet to demonstrate positive outcomes of reducing suicidal behaviour. Goldney (2001) posits that there is a weak association between some media portrayals of suicide and an increase in suicidal behaviour. Using anecdotal experiences from clinicians, he reports that some suicidal persons would not pursue such actions because of what was reported in the media and the effect on family and friends.

Hawton and Williams (2002) argue that the impact of the media on suicidal behaviour can be observed when the suicide method is specified and or presented in detail, with dramatic reporting, which may include sensational headlines and use of photographs and following the reporting of death by suicide of a celebrity. The groups most vulnerable to such detailed reporting in Britain are the young and elderly (Hawton and Williams 2002). Hawton and Williams' (2002) argument is made in the context of the need for policy makers and media personnel to collaborate on guidelines. Other factors which may influence the suicidal impact include the similarity between the model (persons reported in media suicide cases) and the observer (the consumer of the media). Such similarities may include age, sex and nationality (Hawton & Williams, 2002). Another similarity which may also be considered is ethnicity, as Payne et al. (2008) acknowledges that gender differences in suicide share a relation with ethnicity. Hawton and Williams (2002) critique the media for over-simplifying causes of suicide by attributing the act to a single factor such as a broken relationship or financial problems. They also ask the question of whether positive media portrayal of coping strategies in adversity that may have led to suicide acts could provide a model that may reduce suicidal behaviour, and encourage media personnel to be aware of their potentially influential role in future suicides.

Fu et al., (2010) focuses on newspaper reporting of suicides in Hong Kong, Taiwan and Guangzhou in comparison with official suicide statistics for each territory. Reports were

also evaluated for their compliance with WHO guidelines. Their results yielded an over-representation of suicides by younger persons in the media across each territory and an under-representation of suicides by older persons. They conclude that such media representation could potentially mislead the public and policymakers about suicide risks and demographics as the media-reported cases of suicide are not reflective of suicide statistics in each territory. Media representation of suicide can deviate from the social reality. Fu et al. (2010) also critique the WHO guidelines for their vagueness in not specifying what may constitute as 'specific details' and 'simplistic reasons'. The authors recommend that it would be significant and practical to explore effective ways of reporting suicide in the media that fulfil two main objectives: (i) minimising imitative risk of suicides i.e. the 'copycat effect'; and (ii) promoting public awareness of the suicide problem. Media mis-representation of suicides can create a bias in attitudes towards over- or under- representation of the severity of the suicide problem. Such distortions, the authors conclude, would not be beneficial in establishing a better-informed society and could mislead policymakers in prioritising policy direction.

Stack (2003), in reviewing literature on media and suicide in the United States, categorises the media and its impact on suicide into three groups: (i) a space where persons facing difficulties may learn to solve problems, as such persons may choose to copy or imitate the actions of the person in suicide stories; (ii) differential identification where persons may imitate the suicidal act of a celebrity rather than of an ordinary person; and (iii) audience mood and suicidogenic conditions, for example; in cases of high unemployment and divorce rates it may result in a copycat effect by persons who are more susceptible to suicide. Although Stack (2003) contends that more research is needed in the final category, he posits that the medium of coverage is important since newspapers can be retrieved and reread. Unlike the reporting of television stories, which may last a few seconds, newspaper stories can be saved, displayed and studied (Stack, 2003). Yang et al. (2012) reiterate that the emergence of new media, such as the internet, and competition among media sources can lend themselves to an increased intensity of news related to suicide. When taking this into consideration, the concepts of access, time and space become critical, raising the question whether competition between traditional and new media influence news stories on suicide. Stack (2003) concludes that an increase in news coverage may increase the likelihood of copycat cases, as such both traditional and new media may contribute to the reduction of suicide by reducing the quantity of news reports rather than the quality of news reporting.

## **Interrogating findings on suicide news reports in Guyana**

274 news articles were collected and analysed over a three-year period, from 2013 to 2015. Articles were collected from the Guyana Chronicle, Stabroek News, Demerara Waves and New Source Guyana. Findings showed a clear over-representation of news reported articles on suicide from Regions 3 and 6. These regions have higher populations of persons of East Indian descent. As such, suicide intervention and prevention plans tend to target these specified areas and individuals, rendering other groups of people and places invisible.

In addressing the varied suicide rates across Guyana's administrative regions, the 'National Suicide Prevention Plan 2015-2020' allows flexibility in its implementation, using indicators such as cultural context and the financial and human resources of each region. The indicators used for resource allocation are aligned with ethnicity for high suicide rates yet not for low suicide rates. As such, persons of East Indian ethnicity are continuously referenced within the suicide prevention plan while Amerindian, Chinese and other minority groups are not mentioned or referenced in any way. In comparison, news stories on suicide did indicate a prevalence of suicide in Amerindian communities. One article, 'Suicide rife in Guyanese Amerindian community' (Demerara Waves, 2015), highlights 69 suicides in the previous four years and suicides among young children between 6 and 11 years old. The article alludes to community lifestyle change, an increase in gold-mining activities and alcohol consumption as reasons for the behaviour. Some description on demographics were also mentioned, such as increase in intermarriages between Amerindians and Africans, the heavy presence of Jehovah Witnesses and the main language being Carib.

Mohamed (2013) posits that public representation and discourse often centers on the two major ethnic groups in Guyana: East Indians and Africans. As such, other ethnicities are not proportionately represented or remain outside of 'racialized public discourse' (Mohamed, 2013). Therefore, who and where makes the news do not share equal proportionate representation and if they make the news, the media will treat them differently. For example, when media reported suicides from rural areas it was observed that news articles would include some description in the first paragraph of the article, such as 'The quiet hill-top community of Hosororo Hill'; or 'murder-suicide that rocked the usually sleepy agriculture-dependent island of Leguan' (Demerara Waves 2013, 2014). Not all news sources covered the same stories and where stories appeared in more than one news source, their approaches were not necessarily the same. In speaking of the disproportionation in news media representation, Mohamed (2013) cites geo-spatial impacts, where communicative power responds positively to geographic proximity to the capital, urbanisation and high socio-economic status; whereas it responds negatively to poor and rural areas. Therefore, areas close to the capital would receive more coverage in the media compared to areas furthest away when reporting on issues like suicide. The relationship between the geo-spatial and news coverage in the media can influence public policy, as indicated by Fu et al. (2010).

However, selected media also indicated something important about suicide rates: the trends. Over the three-year period, 2013-15, media reports of suicides were the highest in the second and last quarter of each year. Harry et al., (2016) found more attempted suicides occur on Sundays and Mondays. This time trend is useful and can be used to inform policy in increasing campaigns and the promotion of helplines. It can also be used to investigate any economic and social changes within communities of high suicide rates in comparison to other communities.

Articles collected also included the reporting of vulnerable populations, including children. The Convention of the Rights of the Child Article 1, of which Guyana is a signatory, defines a 'child' as a person below the age of 18. In a handbook on the reporting of children in the media by UNICEF (2007), journalists are encouraged to protect

children's identity by obscuring any images and using a pseudo name in reports in specific circumstances. Such circumstances do not include cases of murder and suicide. UNICEF reporting guidelines also discourage further stigmatisation of any child by encouraging the media to avoid categorisations where the child may be negatively exposed to reprisals, especially in their community of residence. Examination of the news articles under analysis, however, found no restraint in the Guyana media when reporting on children involved in cases of suicide and murder-suicide. It can be argued that given the societal nature of suicide; the media also did not restrain from further victimisation.

## Language

The structure of the news articles examined tended to answer the following questions: who (subject of the story), what (consequence of an event), when (time of event and or period), where (location of event), why (alleged reasons or causes) and how (sequence of event). As such, in media suicide reports, details such as the individual's name, residency, probable reasons and description of suicide method and location were included in the articles. In rare instances, there were no individuals' names mentioned. In these cases, the news were from very remote rural areas and minimal details were included.

The inclusion of details and the effects of the suicidal act on family members may act as a deterrent to suicidal individuals. However, it raises the question of how the representation of such details may aid in understanding and discussing suicide where it is no longer taboo. The WHO (2014) media guidelines advise against the inclusion of detailed information yet provide no suggestion as to the structure of news articles. Though it may pose as a threat to press freedom, more investigation is needed into how the media should report on suicide stories.

The headlines of news stories about suicide remain controversial for their use of often sensational language, such as:

‘Young love murder/suicide rocks West Ruimveldt’

‘In Essequibo...man commits suicide after catching wife watching “blues”’

‘Sweethearts in apparent murder/suicide-bodies found with bullets at Caledonia’

‘Essequibo teen attempts suicide after “girlfriend” rejected him: 17yr old now  
battling for life in hospital’

‘Double murder and suicide rock “gay” community: suspect’s mother unaware son  
“was into boys”’

‘Transgender sex worker commits suicide over abusive relationship’

‘Realizing he could not outlive his 76-year jail sentence...convicted wife killer  
chose suicide-hangs self in prison cell’

It can be argued that these headlines have been unnecessarily sensationalized. Mohamed (2013) suggests that if changes are to occur within the communicative sphere, this might effect changes in the social and economic spheres (Mohamed, 2013). This raises the question: if the structure of news articles on suicide change, will this affect social change in society and its perception, understanding and response to suicide?

## **Images**

Four out of five of the news articles examined included images, with an average of 1.5 images per article. The images can be categorised into two groups: actual and representational images. Actual images include photographs of persons reported in the article, including photographs of when an individual was alive and photographs after death; photographs of the suicide location, which may include an image of the individual's home, relatives, employment entity or other public space. Representational images include abstract images of a suicide method: for example, when an individual died by hanging, an image of a noose was used. There were also images of a bottle labelled 'poison', a hand with pills, and a graphic of a 'crime scene' sign or police tape. Abstract images were mainly used when there was no actual photograph. While the abstract images serve as a visual representation of the suicide method used, the use of actual photographs revealed the ethnicity and gender of the suicided person. These images signify not only who the victim was but reinforce stereotypes as to the ethnicity and gender that is most vulnerable to taking such actions.

## **Framing of Suicide Post WHO (2014) report**

News articles published in 2015, following the 2014 WHO report, did not demonstrate any relevant changes in their format or structure, although the report did increase national and international attention on Guyana's suicide rates. There were efforts from civil society and the media towards establishing reporting guidelines on suicide in Guyana but there has been no follow-up or agreement with the Guyana Press Association. It should be mentioned that in the data collected, only one online media site (*The Guyana Chronicle*) included the contact numbers for the suicide hotline in Guyana. News articles also continually reference the WHO suicide statistics for Guyana in reports of suicide.

On 6 August 2015, the Guyana Police Force launched a suicide helpline – 'You call, we listen and help' – an inter-agency effort towards reducing the suicide rates in Guyana. Up until 2021, the act of suicide still remained a crime in Guyana, in which a person who attempts suicide was liable to two years imprisonment. The Minister of Public Service was reported to be 'mull[ing] decriminalising the act' in favour of a more holistic approach towards tackling the issue, including supporting individuals through counselling (Chronicle, 2015). In 2022, a bill was successful passed decriminalising acts of attempted suicide. The bill outlines five parts to interlink healthcare professionals and organizations to achieve clinical competence in suicide prevention care.

## **Conclusion**

Media representation of suicide enables and constrains the interpretation of the suicided body (Jaworski, 2015). In Guyana, news reported articles on suicide is further complicated by the larger social and political context. Gender and ethnicity become unstable categories when discussing news reported suicide in Guyana. One's ethnicity and gender – East Indian and male – dominates media reports of suicide. Other ethnicities and gender identities becomes invisible, raising the question: how is suicide interpreted by the public when it is layered by the gender norms attached to these identities?

Although the media is an important stakeholder in suicide prevention; further studies are necessary in exploring how the local media becomes implicated in the public's understanding or interpretations of suicide. Such studies may also seek to interrogate the structure of news reports on suicide such as the kinds of information included, as well as the discussion of suicide with relevant figures in government and civil society bodies. As Guyana continues to update policies in addressing suicide, gender also need to remain a critical area for deeper interrogation.

## References

- Anestis, M. D., Bryan, C. J., May, A. M., Law, K. C., Hagan, C. R., Bryan, A. O., Chu, C., Michaels, M. S., Selby, E. A., Klonsky, E. D., & Joiner, T. E. (2015). Dangerous words? An experimental investigation of the impact of detailed reporting about suicide on subsequent risk. *Journal of Clinical Psychology, 71*(10), 1031–1041. <https://doi.org/10.1002/jclp.22199>.
- Butler, J. (1988). Performative acts and gender constitution: An essay in phenomenology and feminist theory. *Theatre Journal, 40*(4), 519–531. <https://doi.org/10.2307/3207893>.
- Coultress, S. J. E. (2014). An exploratory study of the underlying factors and problematizations of suicidality in Guyana [Master's thesis, Maastricht University].
- Demerara Waves. (2013, December 26). Leguan man kills wife, commits suicide. <https://demerarawaves.com/2013/12/24/leguan-man-allegedly-kills-wife>.
- Demerara Waves. (2014, June 3). Alcoholic commits suicide after parental scolding; girlfriend attempts suicide. <https://demerarawaves.com/2014/06/03/alcoholic-commits-suicide-after-parental-scolding-girlfriend-attempts-suicide>.
- Eliason, S. (2009). Murder-suicide: A review of the recent literature. *Journal of the American Academy of Psychiatry and the Law, 37*(3), 371–376. PMID: 19767502.
- Emmanuel, M. K., & Michael, H. C. (2012). Homicide-suicide in the Caribbean. *Journal of the American Academy of Psychiatry and the Law, 40*(4), 469–471. PMID: 23233466.
- Fu, K.-W., Chan, Y.-Y., & Yip, S. F. (2010). Newspaper reporting of suicides in Hong Kong, Taiwan and Guangzhou: Compliance with WHO media guidelines and epidemiological

- comparisons. *Journal of Epidemiology and Community Health*, 65(10), 928–933. <https://doi.org/10.1136/jech.2009.105650>.
- Garlow, S. J., Purselle, D., & Heninger, M. (2005). Ethnic differences in patterns of suicide across the life cycle. *American Journal of Psychiatry*, 162(2), 319–323. <https://doi.org/10.1176/appi.ajp.162.2.319>.
- Goldney, R. D. (2001). The media and suicide: A cautionary view. *Crisis: The Journal of Crisis Intervention and Suicide Prevention*, 22(4), 173–175. <https://doi.org/10.1027/0227-5910.22.4.173>.
- Harry, B., Jorge, B., Harry, I., Schultz, A., & Mc Bean, R. (2016). Profile of suicidal behaviour in Guyana: A retrospective study, 2010–2012. PAHO-WHO. <https://iris.paho.org/bitstream/handle/10665.2/31166/9789275119198-eng.pdf>.
- Hawton, K., & Williams, K. (2002). Influences of the media on suicide. *BMJ*, 325(7377), 1374–1375. <https://doi.org/10.1136/bmj.325.7377.1374>.
- Henry, P. A. (2015). Agrochemicals, suicide ideation and social responsibility. *Issues in Social Science*, 3(2), 61. <https://doi.org/10.5296/iss.v3i2.7926>.
- Henry, P. A. (2016). An examination of murder and suicide in Guyana. *Issues in Social Science*, 4(1), 28. <https://doi.org/10.5296/iss.v4i1.8892>.
- Jaworski, K. (2015). The gender of suicide: Knowledge production, theory and suicidology. *Australian and New Zealand Journal of Public Health*, 39(6), 595–596. <https://doi.org/10.1111/1753-6405.12439>.
- Maharajh, H. D., & Abdool, P. S. (2005). Cultural aspects of suicide. *The Scientific World Journal*, 5, 736–746. <https://doi.org/10.1100/tsw.2005.88>.
- McIntosh, H., & McCuklanz, L. M. C. (2023). Feminist media research. In P. Leavy & S. Hesse-Biber (Eds.), *Feminist research practice: A primer* (pp. 264–295). Sage. <https://doi.org/10.4135/9781071909911.n9>.
- Melroy, M., & Miller, S. (2009). Words that wound: Print and media and presentation of gendered violence. In D. Humphries (Ed.), *Women, violence and the media* (pp. 29–56). Northeastern University Press.
- Ministry of Health Guyana. (2014). *Ministry of Public Health, national suicide prevention plan 2015–2020*. <https://health.gov.gy/wp-content/uploads/2024/04/Guyana-National-Mental-Health-and-Suicide-Plan-Final.pdf>.
- Mohamed, P. (2013). *Communication, power and change in the Caribbean*. Hansib Publications Limited.

News Source Guyana. (2013, November 11). Young love murder/suicide rocks West Ruimveldt. *News Source*. <https://newssourcegy.com/news/young-love-murdersuicide-rocks-west-ruimveldt>.

News Source Guyana. (2015, December 7). Transgender sex worker commits suicide over abusive relationship. *News Source*. <https://newssourcegy.com/news/transgender-sex-worker-commits-suicide-over-abusive-relationship>.

Payne, S., Swami, V., & Stanistreet, D. (2008). The social construction of gender and its influence on suicide: A review of the literature. *American Journal of Men's Health*, 5(1), 23–35. <https://doi.org/10.1016/j.jomh.2007.11.002>.

Stabroek News. (2013, May 14). Sweethearts in suspected murder/suicide may have separate funerals. <https://www.stabroeknews.com/2013/05/14/news/guyana/sweethearts-in-suspected-murdersuicide-may-have-separate-funerals>.

Stack, S. (2003). Media coverage as a risk factor in suicide. *Journal of Epidemiology and Community Health*, 57 (4), 238–240. <https://doi.org/10.1136/jech.57.4.238>.

Staff Reporter. (2013, January 13). In Essequibo... Man commits suicide after catching wife watching 'blues'. *Guyana Chronicle*. <https://guyanachronicle.com/2013/01/16/in-essequibo-man-commits-suicide-after-catching-wife-watching-blues>.

Staff Reporter. (2014, January 3). Essequibo teen attempts suicide after 'girlfriend' rejected him: 17-yr-old now battling for life in hospital. *Guyana Chronicle*. <https://guyanachronicle.com/2014/01/03/essequibo-teen-attempts-suicide-after-girlfriend-rejected-him-17-yr-old-now-battling-for-life-in-hospital>.

Staff Reporter. (2014, July 20). Double murder and suicide rock 'gay' community: Suspect's mother unaware son 'was into boys'. *Guyana Chronicle*. <https://guyanachronicle.com/2014/07/20/double-murder-and-suicide-rock-gay-community-suspects-mother-unaware-son-was-into-boys>.

Staff Reporter. (2015, June 22). Realising he could not outlive his 76 year jail sentence... Convicted wife killer chose suicide – hangs self in prison cell. *Guyana Chronicle*. <https://guyanachronicle.com/2015/06/22/realising-he-could-not-outlive-his-76-year-jail-sentence-convicted-wife-killer-chose-suicide-hangs-self-in-prison-cell>.

Staff Reporter. (2015, August 6). Police launch 'Suicide Helpline' – 'You call, we listen and help'. *Guyana Chronicle*. <https://guyanachronicle.com/2015/08/06/police-launch-suicide-helpline-you-call-we-listen-and-help>.

UNICEF. (2007). *A guide for journalists on coverage of children*. UNICEF. <https://www.unicef.org/belarus/en/guide-journalists-coverage-children>.

Wilkinson, B. (2015, October 16). Suicide rife in Guyanese Amerindian community. *Demerara Waves*. <https://demerarawaves.com/2015/10/16/suicide-rife-in-guyanese-amerindian-community>.

World Health Organization. (2014). *Preventing suicide: A global imperative*. <https://www.who.int/publications/i/item/9789241564779>.

World Health Organization. (2015). Preventing suicide: A resource for media professionals. *Suicidologi/Nytt I Suicidologi*, 8(1). <https://doi.org/10.5617/suicidologi.1847>.

Yang, A. C., Tsai, S., Yang, C., Shia, B., Fuh, J., Wang, S., Peng, C., & Huang, N. E. (2012). Suicide and media reporting: A longitudinal and spatial analysis. *Social Psychiatry and Psychiatric Epidemiology*, 48(3), 427-435. <https://doi.org/10.1007/s00127-012-0562-1>

## **LIAS Working Paper Series**

The Leicester Institute for Advanced Studies is an interdisciplinary centre of excellence based at the University of Leicester. Dedicated to creating a collaborative and inspiring environment, it brings together researchers from across all disciplines to deliver ambitious, transformative, and impactful research.

Since 2018, the Leicester Institute for Advanced Studies has published a working paper series. The series allows our projects and partners to publish interdisciplinary research in a range of formats in order to stimulate debate about emerging research areas and complex research questions.

Leicester Institute for Advanced Studies,  
University of Leicester,  
University Road,  
Leicester,  
LE1 7RH,  
United Kingdom  
[le.ac.uk/research/institutes/lias](https://le.ac.uk/research/institutes/lias)  
[lias@leicester.ac.uk](mailto:lias@leicester.ac.uk)

