

GUIDELINES

GUIDELINES
ON THE TREATMENT OF

**LGBTI+ PEOPLE IN
THE AUDIOVISUAL
MEDIA**

May 2024

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INTRODUCTION

Based on the continued effort towards awareness, dissemination and vindication, the movements which defend the rights of lesbian, gay, bisexual, trans*, intersex and other people who live with diversity in their affectivity, sexuality and/or gender (LGBTI+) have prompted a change in social and legislative attitude.

As a society, we need to work to create new references and models that use relationships based on equality, diversity and respect as their axis of action. Affective-sexual, family and gender diversity must be understood as a factor that enriches us and as an opportunity to foster empathy and a critical mind based on respect and human rights. In this time of social learning, the media hold key importance: exposing the different social realities; not allowing the dissemination of content that may promote or justify LGBTI-phobia; denouncing and disseminating discriminatory facts, and presenting good practices in relation to diversity, equality and non-discrimination.

On October 10, 2014, the Parliament of Catalonia approved the [Law 11/2014, of 10 October, for guaranteeing the rights of lesbian, gay, bisexual, transgender and intersex people and eradicating homophobia, biphobia and transphobia](#).

Article 15 of the Law establishes that the Catalan Audiovisual Council (CAC) must ensure that the media's code of ethics does not breach the principles of this law in relation to respect for sexual orientation, gender identity, gender expression and affective diversity. In addition, the CAC must establish guidelines on the use of language and the treatment and use of images in relation to homosexuality, bisexuality, trans identity and intersexuality, ensuring that the media treat diversity with regard to sexual and affective orientation, forms of family, gender identity and gender expression as the norm, so as to enhance the visibility of positive examples.

In 2017, the CAC, the Government of Catalonia and the Col·legi de Periodistes de Catalunya [Journalists' Association of Catalonia] put forward the [Guidelines for representing lesbians, gays, bisexuals, transgender and intersexual people \(LGBTI\) in the media](#).

We have considered it appropriate to update the guidelines to adapt them to the new realities and the enactment of the latest regulations. With the certainty that they are more crucial now in a context in which it is necessary to fight against the spread of hate speech and against extreme right-wing or reactionary positions that defend discriminatory and LGBTI-phobic arguments.

On December 30, 2020, the Parliament of Catalonia approved [Law 19/2020 on equal treatment and non-discrimination](#) with the aim of protecting up to 12 areas of discrimination, such as sex or gender, sexual orientation, identity and gender expression. Article 16 of this law, on social media and the information society, establishes that the CAC must ensure that the ethical code of public and private media complies with the principles of this law, and it must establish guidelines on the use of language and the treatment and use of images. It must also guarantee that the contents of the media and the advertising broadcast in them is respectful towards the people and groups referred to in the law, and ensure that, in their programming, the media show the diversity of conditions and circumstances.

At the state level, [Law 4/2023, of February 28, for the real and effective equality of trans people and for the guarantee of the rights of LGBTI people](#) establishes that all social media must respect the right to equal treatment, and avoid any form of discrimination due to sexual orientation, sexual identity, gender expression and sexual characteristics in the treatment of news, in its content and in its programming (article 27). It also establishes that public administrations must promote self-regulatory agreements so that social media contribute to awareness, dissemination, and transmission of respect for sexual orientation, sexual identity, and gender expression (article 28), as well as measures to protect against cyberbullying LGBTI+ people, especially minors and young people (Article 29).

Often, one can observe an underrepresentation of LGBTI+ people on transversal and plural issues in the media. The perception is that they only appear when physical aggression or rights violations occur. Public and private audiovisual media can create a consciousness and promote an increased visibility of these groups; a regular and non-stereotyped presence, through the production and dissemination of transversal and plural content.

These guidelines aim to become a work tool and guide, mainly for journalists from the media and their social networks, from audiovisual production companies, and from the field of advertising. They also aim at students in the field of communication so that they incorporate the LGBTI+ perspective into their training as future professionals.

The guidelines focus on news, language, and audiovisual resources. They also incorporate specific considerations for fiction and advertising.

One of the difficulties in communicating with an LGBTI+ perspective is the lack of training and knowledge on the subject. For this reason, we considered it necessary to incorporate a glossary with terms related to the social construction of gender, which clarifies concepts and facilitates appropriate use when communicating.



GUIDELINES

> NEWS TREATMENT

01 Incorporate the LGBTI+ perspective and voice when reporting.

The LGBTI+ perspective should be incorporated in a regular and transversal way into the dynamics of the media. This variable can enrich the news and make visible the diversity and plurality of our society. It is relevant to consider whether a piece of news affects LGBTI+ people and whether this can become newsworthy, or whether any piece of news can give visibility or a voice to LGBTI+ people and their reality.

Its presence can cover any area of the present day. Therefore, news about LGBTI+ people should be encouraged in a transversal way across all reporting, beyond the news about discrimination, aggression, or commemorative days placed in the sections of events or shows.

Another way to incorporate this perspective and to promote plurality and social diversity is to give a voice to LGBTI+ people in any reporting and not only in issues related to their status as LGBTI+ people.

02 Take into account the intersectionality of people and give visibility to underrepresented LGBTI+ people

As is the case with any individual, LGBTI+ people's lives do not revolve solely around their gender identity, gender expression, or sexual and affectional orientation. Very diverse axes condition them: age, origin, culture, social class, political orientation, disability, territory, or religious beliefs, among others. These factors can cause discrimination, inequality, and further invisibility.

In general, women, the elderly, migrants, racialized people, people with disabilities, minors, and people from rural areas, among others, are underrepresented in the media. This fact is accentuated in the case of LGBTI+ people. In this sense, we recommend making them visible and doing so carefully. Therefore, it is appropriate for the media to promote the representation of LGBTI+ people with an intersectionality perspective and to give visibility to their diversity and complexity.

03

Avoid giving a stereotypical and negative view of LGBTI+ people.

It is necessary to avoid stigmatising stereotypes and avoid focusing news on LGBTI+ people that only covers topics that may reflect negatively on them, such as sex work or sexually transmitted infections, such as HIV. This recommendation does not aim to make these realities invisible, but to promote the dissemination of other news about the diversity of LGBTI+ people.

04

Avoid sensationalising or trivialising information and avoiding the use of clickbait techniques.

In news coverage, it is more appropriate to leave aside the most morbid and sensationalist elements and to display careful and respectful treatment, without trivializing or making light when reporting sexual and gender diversity while taking into account the various social, cultural, and political aspects.

Clickbait is a technique that seeks to make content viral and attract advertising revenue with short headlines and little space. They are often simplistic and sensationalist. Special care must be taken to avoid inaccuracies or promote a negative image of LGBTI+ people.

05

Use reason to combat hateful and discriminatory speech.

The media must try to disable hate speech against LGBTI+ people. It is advisable to avoid giving a voice to this discourse, always providing data and context as a contrast.

In opinion spaces, interviews, gatherings, and debates, the moderator or interviewer must have an active and critical attitude towards possible discriminatory and disrespectful attitudes of the people taking part.

In the case of social networks, online participation platforms, or video-sharing platforms, control and moderation mechanisms should be established in order to detect and eliminate discriminatory and hateful messages and content against LGBTI+ people.

06

Report on assaults and the resources available to people who are assaulted because of their sexual and affectional orientation, gender identity or gender expression.

Cases of assault, harassment, or discrimination due to sexual orientation, identity, or gender expression must be made public. These events are not isolated cases but structural violence against LGBTI+ people that is present in our society. And the media should treat these cases as such. Likewise, it is relevant to follow up on cases to report on the consequences of these acts.

When reporting situations of violence, it is vital to respect the dignity and preserve the anonymity of the people affected, as well as their decision to share their identity or not, and to safeguard it. The victim's story should not be invalidated, nor should details be given on how the assault or the harassment took place, to avoid possible copycats or resorting to morbidity.

The news must presume the innocence of the people identified as aggressors. Assaults are carried out by individuals, so it is necessary to avoid mentioning their origin or condition in order not to stigmatise a community.

When minors are involved, the treatment of information should take extreme care, especially in the news in which they appear as victims, witnesses, or defendants. The media must apply all protection mechanisms to guarantee non-identification and the right to honor privacy and self-image.

Finally, the news should include information on how to file a report (as a victim or witness), the existing resources to deal with it, and the helpline and information numbers.

07

Facilitate LGBTI+ organisations' access to the media.

One of the ways to give a voice to lesbian, gay, trans*, bisexual, intersex, asexual, non-binary and other LGBTI+ organisations, is to have their members participate in news, interviews, and discussion and opinion spaces, such as talk shows and debates.

It is advisable, as far as possible, to turn to the different sources and references that can contribute to the great diversity of LGBTI+ associations that exist in Catalonia. The Catalan LGBTI+ associative network covers many areas: family, sports, work, education, health, culture, etc.

08

Disseminate the activities and demands of LGBTI+ groups.

The past and current contributions that LGBTI+ people have made to society must be recognised. The LGBTI+ movement has a long history of activism in the struggle for human rights and equality. In this sense, media should echo the various events and actions of LGBTI+ collectives and organisations, encouraging them to talk about their projects, spaces and vindications and providing media coverage to make their work visible.

09

Use institutional sources and people who are experts in news related to LGBTI+ people.

When covering news items related to LGBTI+ people, it is necessary to resort to contrasted, diversified and institutional sources of information. Advice should be sought from qualified, specialized individuals and groups when covering a news item related to LGBTI+ people.

The media should be alert to possible cases of institutional sources defending discriminatory speeches or positions against LGBTI+ people, so as not to use them or to use them critically.

10

Promote inclusive newsrooms and active training in LGBTI+ perspective for professionals, teachers and students in the communication field.

Training in the LGBTI+ perspective is a key factor in being able to report information in an accurate and equal manner and to raise awareness against hate speech and discrimination. In this regard, media companies should ensure their staff is trained and updated. They should also establish professional criteria and internal procedures to guarantee the quality of their reporting on LGBTI+ people and adopt the necessary measures so the staff can prepare the news in a timely and high-quality manner. Finally, without undermining the selection procedures for merit, suitability, and opportunity, the inclusion of LGBTI+ people in their organizations is encouraged, as they can enhance the points of view and the information to build a more pluralistic media discourse.

In addition to training in companies and the media, faculties and centers with communication studies should also train their teachers, students, and staff in an LGBTI+ perspective, with didactic and awareness-raising initiatives.



> LANGUAGE AND AUDIOVISUAL RESOURCES

01 Use inclusive language without discriminatory expressions.

Some expressions are deeply rooted in the collective imagination and contribute to reinforcing stereotypes and stigmatizing to whom they refer. Avoid using discriminatory language that could encourage the dissemination or maintenance of stereotypes associated with LGBTI+ people.

These stereotypes exaggerate and normalize certain traits that end up being associated with LGBTI+ people and becoming prejudices, a fact that plays a role in the discrimination of the group.

Review the chart that details certain expressions to avoid and inclusive expressions from these Guidelines.

02 Know and carefully use the concepts of *gender identity*, *gender expression* and *sexual and/or affectional orientation*.

When talking about LGBTI+ people, it is crucial to know, understand, and use appropriately the concepts of *gender identity* (identifying as a male, female, or non-binary person), *gender expression* (appearance or behavior in which a person shows themselves in gender, which can be feminine, masculine, androgynous, neutral...) and *sexual and/or affectional orientation* (being attracted to men and/or women and/or people of other genders), to avoid misunderstandings.

To give visibility to the various gender identities and expressions, sexual and affectional orientations, and differences in sexual development, it is necessary to specify which group one is referring to and always use the correct terminology, or preferably use terms to include the majority and not assume that talking about gays and lesbians includes all LGBTI+ people.

For example, intersexuality should not be confused with sexual orientation or gender identity. Intersex people can have all kinds of identities and sexual orientations and can identify with the sex they were assigned at birth or not.

03

Respect the name and pronouns used by trans* and non-binary people.

Before writing or conducting an interview, ask for the name and pronouns with which each person identifies without making assumptions. Use them in writing or during the conversation because this respects the corresponding gender and avoids discriminatory grammatical constructions.

The interviewee should have access to a preview of the interview or interview piece to ensure they are happy with it.

In the case of trans* people, it is recommended to identify whether they are trans* women, trans* men, or non-binary trans* people, so as not to make any case invisible. In the case of trans* minors, be careful not to question them when they talk about their identity.

04

Use precise language and a neutral tone that does not lead to misunderstanding.

A speech can have one reading or another depending on the tone delivered, the gestures, and the words or expressions used. They can lead to misinterpretation and may indicate negative connotations, double meanings, irony, mockery, or morbidity. It also occurs in written communication, with inappropriate use of quotation marks or italics, which can change the meaning or intention of words. Care should therefore be taken when writing or speaking.

05

Do not indicate the LGBTI+ person's identity if it is not relevant.

When crafting a news story, interview, work of fiction, advertisement, or social media post, it is worth asking yourself whether mentioning the LGBTI+ identity of a person is relevant or whether this information would be included if it were a heterosexual or cis person. If the answer is no, it is better not to indicate that they are LGBTI+. In this way, they are treated equally.

For example, a couple, marriage, family, etc., should be spoken about without specifying the status of the people who form it, and it should only be mentioned if strictly necessary to understand the information more easily.

It is also recommended that this egalitarian perspective is applied when addressing a person to be interviewed, and avoid asking questions that assume their identity. In other words, do not assume that everyone is heterosexual and cis.

06

Avoid pathologising when talking about trans* identity and intersexuality

Trans* and intersex identity are realities, not a particular choice. Trans*, intersex, and all LGBTI+ people should be discussed without pathologizing them.

When talking about trans* or intersex people, there is no need to focus on their transition. In cases where it is essential to talk about the medical process they are going through, it should be made clear that it is not a whim, nor a simple aesthetic operation. The trans* person can be male, female, and also non-binary, and in the case of having had an operation, we must talk about *sex reassignment* or *gender affirmation surgery* and not a *sex change*.

07

Promote a plural and non-stereotyped graphic and audiovisual representation of LGBTI+ people.

The representation of the diversity of sexual and/or affectional orientation and gender identity should include images that contribute to understanding the diverse areas and roles in which LGBTI+ people live daily. The iridescent flag is often used as the only resource to illustrate this, with the avoidance of showing everyday images of affectionate situations between LGBTI+ people.

Thus, it is advisable not to associate images or videos that represent LGBTI+ people with bodily and gestural expressions, ways of dressing, or tones of voice that ridicule or make fun of them because of their gender identity or sexual and/or affectional orientation. It is necessary to avoid making women, men, or non-binary people appear in an exclusively ornamental role or to highlight the physical part, especially if it is associated with certain aesthetic stereotypes.

In the field of reporting, due to the content of the news, if the media considers it justified to incorporate graphic representations of this type, it must be done with respect and care and with the consent of the person.

We should remember that the media must adopt the necessary mechanisms to guarantee the protection of the image and data of people to avoid possible violations of the right to honor, privacy, and self-image.

> FICTION, ENTERTAINMENT AND ADVERTISING

**01**

Promote the regular presence of LGBTI+ people as characters in series, films, entertainment programmes and advertisements.

Fiction, entertainment, and advertising are effective tools for combating discrimination and stereotypes, as they represent models of reality and create imaginaries. In this sense, it is appropriate to integrate LGBTI+ people into these areas as identities to be reflected so that they have more presence and visibility. It would help if there were more LGBTI+ characters in leading roles.

02

Support the development of complex and multidimensional representations and storylines.

The representation of LGBTI+ people and families in fiction or entertainment should not be limited to their sexual and/or affectional orientation or their gender identity; it should be extended to any everyday situation and show family, work, personal experiences, etc. Being LGBTI+ should not be the sole storyline.

When creating characters or developing plots, we encourage a multidimensional representation of LGBTI+ characters where simplistic, limited, and reductionist representations and associations should be avoided. A multidimensional representation is achieved by showing LGBTI+ people of various ages, ethnicities, bodies, abilities, backgrounds social classes, etc., but also by showing their diversity in terms of personality, interests, aspirations, and challenges.

This multidimensionality also implies showing the diversity within the LGBTI+ community since it does not only include gay men or lesbian women, but also trans, bisexual, queer, non-binary, asexual, intersex, and others. By presenting varied characters that go beyond stereotypes, we contribute to a more authentic and respectful representation.

03

Show the diversity of families in society.

Far from the canon of the traditional family formed by a mother, a father, and their offspring, society has a very wide range of family models. If fiction, entertainment, and advertising include them in their discourses, it will facilitate the visibility of their diversity.

It is also advised that the acceptance of the person's orientation, sexual identity, or gender expression by the families or those around them is not linked exclusively to the idea of anguish. The plurality of attitudes and reactions that can be presented should be shown.

04

Find the balance between humour and respect for LGBTI+ people.

Using humour, irony, and satire around sensitive topics can be a sign of an advanced society. But it should be borne in mind that associating humour with the exclusion of a group due to gender identity or sexual and affectional orientation can be offensive for those who are part of it.

In this sense, the media should be responsible with humorous speeches when they focus on LGBTI+ people and take into account the discrimination that groups and people suffer when making certain jokes.

05

Encourage reflection when disrespectful or discriminatory characters against LGBTI+ people are represented.

Sometimes, fictional or entertainment programmes depict characters with disrespectful and discriminatory attitudes towards other people because of their sexual and/or affectional orientation, gender identity, or gender expression. In these cases, for consistency with the characters, the use of discriminatory expressions or actions could be understandable.

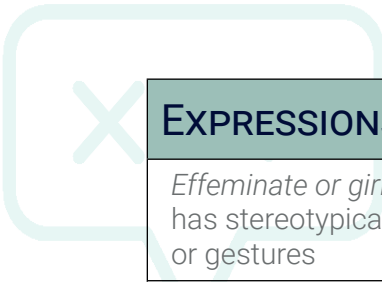
These representations of characters with intolerant and violent attitudes towards LGBTI+ people must be justified and should belong to a global storyline where diversity and the rights of LGBTI+ people are respected. In these cases, when a plot incorporates these characters, it is recommended that the narrative discourse introduces elements of reflection on these undesirable attitudes or, at the very least, does not validate them or that the plot does not reward them.

EXPRESSIONS TO AVOID AND INCLUSIVE EXPRESSIONS

This table includes a set of expressions and terms that should be avoided in news, fictional, entertainment and advertising content, together with the corresponding inclusive expressions. The last three expressions, although not incorrect, are not considered appropriate to use, in order to achieve a common and more accurate treatment.

In the list of expressions to avoid there are some terms that some LGBTI+ people use because they have been reappropriated. However, their use is not recommended in the media.

EXPRESSIONS TO AVOID	INCLUSIVE EXPRESSIONS
<i>Hermaphrodite</i> , as a pejorative and inaccurate term for an intersex person	<i>Intersex</i> or <i>people with differences of sex development (DSD)</i>
<i>Sex change</i>	<i>Sex reassignment, gender or body confirmation and genital modification</i>
<i>Dyke</i> or <i>carpet muncher</i> to refer to a lesbian in a derogatory way	<i>Lesbian</i>
<i>Transvestite</i> , <i>trap</i> or similar, to refer to a transexual person	<i>Trans*</i> or <i>trans person</i> are umbrella terms that identify various identities <i>Transsexual, transgender</i>
<i>Tranny</i> or similar, to refer to people who express the female or male gender through the mannerisms or attitudes traditionally assigned to women or men.	<i>Transvestite</i>
<i>Faggot</i> , <i>fag</i> , <i>poof</i> , <i>homo</i> , <i>batty boy</i> , <i>fudge packer</i> , <i>queen</i> , <i>pansy</i> , <i>fairy</i> , <i>bent</i> or similar, to refer to a gay person in a derogatory way	<i>Gay</i>
<i>Normal person</i> , to refer to a heterosexual person as opposed to an LGBTI+ person	<i>Heterosexual person, non-LGBTI+ person</i> People are diverse. It is not a question of normality
<i>That's so gay</i> to describe something disagreeable or as a term of disparagement	∅
<i>Gay</i> being used as an insult to describe someone weak or incapable of doing something	∅

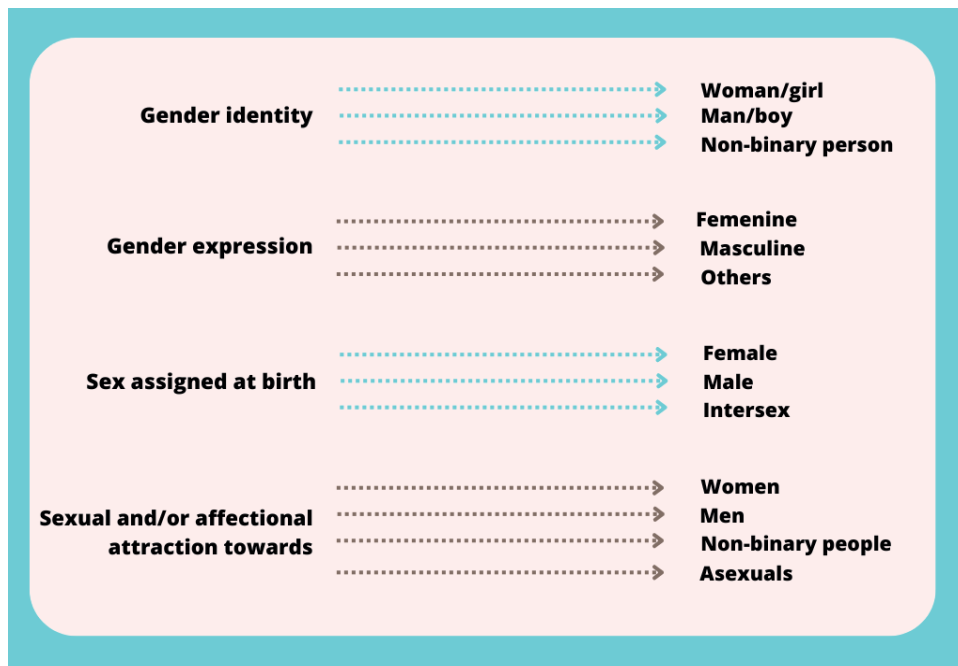


EXPRESSIONS TO AVOID	INCLUSIVE EXPRESSIONS
<i>Effeminate or girly</i> , to refer to a man who has stereotypically feminine behaviours or gestures	∅
<i>Butch</i> to refer to a woman who has stereotypically masculine behaviours or gestures	∅
<i>Bat for the other team</i>	∅
<i>Homosexual</i>	Better to use <i>gay</i> or <i>lesbian</i> to make it known the specific group to which they are referring to
<i>Lesbian couple, gay couple, homosexual marriage, trans marriage, etc.</i>	Better to use <i>couple</i> or <i>marriage</i> . Labelling does not always help achieve equal treatment
<i>Tolerance</i>	<p><i>Respect</i></p> <p>Respect focuses on understanding the needs of other people and accepting that these needs are not always the same as our own.</p> <p>Tolerance is focused on an attitude of enduring and unconditionally accepting a situation, even if it turns out to be adverse.</p>
<i>Normalise</i>	<p><i>In a usual or equal way</i></p> <p>What is being normal? If we understand normalisation as reducing or adjusting certain characteristics to pre-established norms or patterns, we devalue diversity and difference</p>



GLOSSARY

The terms that make up this glossary try to clarify the main concepts related to the social construction of gender, sexuality and affectivity. It should be borne in mind that many of these concepts are currently evolving and under debate. In alphabetical order.



Affectional and/or sexual orientation

Ability to feel affectional and/or sexual attraction towards people of the same gender, towards people of the opposite binary gender category, towards more than one gender category or the fact of not feeling it towards any gender category.

Desire orientations are independent of sex, assigned sex, gender identity and gender expression. For example, a trans* person can be heterosexual, homosexual, bisexual, asexual or pansexual.

Asexual

An asexual person does not experience sexual attraction: they are not attracted to people sexually and do not wish to act on their attraction to others in a sexual way. Many asexual people may experience forms of attraction that may be romantic, aesthetic, or sensual in nature, but that do not result in the need to act sexually with that attraction.

Assigned sex

Male or female category assigned to a person based on their observed characteristics and the sex model in the human species. Process by which, based on observation, an attempt is made to infer the biological sex of the person.



This model is based on those anatomical, physiological and genetic characteristics most common in males and females, which give more importance to the primary sexual characters and, in particular, to the gonads.

The sex assigned at birth is independent of gender identity, gender expression and affectional and/or sexual orientation. For example, a man can be born as male, female or intersex.

Biphobia

Discrimination suffered by bisexual people for being or being perceived as such. It can also refer to hatred or aversion towards them. Biphobic attitudes can be held unconsciously even if the person is not ideologically biphobic.

Bisexual

Bisexual people can be attracted to people with the same gender identity and with gender identities other than their own, including non-binary people. The emerging term *bi+* now makes it even more explicit that bisexuality is not limited by binary definitions of gender and sexuality.

Binarism

A social structure that excludes realities that go beyond the traditional concepts of man and woman and makes them invisible. Binarism makes us think that there are only two sex categories (male and female), two gender identities (male and female), two gender expressions (male and female) and two sexual orientations (heterosexual and homosexual). Sometimes it is also used as a synonym for sex-gender system.

Cisgender

A person whose gender identity matches the one they were assigned at birth based on their sexual characteristics. Colloquially, the abbreviation *cis* is used to describe it.

Cissexism

The presumption that everyone is cisgender. It is a perspective that excludes the reality of trans* people and makes them invisible. It means that certain services or events are not inclusive.

Diverse families

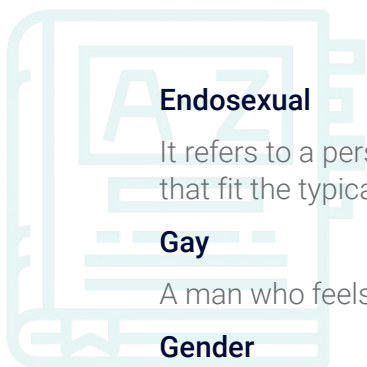
The family is a social unit formed by a group of individuals linked to each other by marriage, kinship, emotionality or affinity. There are family structures as diverse as the people who make them up: single-parent, with one father and one mother, with two mothers, with two fathers, with three or more parents, etc.

Drag king

A person who dresses in clothes and accessories socially associated with masculinity and exaggeratedly adopts a masculine role for festive or entertainment purposes.

Drag queen

A person who dresses in clothes and accessories socially associated with femininity and adopts an exaggerated feminine role for festive or entertainment purposes.

**Endosexual**

It refers to a person who is not intersex. It describes people born with sexual characteristics that fit the typical binary notions of male or female.

Gay

A man who feels emotional and/or sexual attraction exclusively towards other men.

Gender

Set of characteristics of cultural origin relating to patterns of behaviour and identity, on the basis of which the distinction between men and women is socially established. It is not static or innate, but rather a socio-cultural construct that has changed and can vary over time. It should not be confused with sex. Although the masculine gender is socially attributed to the male sex and the feminine gender to the female sex, these concepts are not equivalent.

Gender assigned at birth

Practice that consists of assigning a person who is born a gender category based on their assigned sex. Males are assigned the male category, females are assigned the female category, and intersex people are assigned the *male* or *female* category based on medical criteria, often erroneously.

Gender expression

Appearance, behaviours and aesthetics with which a person shows themselves in a gender: the way of dressing, gestures, tastes, etc. We consider them feminine if the person fits into those behaviours and aesthetics that society associates with women, masculine if they fit into those associated with men, androgynous if they are both masculine and feminine, and neutral if they are neither feminine nor masculine.

Gender expression is independent of sex, assigned sex, gender identity and affectional-sexual orientation. For example, a woman (trans* or cisgender) does not necessarily have to demonstrate a female gender expression.

Gender identity

The person's self-concept in relation to the gender category to which they belong. In other words, a person's identification as male, female, another gender, more than one or none. It is independent of sex, assigned sex, gender expression and affectional and/or sexual orientation.

Greysexuality

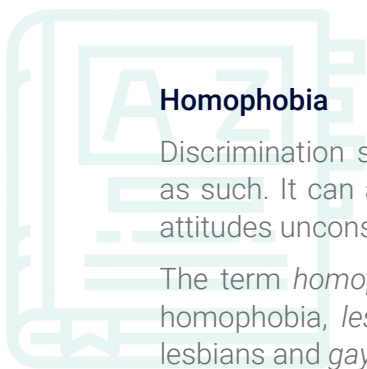
Greysexuality refers to the ability to feel attraction only under certain circumstances and are considered part of the asexual spectrum.

Heteronormativity or heterocentrism

A belief or attitude based on the idea that heterosexuality is the only existing, acceptable or valid affective and/or sexual orientation.

Heterosexism

The presumption that everyone is heterosexual. It is a perspective that excludes the reality of LGBTI+ people and makes them invisible. It means that certain services or acts are not inclusive.



Homophobia

Discrimination suffered by homosexual people for being homosexual or being perceived as such. It can also refer to hatred or aversion towards them. One can have homophobic attitudes unconsciously, even if the person is not ideologically homophobic.

The term *homophobia* is a generic one. If it is necessary to specify the specific type of homophobia, *lesbophobia* is used when the aversion is directed towards lesbianism or lesbians and *gayphobia* when the aversion is directed towards gay men.

Homosexual

A person who feels emotional and/or sexual attraction towards people of the same gender category as their own.

Intersex, intersexual

A person who, due to their sexual characteristics or phenotypes (anatomical and physiological), cannot be clearly classified in accordance with the medical model as either male or female, since they have intermediate characteristics between the two sexes. There is a very diverse spectrum of intersex people.

Lesbian

A woman who feels emotional and/or sexual attraction exclusively towards other women.

Lesbophobia

Discrimination suffered by lesbian women for being so or being perceived as such. It can also refer to hatred or aversion towards them.

LGBTI+

Acronym for the terms *lesbian*, *gay*, *bisexual*, *transgender* and *intersex*. Includes the + sign which corresponding others, since there are various possible options (queer, asexual, non-binary, etc.). Other acronyms also exist, such as LGBTQI+, LGBTQIA, etc.

LGBTI-phobia

Discrimination suffered by LGBTI+ people for being so or being perceived as such. It can also refer to hatred or aversion towards them.

Nbphobia

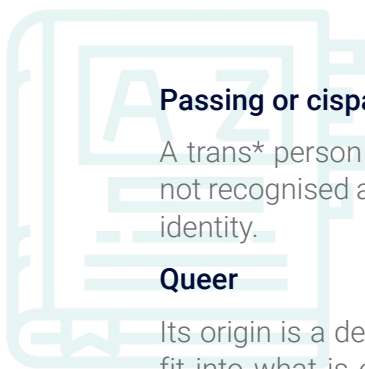
Discrimination suffered by non-binary people for being so or being perceived as such. It can also refer to hatred or aversion towards them.

Non-binary person

A person with a gender identity that does not match the traditional concepts of man and woman. Non-binary identities are very diverse and non-binary people can identify with a different third gender (neutral, demiboy, demigirl, intergender, etc.), with more than one gender at a time (bigender, trigender, etc.), with no gender (agender) or have an identity that varies over time (gender fluid).

Pansexual

Pansexuality is romantic, sexual, or emotional attraction to a person regardless of gender.



Passing or cispassing

A trans* person is considered to be passing when, due to their gender expression, they are not recognised as trans* and are not distinguishable from a cis person with the same gender identity.

Queer

Its origin is a derogatory word to refer to LGBTI+ people. It is used when a person does not fit into what is expected of them as a man or woman due to their gender identity, gender expression, affectional and/or sexual orientation or sexual characteristics. It is currently a term reappropriated by LGBTI+ people, often from an ideological perspective critical of the identity-centric nature of the acronym.

Sexuality

Sexuality is part of the reproductive function by which an individual of a sexually reproducing species produces a type of gamete. In the human species, the individuals that produce the smaller, more mobile gametes are called *males*, and the individuals that produce the larger, more immobile gametes are called *females*. Sexuality is also used in affectional-sexual relationships without a reproductive purpose.

Trans*, trans person

An umbrella term used to refer inclusively to all people who live (continuously or temporarily) in a gender category that differs from the one they were assigned at birth. This term includes realities as diverse as: transgender people, transsexuals, crossdressers, genderqueer, agender, non-binary, fluid, transvestites and many others.

Transgender

A person whose gender identity does not match the gender category they were assigned at birth, either because they identify with the other traditional binary gender or because they have a non-binary gender identity.

Transphobia

Discrimination suffered by trans* people for being so or being perceived as such. It can also refer to hatred or aversion towards them. Transphobic attitudes can be held unconsciously, even if the person is not ideologically transphobic.

Transsexual

A transgender person who has modified or has the need to modify their body and genital characteristics. Although there are trans* people who fully identify with this term and who demand to be treated as transsexual, the term is gradually falling into disuse as it emphasises assigned sex rather than gender, and, moreover, there is no consensus on the boundary between transsexual and transgender. It is a concept of psychiatric origin often associated with a pathologising vision of trans* realities.

Anyone who finds a representation or content that they consider inappropriate or stigmatising regarding the treatment of LGBTI+ people can contact the following institutions:

COMMUNICATION OF INAPPROPRIATE CONTENT

Catalan Audiovisual Council

Users of audiovisual media can contact the [Catalan Audiovisual Council](#) (CAC) to express their complaints, opinions, suggestions or queries, either in relation to the programming or advertising of any radio or television, public or private, or with audiovisual content broadcast on the internet.

Email: audiovisual@gencat.cat

General Directorate of LGBTI+ Policies of the Department of Equality and Feminisms of the Government of Catalonia

The [Government of Catalonia](#) has enabled a mailbox to receive comments, questions, complaints and suggestions or to report facts against LGBTI+ people. It is worth remembering that the law incorporates a regime of infringements and sanctions.

If this General Directorate considers that the facts could constitute an administrative infringement, it will notify the Office for Equal Treatment and Non-Discrimination, the sanctioning body under Laws 11/2014 and 19/2020.

Email: arealgbti.igualtat@gencat.cat



LEGAL FRAMEWORK

- State Law 4/2023, of February 28, for the real and effective equality of trans people and to guarantee the rights of LGBTI people

<https://www.boe.es/eli/es/l/2023/02/28/4>

- Law 19/2020, of December 30, on equal treatment and non-discrimination

<https://portaljuridic.gencat.cat/eli/es-ct/l/2020/12/30/19>

- Law 11/2014, of October 10, for guaranteeing the rights of lesbian, gay, bisexual, transgender and intersex people and eradicating homophobia, biphobia and transphobia

<https://lambda.cat/wp-content/uploads/2014/10/Lawenglishversion.pdf>



CONSULTED ENTITIES

- Ca l'Enredus-Actua Vallès
- Drac Màgic
- Entenem Santa Coloma
- Fundació Enllaç
- Gender and LGBT Lab
- Communication Working Group of the Consell Nacional LGBTI (LGBTI National Council of Catalonia)
- LGBT Terrassa
- ONG Stop
- Prisma
- Una mirada LGTBI+



TECHNICAL GROUP FOR THE ELABORATION OF THE GUIDELINES

- Vicent Canet Martínez – Journalist and expert researcher in the media representation of the LGBTI+ people
- Maria Giralt Castells – Consell Nacional LGBTI (LGBTI National Council of Catalonia)
- Lluïsa Jiménez Gusi – Department of Equality and Feminisms of the Government of Catalonia
- Arnau Martínez Teruel – Col·legi de Periodistes de Catalunya
- Sylvia Montilla Castillo – Catalan Audiovisual Council
- Mercè Otero Vidal – Consell Nacional de Dones de Catalunya (National Women's Council of Catalonia)
- Laura Pinyol Puig – Catalan Audiovisual Council
- Arnau Roig Mora – Universitat Pompeu Fabra
- Rafael Ventura Álvarez – Universitat de Lleida
- Víctor Yustres Santiago – Observatori LGBTI+



**Consell
de l'Audiovisual
de Catalunya**



**Generalitat de Catalunya
Departament d'Igualtat
i Feminismes**



**Col·legi
de Periodistes
de Catalunya**