



**Building Rainbow communities free of partner and sexual violence**

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## About the Author

Sandra Dickson is the Project Manager for Hohou Te Rongo Kahukura – Outing Violence. She is a bisexual Pākehā cis woman of Canadian and Scottish descent living in Newtown, Wellington, with a passion for creating communities free of violence.

Sandra has more than two decades' experience of voluntary and paid work to prevent and respond to sexual and family violence. This includes advocacy, policy and education programme development, research, training and project management including national roles for Te Ohaakii a Hine – National Network Ending Sexual Violence Together and Women's Refuge in Aotearoa New Zealand and launching 24 hour support services for migrant women trafficked into the sex industry in London. She has also contributed to developing policy and protocol guidelines to respond to partner violence for New Zealand Police, Child Youth and Family and health providers and in 2013/14 worked inside ACC developing their National Sexual Violence Prevention Plan which included secondary school healthy relationships programme Mates & Dates.

Sandra has also been actively involved inside Rainbow communities, locally, nationally and internationally for more than two decades, primarily through the Wellington Bisexual Women's Group. She has delivered violence prevention programmes with young people from Rainbow communities; run training in working with Rainbow survivors of partner and sexual violence; introduced Rainbow content into mainstream violence prevention work and managed a Refuge safe house for women escaping similar-gender partner violence in London. Her writing appears in the US anthology, *Queering Sexual Violence*, published in 2016.

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## Section 1: Introduction

In early 2015 I began having conversations about addressing partner and sexual violence with people from queer and trans communities in Aotearoa New Zealand. Many of these people became Advisory Group members to this project. Others chose background involvement rather than public roles. I am grateful to all those conversations – and people – for seeding what became Hohou Te Rongo Kahukura – Outing Violence.

### Terms used / glossary

**“Hohou Te Rongo Kahukura”** – recognising we are on Māori land must be central to any project addressing violence in Aotearoa. Colonisation sought to impose British understandings of gender and sexuality on Māori, and in doing so, disrupt the place of takatāpui inside whānau. Hohou Te Rongo Kahukura asks us to cultivate peace based on loving and equitable relationships through strengthening our own social networks – with partners, others in the Rainbow community, our families, whānau and wider communities. Relationships between people and relationships between peoples are fundamental. Hohou Te Rongo Kahukura invites our communities to respect one another for all that we are to create a thriving Rainbow community.

**“Outing Violence”** – homophobia, biphobia and transphobia mean Rainbow relationships and experiences of partner and sexual violence can be marginalised and not seen as important. Outing Violence encourages us all to name and see all kinds of violence towards Rainbow people as unacceptable and asks our community to support each other to resist abuse, live without violence and cultivate peace.

**“Rainbow”** replaced my very Pākehā “queer and trans,” to seek to include all people in Aotearoa New Zealand under the sex, sexuality and gender diversity umbrellas, recognising there is not a perfect umbrella term. Rainbow seeks to include people who identify as aka’vaine, asexual, bisexual, fa’afafine, fakafifine, fakaleiti, FtM, gay, gender fluid, gender-neutral, gender nonconforming, genderqueer, gender variant, hinehi, hinehua, intersex, lesbian, mahu, MtF, non-binary, palopa, pansexual, polysexual, queer, questioning, rae rae, tangata ira tane, takatāpui, 同志 (tongzhi), trans man, trans woman, transfeminine, transgender, transmasculine, transsexual, vaka sa lewa lewa, whakawahine and more.

**“Sex”** – biological make-up (body and chromosomes). Everyone has a sex. Although there are infinite possibilities of bodies, people are usually assigned either “male” or “female” at birth. Sex is usually determined by a variety of things including chromosomes, reproductive organs and secondary sex characteristics. Intersex is the term used to apply to a wide range of natural bodily variations, and is much more common than typically thought. Some intersex traits are visible at birth while in others become apparent in puberty. Some chromosomal intersex variations may not be physically apparent at all.

**“Sexuality”** – who someone is sexually, emotionally, physically and/or romantically attracted to. Everyone has a sexuality. Sexuality can change over time, for example, someone may be usually attracted to people with similar genders to them, but sometimes also be attracted to people with different genders to them. There are infinite possibilities. For example, takatāpui is a traditional term meaning ‘intimate companion of the same sex.’ It has been reclaimed to embrace all Māori who identify with diverse genders and sexualities.

**“Gender identity”** – how someone identifies their own gender internally – there are an infinite number of possibilities including male, female, both, neither or somewhere in between. Everyone has a gender identity.

Gender identity is independent of sexuality. For example, people assigned female at birth, who are now living as men may describe themselves as FtM, transmasculine or trans men. People assigned male at birth, now living as women, may describe themselves as MtF, transfeminine or trans women. People who view themselves as neither male or female, both male and female or different combinations at different times may describe themselves as gender non-conforming, genderfluid or genderqueer.

**“Takatāpui”** - traditional term meaning ‘intimate companion of the same sex’. It has been reclaimed to embrace all Māori who identify with diverse genders and sexualities such as whakawāhine, tangata ira tāne, lesbian, gay, bisexual, trans, intersex and queer. All of these and more are included within Rainbow communities.<sup>1</sup>

**“Fa’afafine”** (Samoa, American Samoa and Tokelau), **“Fakaleiti”** or **“Leiti”** (Tonga), **“Fakafifine”** (Niue), **“Aka’vaine”** (Cook Islands), **“Mahu”** (Tahiti and Hawaii), **“Vakasalewalewa”** (Fiji), **“Palopa”** (Papua New Guinea) are all traditional terms for many Rainbow people whom are of Pasefika descent. These terms have wider meanings which are best understood inside their cultural context. For Pasefika Rainbow communities cultural belonging and identity is anchored in genealogy and vā relationships.<sup>2</sup>

**“Rainbow relationships”** refers to any relationship with at least one Rainbow identified person in it. This means Hohou Te Rongo Kahukura – Outing Violence responds to partner violence in similar sex/gender relationships (for all Rainbow people) and different sex/gender relationships (eg for trans, intersex and bisexual people), since transphobia and biphobia also may operate in these relationships. This term replaces “lesbian and gay partner violence” or “same-sex partner violence” which leave many Rainbow identified people and relationships out.

This project was set up in 2015 to:

1. Raise awareness of intimate partner violence and sexual violence in Rainbow communities
2. Gather information about Rainbow community experiences and strategies to inform resource and service development and produce report summarising findings in safe, anonymised format

With the support of the It’s Not OK Campaign and hosted by Ara Taiohi, Hohou Te Rongo Kahukura – Outing Violence has achieved much in a year due to a lot of very hard work by many, many people. We have built resources in the form of a website, gathered information via a national survey, discussed violence in online, print, audio and visual Rainbow media and held community hui all over the country to create shared understandings of partner and sexual violence and ask for community advice on solutions.

We now know much more about how partner and sexual violence is happening towards sexuality and gender diverse people in Aotearoa New Zealand, and what is happening when people seek help. Most importantly, we know there is lots of energy in our Rainbow world to address these issues. We dedicate this report to the people who hosted and came to our hui, answered our survey, emailed to ask for support or give us feedback, published stories about this project in social and other media, and shared our website, factsheets, hui and survey in their own networks – and all Rainbow survivors. We hope it can guide further work to build Rainbow communities without partner and sexual violence in Aotearoa New Zealand.

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<sup>1</sup> *Takatāpui: Part of the Whānau*, (2015).

<sup>2</sup> *Strengthening Solutions for Pasefika Rainbow*, (2014).

## Section 2: The Recommendations

These recommendations are based on all research undertaken by Hohou Te Rongo Kahukura – Outing Violence in the last year including findings from our community hui, survey and advisory group conversations.

### 1. **Include sex, sexuality and gender diverse people’s experiences of partner and sexual violence at strategic, policy and service planning levels.**

Our findings demonstrate that partner and sexual violence are significant issues for people in Rainbow communities, and that existing frameworks and responses are inadequate at best and harmful at worst. In particular, there is an urgent need for:

- a. Explicit inclusion in all victimisation research through consultation with Rainbow communities; asking demographic questions about sex, sexuality and gender identity; and asking questions about experiences of partner and sexual violence that are specific to Rainbow people’s experiences
- b. Explicit inclusion in national violence prevention campaigns of Rainbow people, experiences of violence, and language which does not exclude sex, sexuality and gender diverse people
- c. Explicit inclusion of Rainbow relationships in healthy relationships programmes and resources which are aimed at whole populations, including in school sexuality education
- d. Services planning and funding to include expanding the Rainbow capacity and competencies of existing “mainstream” partner and sexual violence services and responses
- e. Shifts in strategic planning and services which stop treating sex and gender as binary (only male and female) and unchanging from birth. Neither of these things are true, and both harm all Rainbow people, particularly trans and gender diverse people.

### 2. **Relationships with Rainbow communities and training for “mainstream” violence services on preventing and responding to sex, sexuality and gender diverse people’s experiences of partner and sexual violence.**

People in Rainbow communities are highly unlikely to seek help at the moment from “mainstream” violence services as there is a perception they will not receive appropriate responses. When people do seek help, they report negative experiences, most of which are related to homophobia, biphobia and transphobia. “Mainstream” violence services need relationships with their local Rainbow communities so people know where to go to get help, and there is clarity on who will receive help.

### 3. **Training for Rainbow community agencies on preventing and responding to sex, sexuality and gender diverse people’s experiences of partner and sexual violence.**

The Rainbow support sector could provide a bridge to people experiencing or causing partner or sexual violence to seek help. All the community agencies represented on the Advisory Group have experiences of supporting Rainbow survivors, but the Rainbow sector as a whole lacks appropriate training and tools. Without this training, there is a risk Rainbow groups will not know how to respond safely.

### 4. **Resources for Rainbow communities focused on friends, family and whānau knowing what to do to help**

People in Rainbow communities experiencing violence are far more likely to talk to people they know than anyone else, partly due to barriers noted above. Culturally appropriate and diverse resources which provide tools for friends, family and whānau to support healthy Rainbow relationships will encourage conversations, prevent violence and encourage help-seeking. At the moment, most resources of this nature leave sex, sexuality and gender diverse people out.

**5. Resources which are culturally appropriate and diverse for the many communities inside the Rainbow community which explore healthy relationships and outing violence.**

In our first stage, we created factsheets for survivors of different Pākehā identities. Our community hui resoundingly wanted to see more resources and role modelling of healthy Rainbow relationships, including diverse identities, ethnicities and types of relationships. These must include resources which specifically target coming out and transitioning as key and unique experiences for Rainbow people, and resources which explore Māori, Pacifica and Asian understandings of sex, sexuality and gender diversity and relationships.

**6. Resources which are culturally appropriate and diverse for families, whānau and wider communities to support their Rainbow family members.**

Isolation is a key issue for people from Rainbow communities, and for those experiencing partner or sexual violence it creates an additional barrier in help-seeking and increases vulnerability, especially for young people who may be forced to choose to stay in abusive relationships because families are not safe for them. Supporting families, whānau and wider communities to support Rainbow family members is protective of violence.

**7. Working with Hohou Te Rongo Kahukura – Outing Violence to create a central hub for information, resources and training to raise awareness and improve responses for Rainbow community members experiencing violence.**

Hohou Te Rongo Kahukura – Outing Violence has the community relationships and expertise to develop training, resources and tools identified in this report as the next steps to prevent and respond to partner and sexual violence and ensure there is Rainbow participation in strategic planning and research in these areas. This includes continuing to raise awareness inside the Rainbow community.

### Section 3: The Context – why Hohou Te Rongo Kahukura – Outing Violence?

Sex, sexuality and gender diverse communities are increasingly recognised as vulnerable to intimate partner and sexual violence, but very little is known of specific experiences of people from these communities in Aotearoa New Zealand due to a lack of research and Rainbow specific services.

In recent years there has been a surge in limited, small scale studies in the United Kingdom, Australia and the USA. While most of these studies cannot be used to deduce population scale rates of partner or sexual violence, they consistently demonstrate such violence is a significant issue for the Rainbow community. There are indications across surveys that lifetime sexual violence experience for trans people may reach 50%, and that trans women of colour are most likely to be victimised.<sup>3</sup> Recent national surveys in Australia and the United States indicate rates of partner violence and sexual violence for Rainbow communities are as high<sup>4</sup> or higher than heterosexual people.

Youth 2000 research in New Zealand indicates 32% of same or both sex attracted secondary students report being touched in a sexual way or made to do sexual things they didn't want to do.<sup>5</sup> These rates are higher than those reported by opposite sex attracted female or male secondary school students.

There are a number of limitations on the ability of “mainstream” services to respond effectively to Rainbow people experiencing partner or sexual violence. Services in Aotearoa New Zealand responding to family and sexual violence are primarily set up to respond to men's violence against women. They may also treat “sex/gender” as binary (only male and female) and immutable (does not change from birth). They are also not always experienced as appropriate for many in Rainbow communities, particularly in a context of limited resources. This is particularly true for Rainbow people who are not Pākehā, many of whom may prefer kaupapa Māori or culturally specific services to address violence, and/or Rainbow people with disabilities.

Rainbow communities themselves have low recognition of partner violence and sexual violence as the majority of awareness raising has targeted relationships between men and women. Dynamics of homophobia, biphobia, transphobia and gender policing underpin intimate partner violence and sexual violence in Rainbow communities and must be understood as the cultural scaffolding which enables such violence, as well as making help-seeking difficult and complex. For Māori, Pacifica, Asian or other non-Pākehā people who experience racism both inside and outside Rainbow communities, understanding and responding to gendered violence must include recognising the structural, interpersonal and internalised violence of racism.

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<sup>3</sup> Fileborn, B. (2012). Culturally Competent Service Provision to Lesbian, Gay, Bisexual and Transgender Survivors of Sexual Violence, (2009); Transgender Rates of Violence (2012); Responding to Transgender Victims of Sexual Assault (2014) and Lesbian, Gay, Bisexual, Transgender, Queer and HIV-Affected Hate Violence in 2014 (2015).

<sup>4</sup> Walters, M.L., Chen J., & Breiding, M.J. (2013). *The National Intimate Partner and Sexual Violence Survey (NISVS): 2010 Findings on Victimization by Sexual Orientation*, Centers for Disease Control and Prevention, USA and Leonard, W., Pitts, M., Mitchell, A., Lyons, A., Smith, A., Patel, S., Couch, M., and Barrett, A. (2012) *Private Lives 2: The second national survey of the health and wellbeing of gay, lesbian, bisexual and transgender (GLBT) Australians*.

<sup>5</sup> Le Brun C., Robinson E., Warren H., Watson P.D. (2004) *Non-heterosexual Youth - A Profile of their Health and Wellbeing: Data from Youth2000*. Auckland: The University of Auckland.



## **Section 4: The Objectives and Outcomes – Hohou Te Rongo Kahukura – Outing Violence**

The objectives identified for this project, and outcomes achieved, were as follows:

### **1. Establish an Advisory Group with members from Rainbow community groups and specialist mainstream family and sexual violence groups**

Advisory Group members are listed, together with affiliations and belongings in their own words here <http://www.kahukura.co.nz/information/about-us/>

In alphabetical order, members are Duncan Matthews, Elizabeth Kerekere, Fetu-o-le-moana Teuila Tamapeau, Kassie Hartendorp, Moeawa Tamanui-Fransen, Rachel Fabish, Sam Orchard, Sandz Peipi Te Pou, Siao Si Mulipola, Tabby Besley, Tamara Anderson, Te Ahi Wi-Hongi and Trevor Easton. Collectively these people are connected to at least twelve different Rainbow community organisations, hold multiple community roles and come from a variety of cultural backgrounds and Rainbow identities.

During the course of this project, a relationship has been established with a number of family violence groups, and they have participated through co-hosting community hui; distributing information and attending hui around the country. Unfortunately none of the agencies approached to join the Advisory Group were able to commit the resource at this time. Both caucuses of Te Ohaakii a Hine – National Network Ending Sexual Violence Together were represented on the Advisory Group.

Advisory Group members have contributed in a variety of ways, including: name, logo and website design and consultation; survey question development; factsheet content; promoting Hohou Te Rongo Kahukura – Outing Violence resources, survey and hui through personal, professional and social Rainbow networks; championing anti-violence messages in their own work; hosting community hui; attending/assisting/facilitating community hui; responding to community issues as they arose; reaching out to more isolated/marginalised Rainbow groups; feedback to presentations; and feedback to this report. This work has been done on a voluntary basis, and reflects extraordinary commitment to community.

### **2. Develop “fact sheets” about Rainbow intimate partner and sexual violence**

In the context of opening up conversations about partner and sexual violence in Rainbow communities with little existing relevant resources in Aotearoa New Zealand, we felt it was irresponsible not to provide accurate, Rainbow specific information and pathways to existing support before we held community hui or launched our survey.

We launched our website in September 2015, complete with Rainbow specific content and links to our upcoming community hui and survey [www.kahukura.co.nz](http://www.kahukura.co.nz). This part of the project involved hundreds of hours of work, sourcing existing research and condensing, and consulting with Advisory Group members to ensure it was appropriate for our audiences in Aotearoa New Zealand; and designing a website to hold the material. All Advisory Group members provided input at various points to the content; these discussions were wide-ranging and informative. Sam Orchard designed the website to be able to hold these resources, and have capacity to hold more.

The website remains a resource for people to use and download material from. The material has been widely publicised in Rainbow media, and sent out through family and sexual violence networks.

We have also had interest from projects in Australia, the US and Canada about the material we have created. The downloadable factsheets include:

- Find Out More
  - Statistics and partner and sexual violence in Rainbow communities
  - What is Sexual Violence?
    - Consent
  - What is Partner Violence?
  - Phobias and -Isms
  
- Need Help?
  - Organisations that help – both Rainbow and family and sexual violence
  - Safety Planning
  - Lesbian Survivors
  - Gay Survivors
  - Bisexual Survivors
  - Trans and Intersex Survivors
  
- Under Safety Planning, a number of factsheets were created for people:
  - Using violence or abuse
  - With a friend using violence or abuse
  - With a friend experiencing violence or abuse
  - Experiencing violence or abuse
  - Wanting to leave a relationship
  - After leaving a relationship

### **3. Work with Rainbow media (eg GayNZ, Lesbian Radio) to provide accurate information about intimate partner and sexual violence in Rainbow communities.**

The launch of our website was covered on 8 September 2015 by GayNZ – “Outing Violence in our communities” – ([http://www.gaynz.com/articles/publish/45/article\\_17285.php](http://www.gaynz.com/articles/publish/45/article_17285.php)). The article was shared 60 times in the first 3 days. GayNZ also put up a link to the survey for the four months it was live. Within an hour of launching the website, we received two disclosures via email of people who had experienced partner violence. We have continued to receive requests for information and help.

Other articles/discussions appeared in Lesbian Radio, Lesbian Net Aotearoa (multiple), Manawatu Standard, Newswire.co.nz, FlatOUT Pride Hamilton and Diversity Promotion Through Social Networking. Our survey was advertised through the Human Rights Commission online newsletter, and links to our website and factsheets have been shared in social media through networks including Rainbow Youth, Tiwhanawhana, Box Events Oceania, School’s Out, Inside Out, Village Collective and a variety of Rainbow Facebook groups.

The Hohou Te Rongo Kahukura – Outing Violence Facebook page has more than 400 followers, and our posts sharing factsheets are shared multiple times. We have not had the capacity to develop this further.

#### **4. Work with existing Rainbow community groups to host a number of community hui around the country with an education component and a research component.**

There was more interest from Rainbow community groups around the country than we could meet with the original plan for five hui. We eventually held 17 with 23 different groups in October 2015, and were invited to present at Love Life Fono in December 2015. All hui were facilitated by Elizabeth Kerekere and myself. I additionally held workshops at the Ara Taiohi Wānanga (October 2015); ILGA Oceania PROUD Human Rights conference (March 2016); Victoria University Law School and the New Zealand Defence Force (April 2016).

The hui in October were hosted by Otago University Queer Support in Dunedin; Q-Topia in Christchurch; Q-Youth in Nelson; Gisborne community; OUTlineNZ in Auckland; Agender and OUT@ AUT in Auckland; Shakti and Equasian in Auckland; Rainbow Youth in Auckland; Village Collective and Te Kaha o Te Rangatahi in South Auckland; Whangareinbow in Whangarei; Multicultural Mash/Link House in Hamilton; Link House community hui in Hamilton; MALGRA and YOSS in Palmerston North; New Zealand Prostitutes Collective in Wellington; Inside OUT and Outer Spaces in Wellington; Tiwhanawhana and Box Events in Wellington; and Out in the Park in Wellington. Host groups were responsible for finding a venue, organising food, and advertising the event in their local networks. We provided a small koha, but would like to acknowledge the enormous efforts from local groups around the country, and the overwhelming support and manaakitanga of our Rainbow support sector and communities in hosting us around the country.

Content for all community hui followed a set pattern of: developing shared understandings of partner violence; exploring the ways homophobia, biphobia and transphobia impact on Rainbow people and our relationships in the context of colonisation in Aotearoa New Zealand; discussing the law around rape and unlawful sexual connection; exploring understandings of consent; sharing experiences of local services responding to partner and sexual violence for Rainbow communities; exploration of what people thought would be ideal in terms of responding to Rainbow survivors; responding to Rainbow perpetrators/people causing harm; creating safe environments to come out/transition in; and supporting families and whānau to support Rainbow family members to have healthy relationships.

Numbers attending hui varied from single figures to more than 60 at Love Life Fono with more than 35 at Rainbow Youth and in Palmerston North. The average attendance was 13 people, with more than 240 people attending in total. The conversations varied quite significantly depending on size and other factors; however, in most hui there were discussions of people's own experiences; that of friends; or that of Rainbow people being supported who were experiencing/had experienced partner or sexual violence. In many hui there were people from partner violence, sexual violence or other helping agencies present, often but not always volunteers or staff members who identified within the Rainbow community.

Hui attendance included people explicitly identifying as takatāpui, leiti, fa'afafine, transmasculine, transfeminine, trans women, trans men, gender non-binary and genderqueer, gay, lesbian, bisexual, pansexual and asexual, intersex, queer and questioning. People from a wide variety of ethnicities attended – most hui were ethnically diverse – with some hui targeted to create safer spaces for Rainbow people of colour (in the context of one facilitator being Pākehā). People also self-identified as disabled in several hui, and disclosed ages between 16 and 70s. We did not attempt more demographic information than asking people to identify the pronouns they wished us to use, and parts of their identity they were willing to share. Findings from the community hui will be discussed in depth in sections 5 and 6.

**5. Establish an anonymous survey for distribution through Rainbow networks seeking information on experiences of intimate partner and sexual violence.**

The Hohou Te Rongo Kahukura – Outing Violence survey was developed through drawing on international violence surveys, surveys specifically targeting sexuality and gender diverse populations, our analysis of existing research about partner and sexual violence in Rainbow communities and discussions and feedback from the Hohou Te Rongo Kahukura – Outing Violence advisory group about community experiences.<sup>6</sup>

The resulting survey<sup>7</sup> included an introduction page explaining the purpose of the survey, who it had been developed by, who it was open to, what kinds of questions would be asked and when, how long it would take, and how the information would be stored and analysed. There were also points throughout the survey referring people back to information about helping services, including on the front page. Specifically, the front page, and all communications about the survey made it clear it was for all Rainbow identified people in Aotearoa New Zealand over the age of 16, not only those who recognised they had experienced some form of partner or sexual violence.

The survey asked general information about age, identity, ethnicity and disability status, then moved on to ask about experiences in intimate relationships; unwanted sexual experiences; the effects of any abuse; and what any help-seeking experiences were like.

Due to resourcing, we utilised a snowball online survey technique rather than the vastly more expensive random sampling. This technique has proven effectiveness with hard to reach populations, including the Rainbow community,<sup>8</sup> and involved promoting the survey through Rainbow online, print, radio and social media, and using the advisory group members as “champions” to ensure various groups in the Rainbow community were aware of the survey. It was also promoted through the community hui road trip. However, snowballing means it is unclear whether people responded to this survey because they were more likely to have experienced partner or sexual violence than the average person in the Rainbow community. This means the results are indicative rather than a reliable guide to population prevalence rates.

However, respondents came from the range of ethnicities that live in Aotearoa New Zealand; a range of gender identities, ages and sexualities, and featured both disabled and non-disabled people. Prior to launching the survey, we sought advice from the Intersex Trust about reaching intersex people and were advised as formal intersex support groups did not yet exist, our survey would likely only reach intersex people connected to Rainbow communities. This proved to be the case. The survey was available online from 8 September 2015 until 8 January 2016 (four months). It was answered by 407 respondents. Not all respondents answered every question. Findings for the survey will be discussed in depth in sections 7 to 10.

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<sup>6</sup> For survey questions, see Leonard, W., Mitchell, A., Patel, S., and Fox, C., (2008), *Coming forward: The underreporting of heterosexual violence and same sex partner abuse in Victoria*, The Australian Research Centre in Sex, Health & Society, La Trobe University; Black, M.C., Basile, K.C., Breiding, M.J., Smith, S.G., Walters, M.L., Merrick, M.T., Chen, J., & Stevens, M.R., (2011), *The National Intimate Partner and Sexual Violence Survey (NISVS): 2010 Summary Report*. Atlanta, GA: National Center for Injury Prevention and Control, Centers for Disease Control and Prevention; Walters, M.L., Chen J., & Breiding, M.J. (2013), *The National Intimate Partner and Sexual Violence Survey (NISVS): 2010 Findings on Victimization by Sexual Orientation*. Atlanta, GA: National Center for Injury Prevention and Control, Centers for Disease Control and Prevention.

<sup>7</sup> Questions are available from a link on <http://www.kahukura.co.nz/uncategorized/survey-and-hui/>

<sup>8</sup> Lavender Islands: The New Zealand Study, (2007).

## **Section 5: The Community Hui: Raising Awareness and Help-Seeking**

As discussed above, the content for the community hui in October 2015 followed a set pattern. In general, the awareness raising component showed that people were often aware of partner and sexual violence happening inside the Rainbow community, and information was shared between those attending about the ways that violence was taking place. Discussions focused on the ways in which homophobia, biphobia and transphobia become internalised and are used by people using abuse in relationships, and act as barriers for help-seeking from both specialist violence organisations and the state (eg New Zealand Police). There was considerable agreement and recognition across the hui about the ways in which abuse plays out in Rainbow relationships, particularly in the context of verbal and psychological abuse.

There was less awareness overall of the law around sexual violence and consent. This information seemed, often, to be completely new to many participants and frequently resulted in the liveliest conversations. Participants expressed frustration at the lack of information about consent, and in particular the lack of information relevant to Rainbow communities.

Racism was raised as a key factor in partner and sexual violence in most hui. The overall context of colonisation in Aotearoa New Zealand disrupting indigenous understandings of gender and sexuality, and hostility towards non-Pākehā ethnicities was discussed as creating climates in which discrimination towards Rainbow people of colour was normalised. This included in accessing services, where Māori and Pacifica participants reported culturally inappropriate responses when trying to get help which assumed violence was “normal” for them. Online Rainbow dating services which routinely allow “No Asians” postings were also mentioned in several hui.

At every community hui except Love Life Fono (because it was national), we asked those attending about local services and their responsiveness to Rainbow community members. In terms of survivor agencies, there was a near overwhelming lack of awareness of sexual violence services, and almost without exception, an expectation that family violence services, if they worked with any Rainbow community members, were only available to cis (non-transgender) women. Even when volunteers or staff members from these agencies were present, there was general agreement in the community hui that because sexual and family violence services have been predominantly set up to respond to men’s violence towards women, most people in the Rainbow community would not go there for help, or would not refer people there for help. In one city, Hohou Te Rongo Kahukura – Outing Violence was contacted by four survivors, asking for local survivor services not to attend due to poor responses to some Rainbow survivors in the past. This was respected.

In the majority of hui, there appeared to be little visibility of services or relationship between survivor agencies and the Rainbow community, with the exception of Dunedin, where Rape Crisis Dunedin are involved in violence prevention activities with the Rainbow community. Rape Crisis Dunedin was the only service where those attending the community hui were certain who could attend their services. There was even lower visibility or awareness of kaupapa Māori or other culturally specific violence services for survivors, male survivor agencies, and services for people causing harm.

Underpinning this lack of visibility was an uneasiness about how “mainstream” violence organisations might respond in terms of homophobia, biphobia and transphobia and we heard many stories of inappropriate responses including:

- New Zealand Police responding to a trans woman’s call for help after being abused by her husband. When the Police arrived, he told them he had just found out she was trans and that is why he had assaulted her. They had been married for ten years and this was entirely untrue. The Police left without providing any assistance for her, despite visible evidence of the recent assault she had experienced
- Sexual violence survivor agencies telling gay and bisexual men that they could not come out in support groups, as it would make other (straight) men feel uncomfortable
- Trans women not being welcome in services for women escaping violence, or being told they would be assessed by how they looked before being allowed to come into offices or refuges
- Gay and bisexual men seeking to report sexual violence to the Police being treated without any respect and not being allowed to make a complaint
- Non-binary people (people not identifying as male or female in terms of gender) being told they could not access sexual violence services unless they identified as female or male

While the stories of inappropriate responses were disappointing – and in many cases, possibly life-threatening for the people being brave enough to seek help – the overall cultural climate of not believing violence services would respond fairly to Rainbow survivors was more dangerous, blocking even the possibility of help-seeking, particularly for people experiencing partner violence. Rainbow communities exist and seek support from one another in person and online. When one survivor agency in one place responds without respect to a trans woman, a non-binary person, a bisexual man, someone who is takatāpui or fa’afafine or anyone else in the Rainbow community, the information about that is often shared. Many Rainbow people believe that all survivor services will not treat them with respect, so do not even try.

The elephant in the room for Rainbow people engaging with “mainstream” crisis support services is sex and gender. Many services in Aotearoa New Zealand are sex-segregated (separate for males and females) and treat sex as binary (only male and female) and immutable (does not change from birth). Because the Rainbow community includes people who do not identify as male or female; people who do not identify with the sex they were assigned at birth; and people who may have been harmed by people of all genders, sex-segregated services provide unique challenges for Rainbow people. For trans, intersex and gender diverse people, especially those who are not always recognised in their preferred gender, sex-segregated services may be particularly uncomfortable.

## **Section 6: The Community Hui: What Rainbow Communities Wanted**

There were 25 pages of notes detailing responses those attending the community hui wanted to see to prevent partner and sexual violence in Rainbow communities. This feedback has been condensed into key areas.

### **1. Supports for people when they are coming out or transitioning**

Coming out and transitioning are vulnerable times for all sex, sexuality and gender diverse people, but particularly so for young people, for whom rejection from family and whānau may create dependence on romantic relationships or lead to homelessness. It can also be a time of vulnerability in forming relationships and coercion due to lack of role models and lack of awareness of what constitutes abusive behavior in Rainbow relationships. In addition, people breaking sexuality or gender norms are often targeted for violence, including sexual violence, by others.

Community hui participants wanted to see:

- Culturally appropriate and diverse safe spaces, groups, mentoring, role models and peer support for people coming out and/or transitioning which are visible in many youth and community contexts
- Culturally appropriate and diverse resources for people who are coming out and/or transitioning which are accessible online - media, films, stories of a wide variety of Rainbow people, including healthy relationships and negotiating consent resources
- Normalisation of diverse sexes, sexualities and genders within school and other education environments including school peer support groups to make youth places safer for all young people

## **2. Healthy relationships resources and programmes which are appropriate for Rainbow people**

Overwhelmingly, sexuality education which is more widely available (eg in schools) does not include sex, sexuality and gender diverse people. This makes it difficult for Rainbow people to establish healthy norms around relationships and negotiating consent, and contributes to a wider culture of ignorance and lack of respect towards Rainbow relationships.

Community hui participants wanted to see:

- Culturally appropriate and diverse healthy relationships resources (eg media, books, films, magazines, website, social media, sexual content, videos) which teach consent, non-violent communication and skills and affirm Rainbow relationships of all kinds
- Role models of healthy relationships featuring culturally diverse Rainbow community members and diverse kinds of relationships, including discussions of consent
- Sex and sexuality education in schools which is culturally appropriate for Rainbow relationships and provides consent education beyond “no means no”

## **3. Supports for family, whānau and communities**

Family, whānau and communities which respect and provide safe places for sex, sexuality and gender diverse family members was seen as protective for Rainbow people in terms of partner and sexual violence and wider discrimination and violence. It was also discussed in many hui that families and whanāu are not always safe for Rainbow people, and “chosen family” (ie friends and community, often other Rainbow people) may be just as important. Tools and opportunities for conversations with other families and whānau from similar cultural backgrounds to promote understanding, respect and support for their family members will improve the isolation many Rainbow people report, particularly those who are experiencing violence.

Community hui participants wanted to see:

- Culturally appropriate and diverse resources and tools online about Rainbow identities which encourage pride, acceptance and support within families, whanāu and communities and deal with homophobia, biphobia and transphobia directly to address stereotypes
- Culturally appropriate and diverse resources to create generous, open conversations with families and whanāu including group/family counselling that is positive, restorative and constructive about coming out and transitioning
- Culturally appropriate and diverse parent, family and whanāu support groups which allow opportunities for conversations with others to ensure families know they are not alone, and strategies for dealing with negative feedback which recognise that phobias also hurt families

#### **4. Violence responses that are safe, respectful and culturally competent for all Rainbow people**

Gaps in Rainbow knowledge and competency in services were seen in every hui as significant barriers for help-seeking and reporting violence for Rainbow survivors and people causing harm. Training for “mainstream” specialist violence services to assist them in recognising the ways partner and sexual violence is different for Rainbow communities was the most popular recommendation across all hui; closely followed by training and policy changes to create Rainbow competency in all other, related services. The point was made repeatedly that this needed to move beyond recognition of Pākehā gay and lesbian identities, and cover more marginalised members of the Rainbow community, in particular trans, gender diverse, asexual and bisexual people; those with disabilities; and Māori, Pacifica and other non-Pākehā ethnicities. There was also agreement that these services needed to be free to ensure they were available to all.

Community hui participants wanted to see:

- Anonymous online, email, phone and text services for Rainbow people causing harm or experiencing violence which make pathways to help clear and accessible
- An online database about which services were safe for Rainbow people causing harm or experiencing violence. The Hohou Te Rongo Kahukura – Outing Violence website was seen as an opportunity to connect Rainbow communities to culturally safe violence services by many participants
- Culturally appropriate and diverse safe, non-judgmental programmes and support for Rainbow perpetrators which address specific dynamics of Rainbow partner and sexual violence and offer strategies for changing behavior. It is critical services for Rainbow people causing harm do not excuse abuse or blame using violence on people’s sexuality, gender identity, race or culture
- Culturally appropriate and diverse services for Rainbow survivors of sexual and partner violence of all sexualities and genders. This includes services being transparent about who their service is for (particularly in terms of trans survivors); having inclusive policies and resources; and being visible and accessible in Rainbow communities, including having relationships with local Rainbow community groups to increase accountability to Rainbow survivors
- Culturally appropriate responses from all “helping” services such as New Zealand Police, victim support, courts, counselling and health, including mental health and sexual health services for Rainbow people causing harm or experiencing violence
- Access to safe housing for Rainbow people experiencing violence which is appropriate for trans and gender diverse people
- Māori, Pacifica, Asian and other non-Pākehā social service providers providing services appropriate for Rainbow people causing harm or experiencing violence, led by people inside those communities
- Alternatives to the criminal justice system which provide community accountability and restorative practices (including tikanga based practices) to address violence. There was near universal agreement that the criminal justice system was unlikely to ever be widely used by Rainbow communities due to concerns over discrimination and fears about how safe Rainbow perpetrators would be inside prison
- All services accessible to people with disabilities – in the form of physical accessibility; text message options for hearing impaired people; online resources for sight impaired people and connections between disability services; and violence prevention services which include Rainbow survivors and people using harm



## 5. Information and awareness raising

Community hui participants wanted both more awareness of Rainbow partner and sexual violence inside “mainstream” policy, research, strategies and campaigns, and more specific awareness raising inside Rainbow communities. Related to this, it was widely felt that increasing knowledge inside public institutions like schools and health systems about Rainbow people’s lives, particularly for sex and gender diverse people, would protect against experiences of discrimination and therefore reduce partner and sexual violence.

Community hui participants wanted to see:

- The inclusion of Rainbow communities in “mainstream” research and violence prevention strategies and campaigns such as It’s not OK to raise awareness that partner and sexual violence can happen to Rainbow people
- Culturally appropriate and diverse resources and materials about partner and sexual violence in Rainbow communities which are easily accessible to all via a website, support groups and on social media. These resources should promote wide understandings of what abuse is (eg a New Zealand specific power and control wheel for Rainbow communities) for specific identities to assist people experiencing violence to identify it, information about legal rights, and strategies for friends to support people causing harm or experiencing violence, since that is who Rainbow people usually go to for help
- Information and helpline to assist trans people navigating healthcare systems and ensure health professionals and education systems have access to accurate, up-to-date information about gender diversity
- Information and helpline to provide information about intersex conditions for healthcare professionals, education systems and pre and post-natal supports so professionals have access to accurate, up-to-date information about sex diversity

## 6. Community Tools

People with diverse sexes, sexualities and genders have many communities of belonging, and there were strong desires expressed in the community hui to find ways to make sure that Rainbow spaces were welcome to all, and that specific cultural spaces were welcoming to Rainbow people from that cultural belonging, led by them. In particular, the desires for leadership, safe people to talk to, and ongoing conversations about violence were expressed repeatedly. Community hui participants wanted to see:

- More violence prevention hui like the Hohou Te Rongo Kahukura – Outing Violence hui – safe spaces for all Rainbow people to talk about experiences of violence and come up with community solutions
- Rainbow survivor support networks with social media visibility for Rainbow survivors to provide peer support
- Positive role models from diverse Rainbow identities and belonging to diverse communities who are safe to talk to for Rainbow people causing harm or experiencing violence
- Community leaders who are visible and vocal about supporting Rainbow community members eg religious leaders, Māori, Pacifica, Asian and other non-Pākehā identities, sportspeople etc
- Māori whanāu to find stories and whakapapa of takatāpuitanga to feel validated and linked to tipuna, and to assist in challenging responses to takatāpui that come from colonisation
- Challenges to homophobia, biphobia and transphobia inside religious communities, to ensure Rainbow people in these communities are not subject to violence
- Supports for trans people who are transitioning in terms of accessing employment, housing and safe social environments to reduce vulnerability and increase the ability to live without experiencing violence, including partner and sexual violence

## Section 7: The Survey: Demographic Findings

As discussed above, the Hohou Te Rongo Kahukura – Outing Violence survey began by asking questions about demographics, including general information about age, identity, ethnicity and disability status. The ability to identify in respondents' own words was offered in addition to options provided for every question except age and intersex status.

The age group most likely to answer our survey were 19-24 year olds, perhaps reflecting the significant support we received from the Rainbow support sector working with young people. Two-thirds of respondents were aged between 19 and 40 years.

**Table 1: Demographics by Age**

Answer Options	Responses (n=406)	Percentage
16-18	30	7
19-24	119	29
25-29	68	17
30-39	91	22
40-49	48	12
50-59	34	8
60-69	13	3
70 or older	3	1

Respondents were offered three options in terms of intersex status. Answers to this question appear to reflect the lack of networks and connections between intersex people and therefore our difficulties in reaching them, in that only eight respondents knew they were intersex.

**Table 2: Intersex Status**

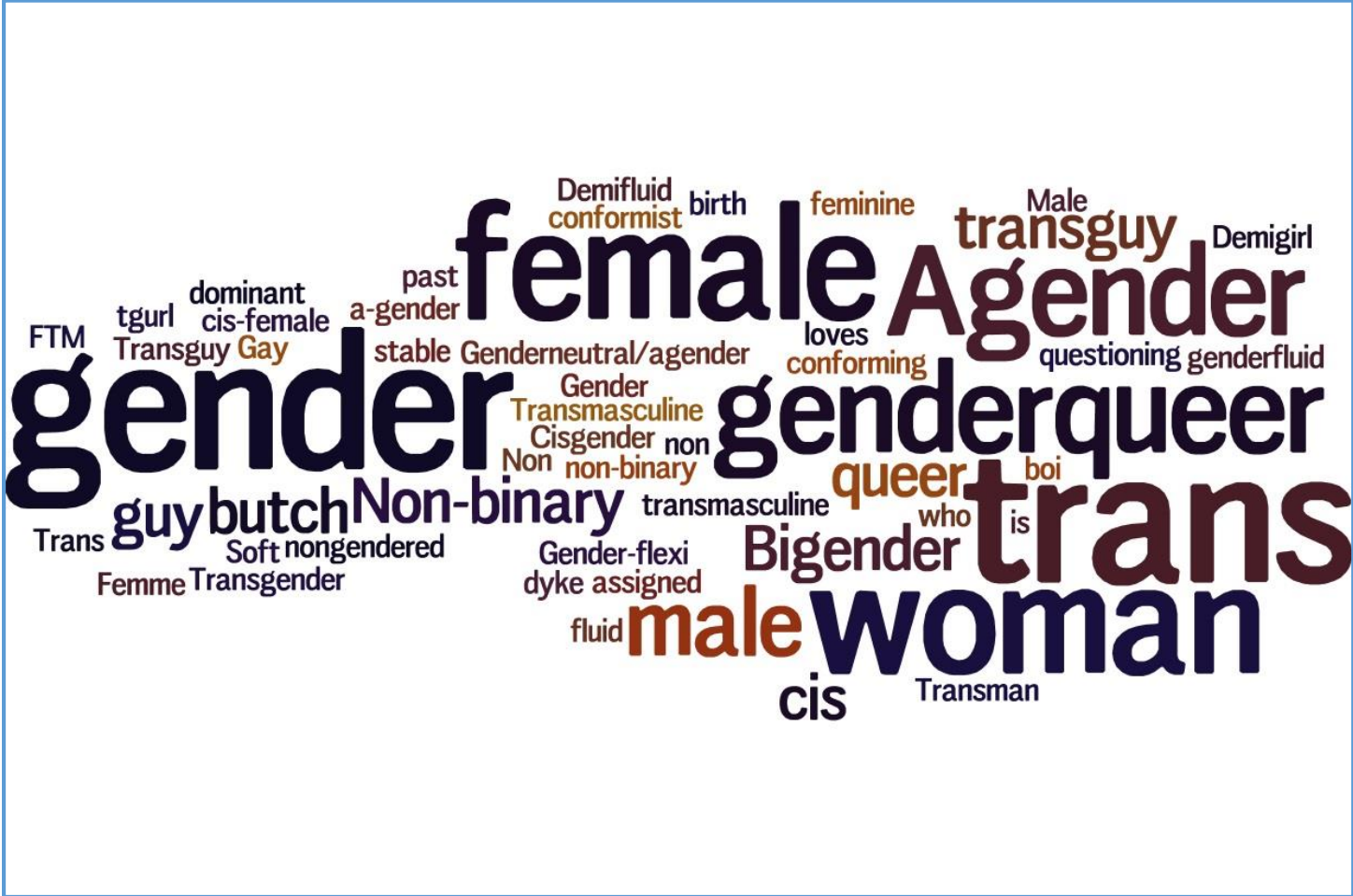
Are you intersex?	Responses (n=405)
Yes	8
No	344
Don't Know	53

For gender, sexuality and ethnicity, respondents could select as many terms as they wished, and for all of these questions, many selected multiple responses. For gender, 400 respondents answered the question and gave 559 responses. This included 150 responses across whakawāhine, tangata ira tāne, trans and non-binary identities, and 63% of respondents identifying as female (cis or trans). Respondents were also offered the opportunity to self-identify their gender, and while many chose to use identities already available again, others chose an array of descriptions, reflecting the diversity of Rainbow communities in Aotearoa.

**Table 3: Preferred Gender**

Answer Options	Responses (n=559, from 400 respondents)
Takatāpui - all Māori with diverse gender identities and sexualities	20
Whakawāhine	5
Tangata ira tāne	1
Female	252
Male	79
Transgender	58
Non-Transgender	15
Non-binary/genderfluid	86
Let us know in your own words here:	43

**Figure 1: Words Used to Describe Gender in Free Text**



For sexuality, 379 respondents answered the question and gave 581 responses. Respondents were more likely to identify as “Queer” or “Bisexual/Pansexual” than “Lesbian” and “Gay.” Self-definitions featured many identities not commonly referred to in discussions of sexuality diversity, including the non-sexual identity of asexual.

**Table 4: Sexuality**

Answer Options	Responses (n=581, from 379 respondents)
Takatāpui - all Māori with diverse gender identities and sexualities	23
Lesbian	118
Gay	82
Bisexual/Pansexual	131
Straight/heterosexual	18
Queer	144
Let us know in your own words here:	65

**Figure 2: Words Used to Describe Sexuality in Free Text**



For ethnicity, 365 respondents answered the question and gave 488 responses, with multiple selections relatively common and/or people self-identifying ethnicities which were not provided. Just over a third of people identifying as Māori identified as takatāpui. These figures show the full range of ethnicities living in Aotearoa New Zealand answered the survey. Comparison percentages from the last New Zealand Census are provided in brackets if comparison is possible.<sup>9</sup>

<sup>9</sup> Source from New Zealand Statistics website, 26 April 2016.

**Table 5: Ethnicity**

Answer Options	Responses (n=488, from 365 respondents)	Percentage
Māori	61	16.7% (15.6%)
Pākehā/New Zealand European (Kiwi)	279 (an additional 58 people identified as Māori, Pacifica or Asian and Pākehā)	76.4% (74.6%)
Asia (Chinese, Indian, South East Asian, Filipino, Eurasian New Zealander, Korean, Kiwi Chinese, Eurasian)	32	8.8% (12.2%)
Pacifica and Australia (Cook Island Māori, Samoan, Tongan, Niuean, Tokelauan, Fijian, Hawaiian, Tahitian, Koori Australian Aboriginal, Australian)	21	5.8% (7.8%)
European (Slavic, Swedish, Dutch, Romanian, German, Eastern European, Finnish, Norse, Swiss, Dalmatian, Hispanic)	18	4.9%
Britain and Ireland (Welsh, Scottish, Irish, English, British and Afro-Caribbean, Northern Irish)	14	3.8%
Jewish (Sephardic Jew)	3	0.8%
America (Latin American, First Nations America)	2	0.5%

For those who identified as Māori, we asked people to share their iwi. Three people said they did not know. The remainder named a variety of iwi. Respondents were most likely to be Ngāpuhi.

**Table 6: Iwi Ethnicity**

Iwi (self-identified)	Responses
Ngāpuhi	12
Ngāi Tahu / Kāi Tahu	9
Ngāti Porou	8
Ngāti Whātua	7
Ngāti Kahungunu	5
Ngāti Tūwharetoa, Tainui, Waikato	4
Ngāti Kahungunu ki Heretaunga, Ngāti Maniapoto, Tūhoe	3
Ngāi Tāmanuhiri, Ngāti Awa, Te Ati Haunui-a-Pāpārangi, Te Atiawa, Te Rarawa	2
Hauraki, Kāti Mamoe, Muaupoko, Nga I tai ki torero, Ngātiwai, Ngāti Apa, Ngāti Hine me Ngati Kahu, Ngāti Hineuru, Ngāti Kahungunu ki te Wairoa, Ngāti Koroki, Ngāti kuri ki te hapua, Ngāti Oneone, Ngāti Ranginui, Ngāti Raukawa, Ngāti Raukawa ki te Tonga, Ngāti Toa, Rongowhakaata, Taranaki, Te Aitanga a Mahaki, Te Aupouri, Waitaha, Whakatōhea, Whānau a Kai	1

In terms of disability, the survey used the last New Zealand census question to identify whether people had experienced, lasting six months or more, a health condition or disability which caused them difficulties. Forty percent identified as having difficulties with at least one area of their lives for at least six months. This question was answered by 384 respondents who provided 496 answers. Some respondents had multiple areas in which they experienced difficulties.

**Table 7: Health Conditions and Disabilities**

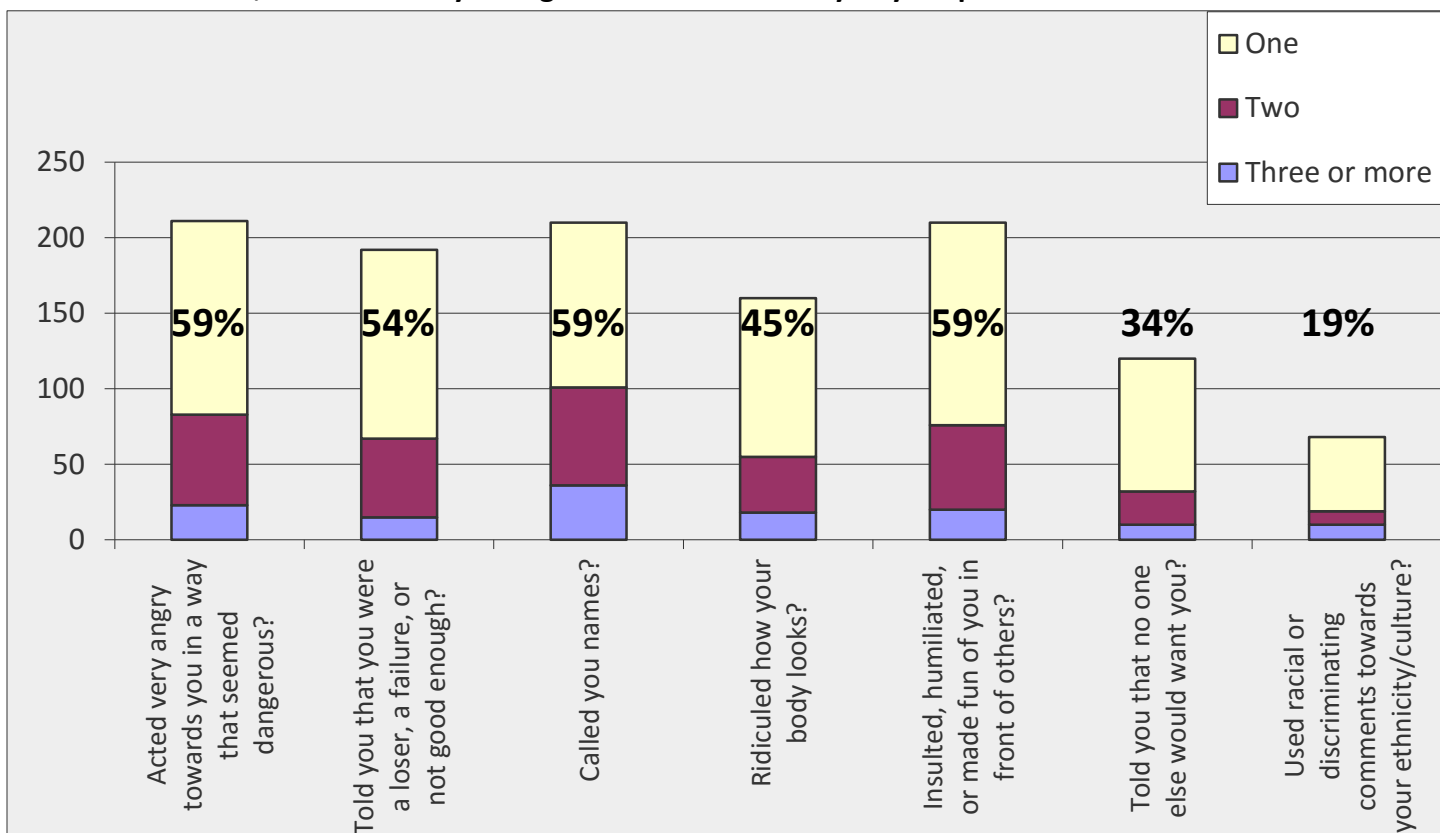
Answer Options	Responses (n=384)	Percentage
Seeing, even when wearing glasses or contact lenses	21	6%
Hearing, even when using a hearing aid	12	3%
Walking, lifting or bending	35	9 %
Using your hands to hold, grasp or use objects	14	4%
Learning, concentrating or remembering	81	21%
Communicating, mixing with others or socialising	103	27%
No difficulty with any of these	230	60%

## Section 8: The Survey: Experiencing Abuse within Relationships

The next survey section was introduced by telling respondents questions would ask about non-sexual behaviour they may have experienced in romantic, dating or sexual relationships, from a partner with any gender identity. Respondents were asked how many people had done specific things, and offered the chance to answer None, One, Two or Three or More. The following graphs will illustrate responses from these questions from the 355 respondents who answered these questions. The percentage figure at the top of each category illustrates how many respondents from those who answered experienced this behaviour from **at least one** of their partners.

Categories in Chart 1 describe actions that are usually described as Emotional, Verbal or Psychological Abuse, particularly when they are repeated over time or are part of other kinds of controlling or coercive behaviour. These forms of abuse may have a negative impact on self-esteem and confidence or lead to depression, anxiety or even suicidality. More than half of those responding experienced many of these forms of abuse, including name-calling, humiliating and insulting behaviour, and frightening displays of anger. A third were told no one else would want them by at least one partner. The last category, “Used racial or discriminating comments towards your ethnicity/culture” was added based on the advice of Advisory Group members. Racial abuse was experienced by nearly one in five people responding; when this figure is broken down further, one in three Māori, nearly half of Pacifica peoples and half of Asian peoples reported experiencing this form of abuse from at least one partner.

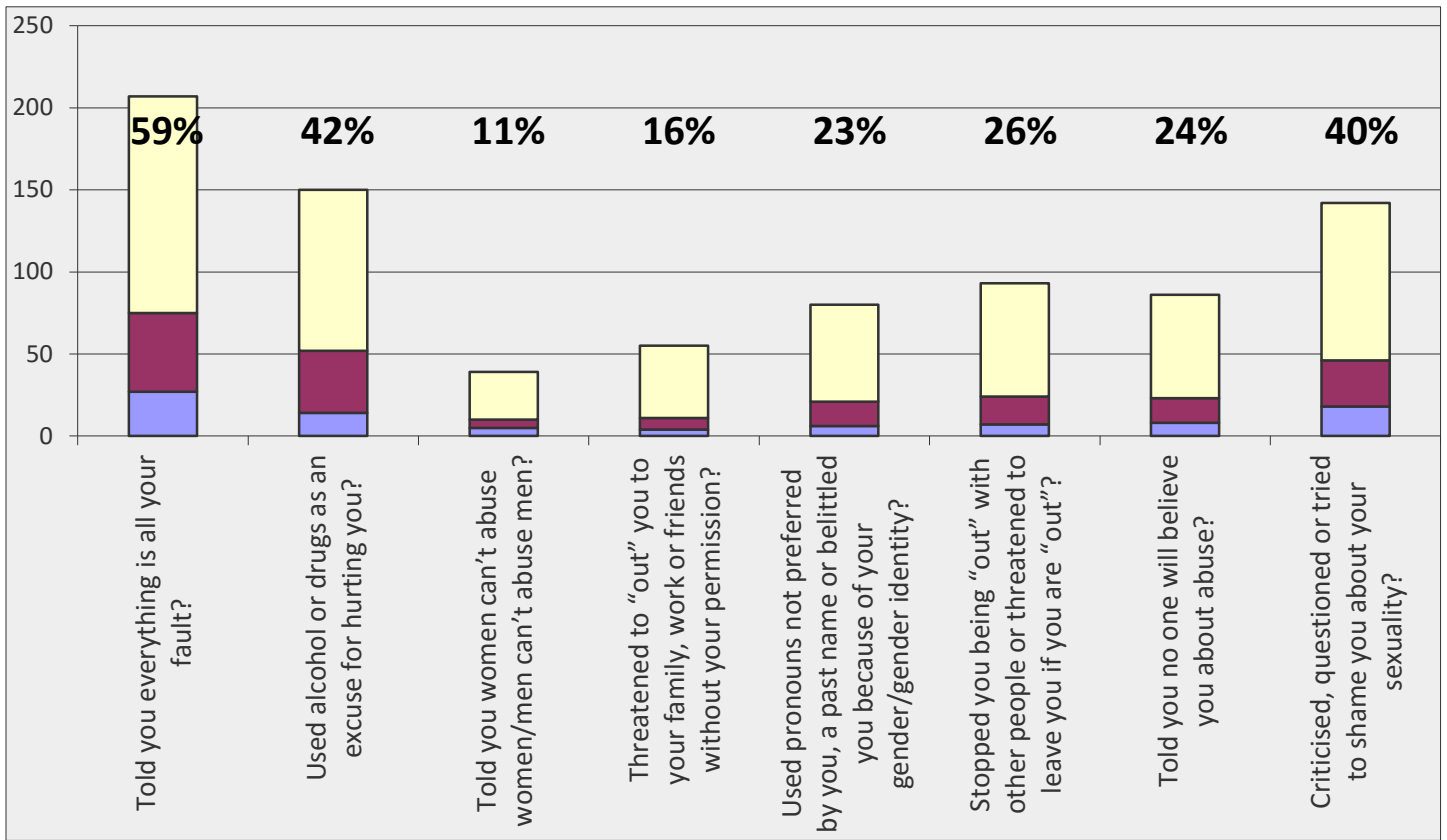
**Chart 1: Emotional, Verbal and Psychological Abuse: How many of your partners have.....**



Categories in Chart 2 describe behaviours that are usually described as Psychological Abuse or Isolation, particularly when they are repeated over time or are part of other kinds of controlling or coercive behaviour. They commonly have the effect of making people feel like abuse they are experiencing is their fault and reducing their opportunities to seek help – or other opinions – from other people in their life. This makes the partner using the abuse more powerful. More than half of those answering this question had been blamed by at least one partner for everything going wrong in their relationship and nearly half had a partner use alcohol or drugs as an excuse for abusive behaviour. One in four were told no one would believe them about abusive behaviour.

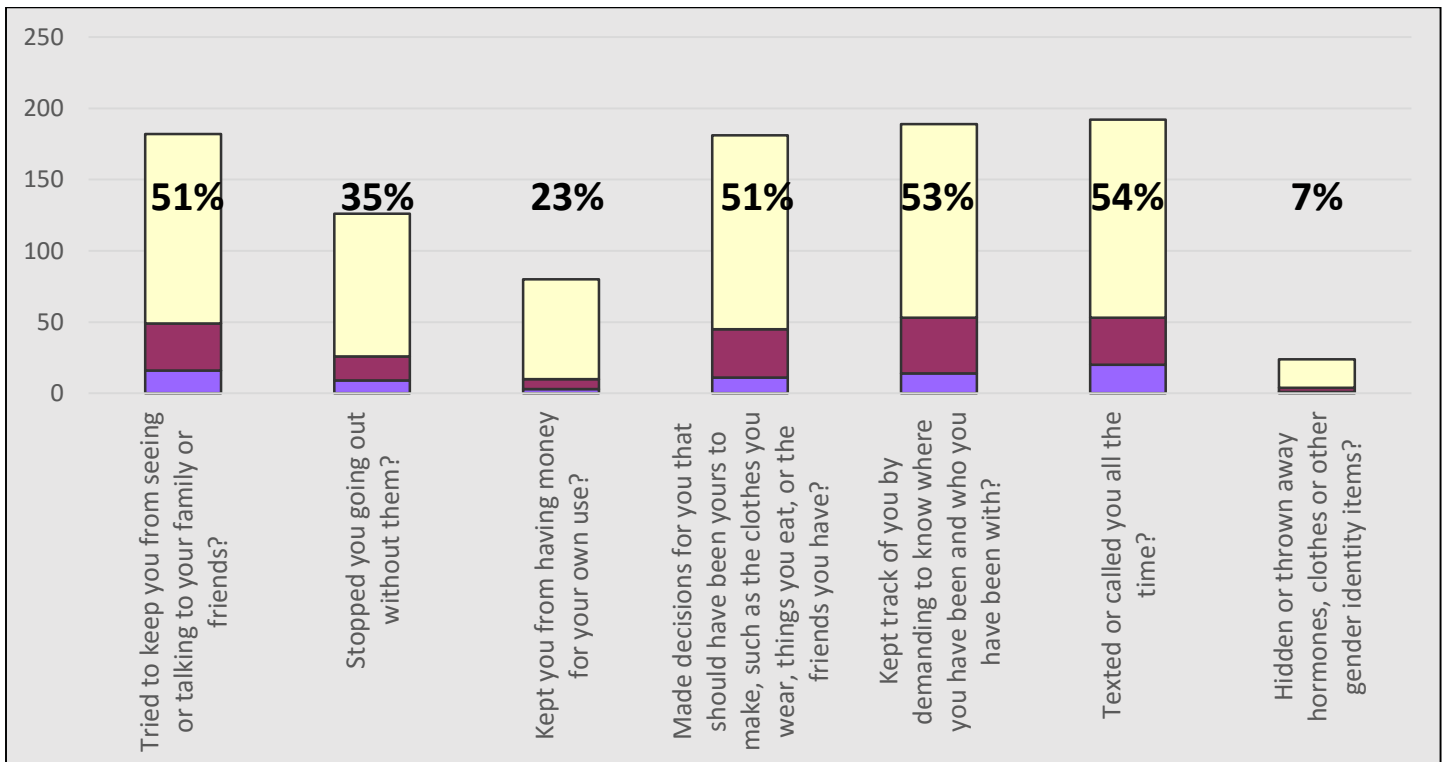
Many forms of psychological abuse and isolation are specific to people in Rainbow communities. More than one in three were criticised about their sexuality or gender identity by at least one partner; one in four had partners used pronouns or names which were not preferred (eg calling a trans woman “he”, or using her old name). One in six were threatened with being “outed” by at least one partner in situations like work or family. It is interesting to note that this is featured as perhaps the only significantly different aspect of partner violence in Rainbow relationships in most overseas resources and research which has been developed, but our research identified having a partner who tried to stop them being “out” or open about their sexuality or gender identity was more common, experienced by one in four respondents. This kind of isolation – not being able to talk to other people from the Rainbow community – is likely to severely restrict opportunities to discuss relationships, since Rainbow people are unlikely to talk about relationship difficulties or violence and abuse in many other contexts. Finally, one in ten people responding were explicitly told by at least one partner that similar sex partner violence was impossible, ie that partner violence is only used against women and by men. This idea is further entrenched by anti-violence campaigns in which no Rainbow people appear.

**Chart 2: Psychological Abuse and Isolation**



Categories in Chart 3 describe behaviours that are usually described as Isolation or Controlling, particularly when they are repeated over time or are part of other kinds of controlling or coercive behaviour. They have the effect of reducing help-seeking options and reducing someone's power, options and sense of self in a relationship.

**Chart 3: Isolation and Controlling Behaviours**



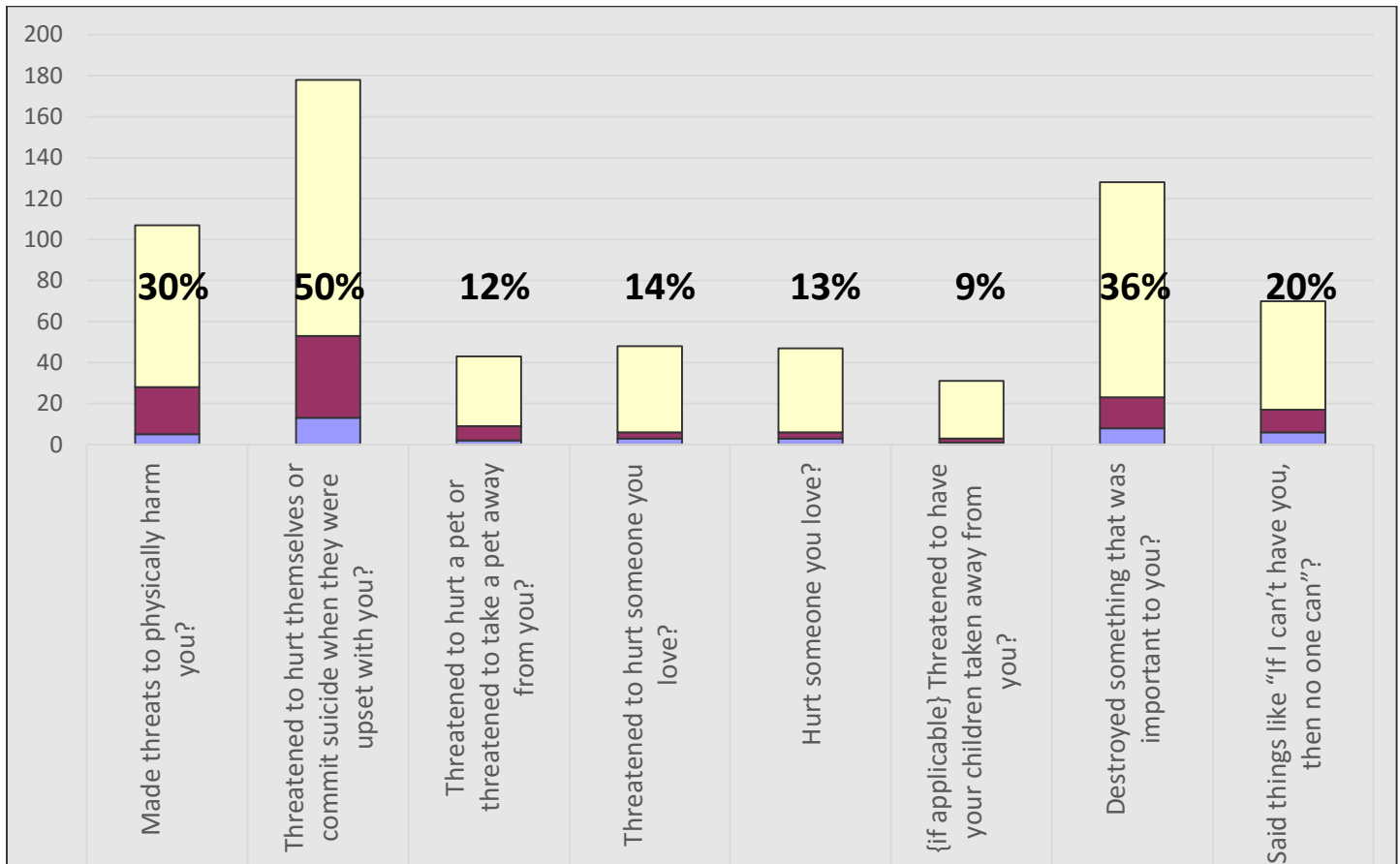


Just over half, and more than a third of those answering this question had experienced at least one partner trying to stop them seeing people important to them, or going out without them. More than half experienced a partner making decisions for them, keeping track of them, or texting or calling or the time. One in four had at least one partner taking control of their money. A far smaller percentage, 7%, experienced at least one partner hiding or throwing away hormones or gender affirming equipment. This question is more relevant for trans and gender non-binary people. Responses represent 17% of trans and gender non-binary respondents.

Categories in Chart 4 describe behaviours that are usually described as Threats and Violence, particularly when they are repeated over time or are part of other kinds of controlling or coercive behaviour. They have the effect of introducing fear into a relationship, of harm to the person, their property, people they care about, or the person causing the abuse. It is noteworthy that half of those answering this question had experienced at least one partner threatening to kill themselves when they were upset. Given the rates of self-harm and suicidality in Rainbow communities, this is likely to be particularly frightening.<sup>10</sup>

Other threats received included threats of physical harm by one in three respondents; and threats to loved ones, pets or to take children away, all by about one in ten respondents. One in three people had also had property damaged by at least one partner, and one in five had been threatened with harm like “if I can’t have you then no-one can.” Just over one in ten had experienced at least one partner hurting someone they loved.

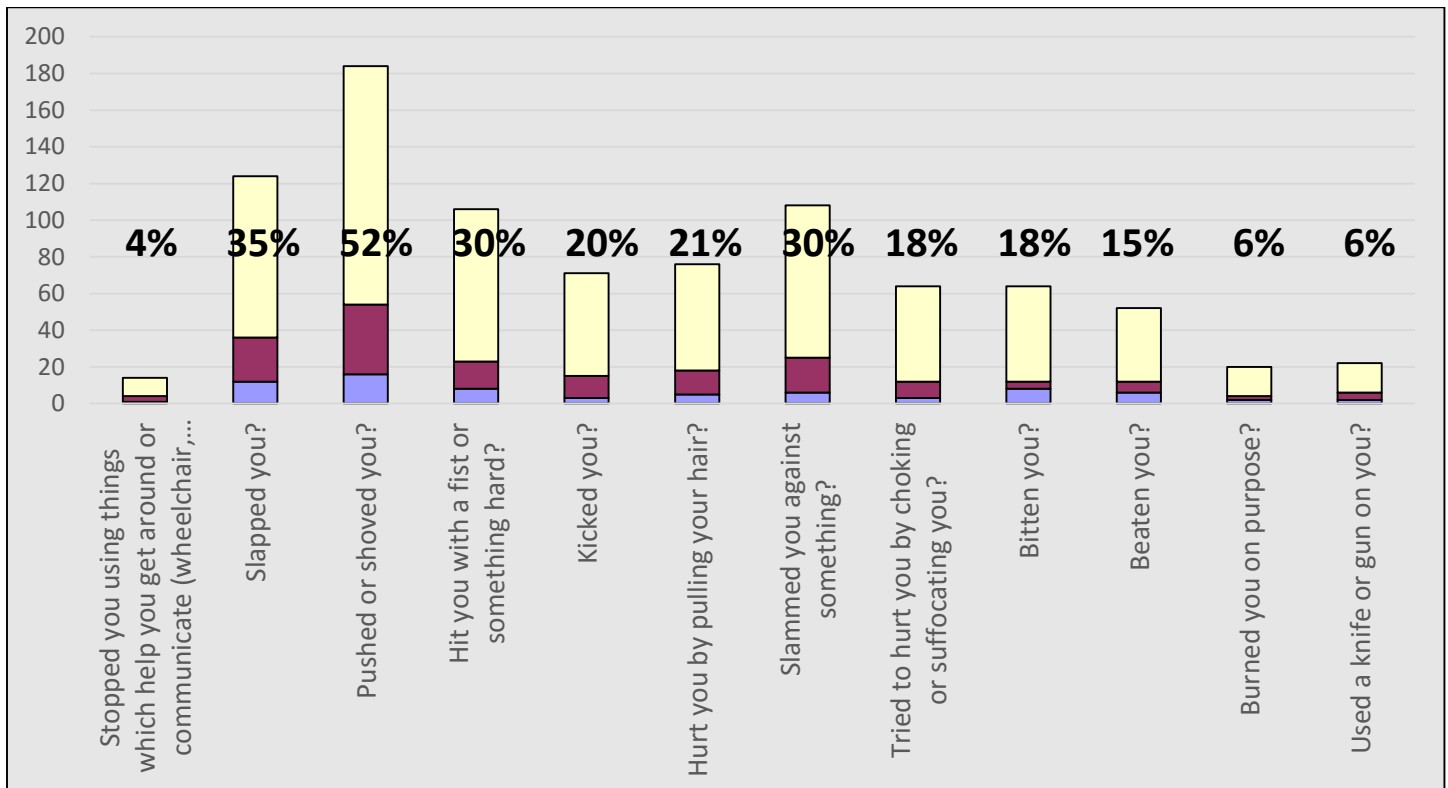
**Chart 4: Threats and Violent Behaviour**



<sup>10</sup> See, for example, Ara Taiohi Sexuality and Transgender Infographics.

Chart 5 lists responses to questions about physical violence directed towards people answering the survey from partners. Consistent with other research, these rates are lower than rates of psychological abuse, isolation, coercive and controlling behaviour and threats. However, there was still evidence of high and very concerning levels of violence. Half of those answering the survey had been pushed or shoved by at least one partner; and one in three had been slapped, hit with a fist or slammed into something hard. One in five had been kicked, had their hair pulled or been choked or bitten by at least one partner. Lower rates of beatings (15%), being burnt on purpose, or having a knife or gun used (6% each) were reported. Four percent had had disability aides taken away by at least one partner.

**Chart 5: Physical Violence Towards Partner**



In summary, Charts 1-5 reveal concerning levels of partner violence were experienced by our respondents. Some behaviours were generic, and might be experienced in any relationship that was abusive, but many behaviours have specific meanings in Rainbow relationships (eg gender affirming equipment being hidden or thrown away, or criticisms of sexuality or gender identity). Still other kinds of behaviour are only likely to be experienced by sex, sexuality and gender diverse people (such as isolation from Rainbow communities through putting pressure on people not to be “out”, or threatening to “out” people).

Respondents were asked to list the gender of partners who had abused them in free text, and asked to say whether their partners were transgender, non-transgender, male, female or non-binary. Many respondents listed multiple perpetrators in free text. This question was answered by 283 respondents. Results are in Table 8. It is clear from this that all genders may perpetrate violence in relationships. Cis people (both male and female) were more frequently perpetrators than trans people (men, women or non-binary people). Masculine

people (both cis and trans) were more frequent perpetrators than feminine people (both cis and trans). In considering these figures, it is worth relating them to the context of the gender identities of survey respondents overall (eg, a higher percentage of female respondents).

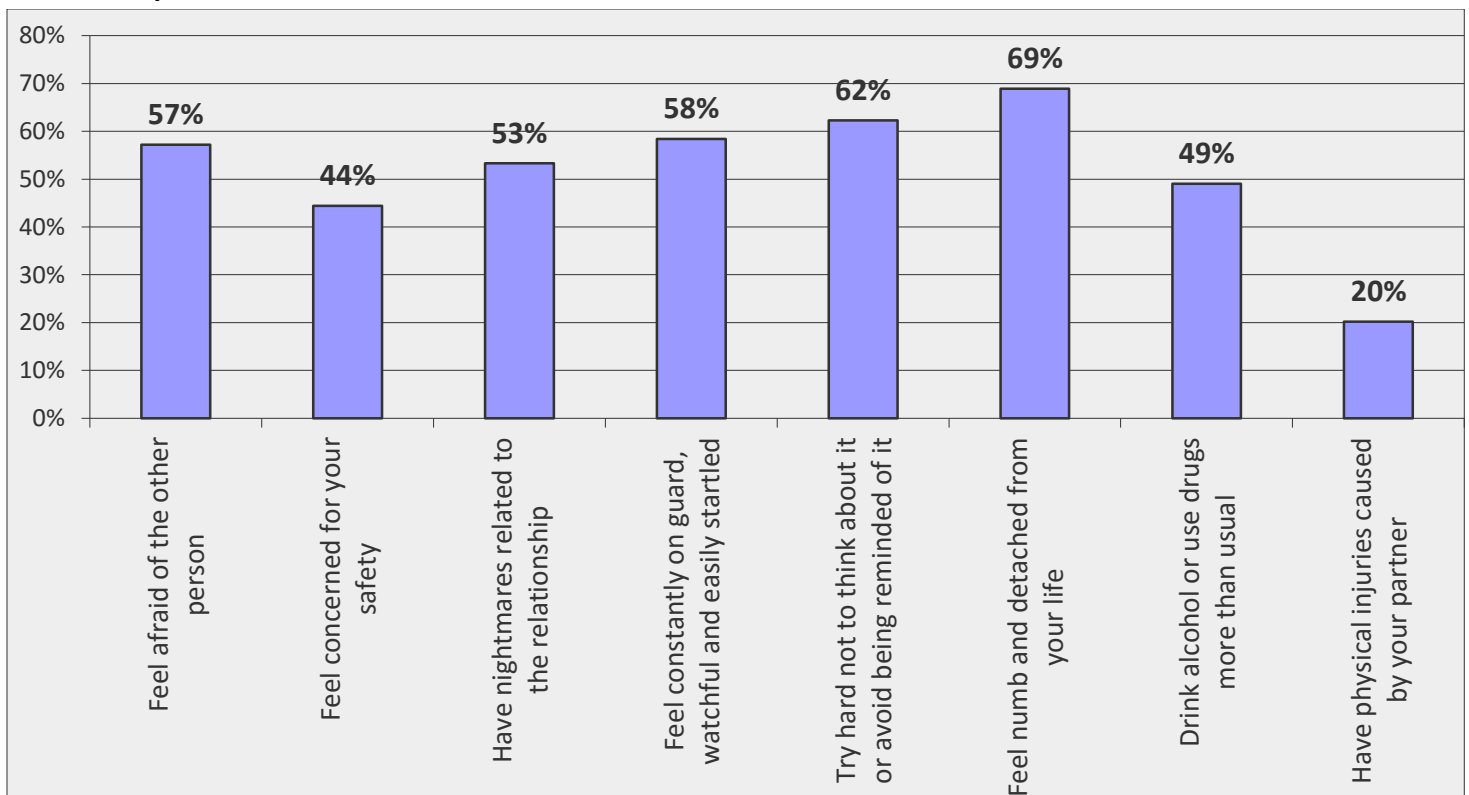
**Table 8: Gender of Perpetrators of Partner Violence**

Gender	Responses (n=283)
Male	214
Female	200
Genderfluid/genderqueer/non-binary	22
FTM, trans man	18
MTF, trans woman	4
Transgender	4

Finally, people who had experienced partner violence were asked to rate the impacts of that violence – either while in the relationship or after leaving - in the **most recent** relationship they had experienced that was abusive. This question was answered by 257 respondents.

Consistent with the overwhelming evidence of partner violence and harm, two thirds of respondents reported feeling numb and detached and trying not to think about the abuse. Over half of the respondents were afraid of their partner, experienced nightmares or hypervigilance. Just under half used alcohol or drugs more than usual to cope with impacts, or felt concerned for their safety. One in five people answering this question sustained physical injuries from their most recent abusive relationship.

**Chart 6: Impacts of Partner Violence**



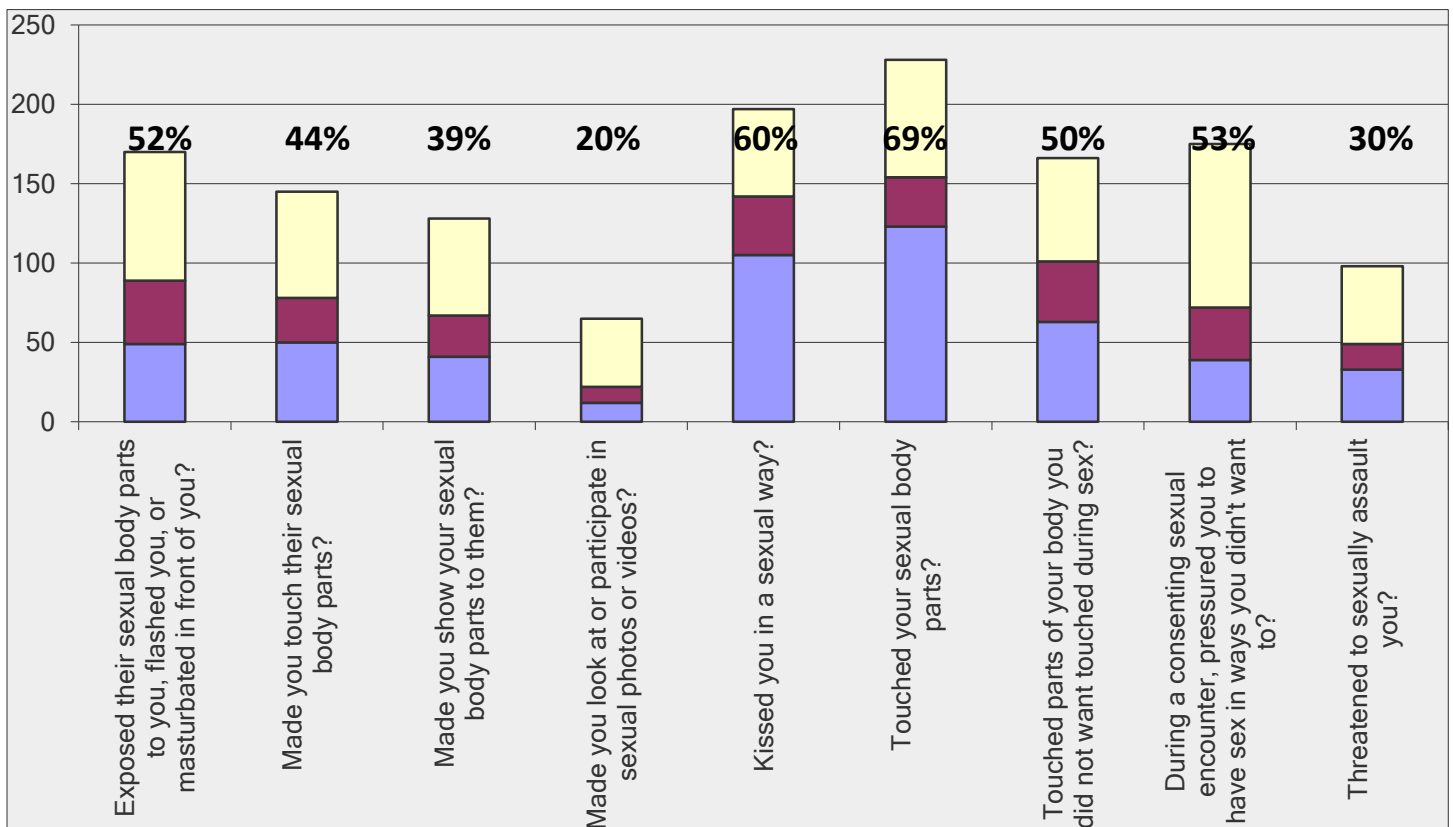
## Section 9: The Survey: Unwanted Sexual Activities

The next survey section focused on “sexual things that you did not want to happen” from a partner, family member, someone you knew, or a stranger. Respondents were asked how many people had done specific things, and offered the chance to answer None, One, Two or Three or More. 330 respondents answered these questions, which covered people’s lifetime so included child sexual abuse. The percentage figure at the top of each category illustrates how many respondents experienced this behaviour from **at least one** person.

Chart 7 shows unwanted sexual behaviour which does not involve penetration. Many of these activities meet definitions of crimes in Aotearoa New Zealand, and the levels reported in our survey by people who answered these questions are very high. Not only are the figures high for people experiencing from at least one other person, but many people are reporting experiencing unwanted sexual behaviour from multiple perpetrators.

More than two thirds of people answering this question reported unwanted touching of sexual body parts; more than one third of respondents had experienced this from at least three people. Nearly two thirds had been kissed in a sexual way when it was unwanted; again, a third had experienced this from at least three people. Half of those responding had been touched in places they did not want to be touched or been pressured to be sexual in ways they did not want during otherwise consenting sexual encounters. Half had experienced someone flashing or masturbating in front of them, and nearly half had been forced to touch someone else’s sexual body parts. More than one third reported being forced to show their own sexual body parts to someone else, and nearly a third had received threats of sexual assault. One in five had been forced to participate in sexual videos or pictures without their consent.

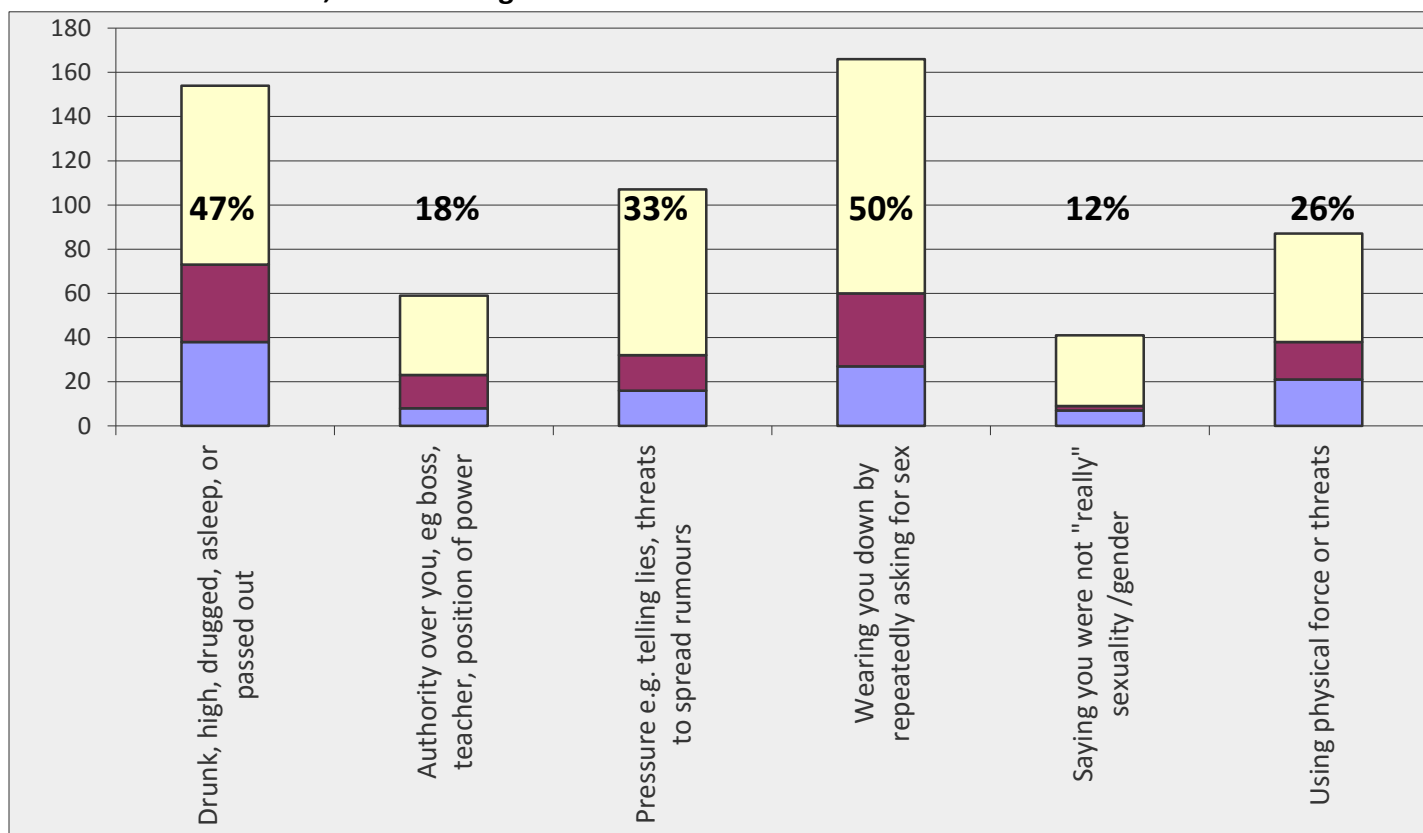
**Chart 7: Unwanted Sexual Behaviour**



The next set of questions covered activities which fall under rape or unlawful sexual connection in New Zealand criminal law. Respondents were asked how many people had made them perform or receive unwanted oral, anal or vaginal sex in various circumstances. Half of respondents were forced to perform or receive these kinds of sex by being worn down with repeated requests and pressure, or because they were drunk, drugged, asleep or passed out. One in three were pressured by someone threatening them with negative consequences (eg spreading rumours) if they did not give in, and one in four were subject to physical force or the threat of physical force. One in five were forced into these kinds of unwanted sex by someone misusing authority over them (eg an employer or teacher). Just over one in ten were pressured to be sexual in these ways by someone telling them this was expected behaviour for their sexual or gender identity.

As with the first set of questions about unwanted sexual behaviour, these figures demonstrate concerning levels of sexual violence in our survey respondents' lives.

**Chart 8: Unwanted Oral, Anal and Vaginal Sex**



As with partner violence, respondents were asked to list the gender(s) of those who had perpetrated unwanted sexual acts towards them. Many respondents listed multiple perpetrators in free text. This question was answered by 260 respondents, and results are in Table 9. It is clear that while all genders may perpetrate sexual violence, by far the most likely group to perpetrate were cis men. Cis people (both male and female) were more frequently perpetrators than trans people (men, women or non-binary people). Masculine people (both cis and trans) were more frequent perpetrators than feminine people (both cis and trans).

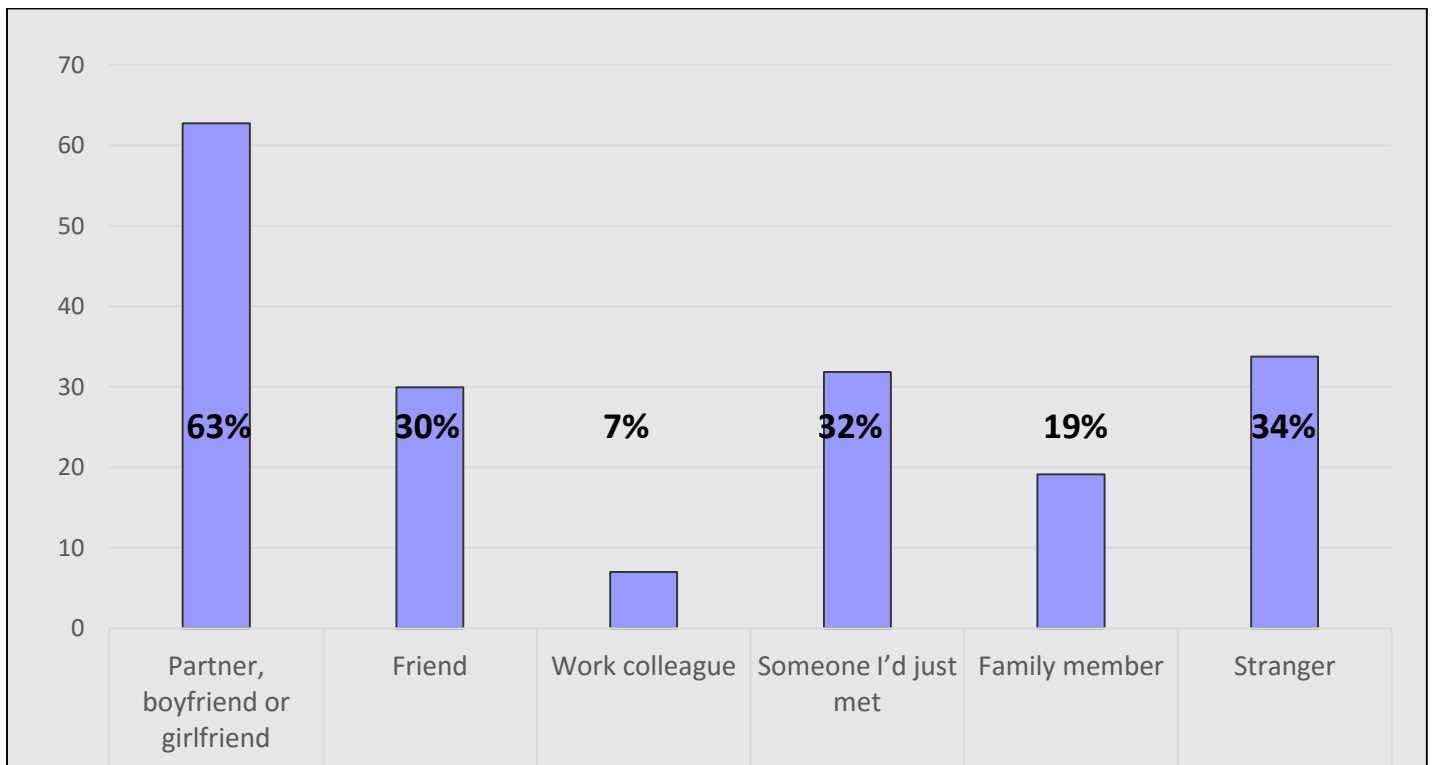
**Table 9: Gender of Perpetrators of Sexual Violence**

Gender	Responses (n=260)
Male	441
Female	127
Genderfluid/genderqueer/non-binary	15
FTM, trans man	7
MTF, trans woman	4
Transgender	2

Respondents were also asked their relationship to the person who did the unwanted sexual acts at the time of the incident(s). Multiple responses were possible. This question was answered by 314 respondents.

Nearly two thirds of respondents who answered this questions experienced unwanted sexual acts from partners and one third from friends or someone they had just met. One in five identified a family member as a perpetrator; it is likely this refers to child sexual abuse. Seven percent experienced sexual violence from a work colleague. While these figures are high, they are consistent with existing knowledge sets which suggest sexual violence is much more likely to be perpetrated by those known to the victim/survivor.

**Chart 9: Relationship to Person Perpetrating Unwanted Sexual Behaviour**



However, our survey also found that one in three of our respondents had experienced sexual violence from a stranger, which is significantly higher than other research in New Zealand.<sup>11</sup> Being targeted for sexual violence

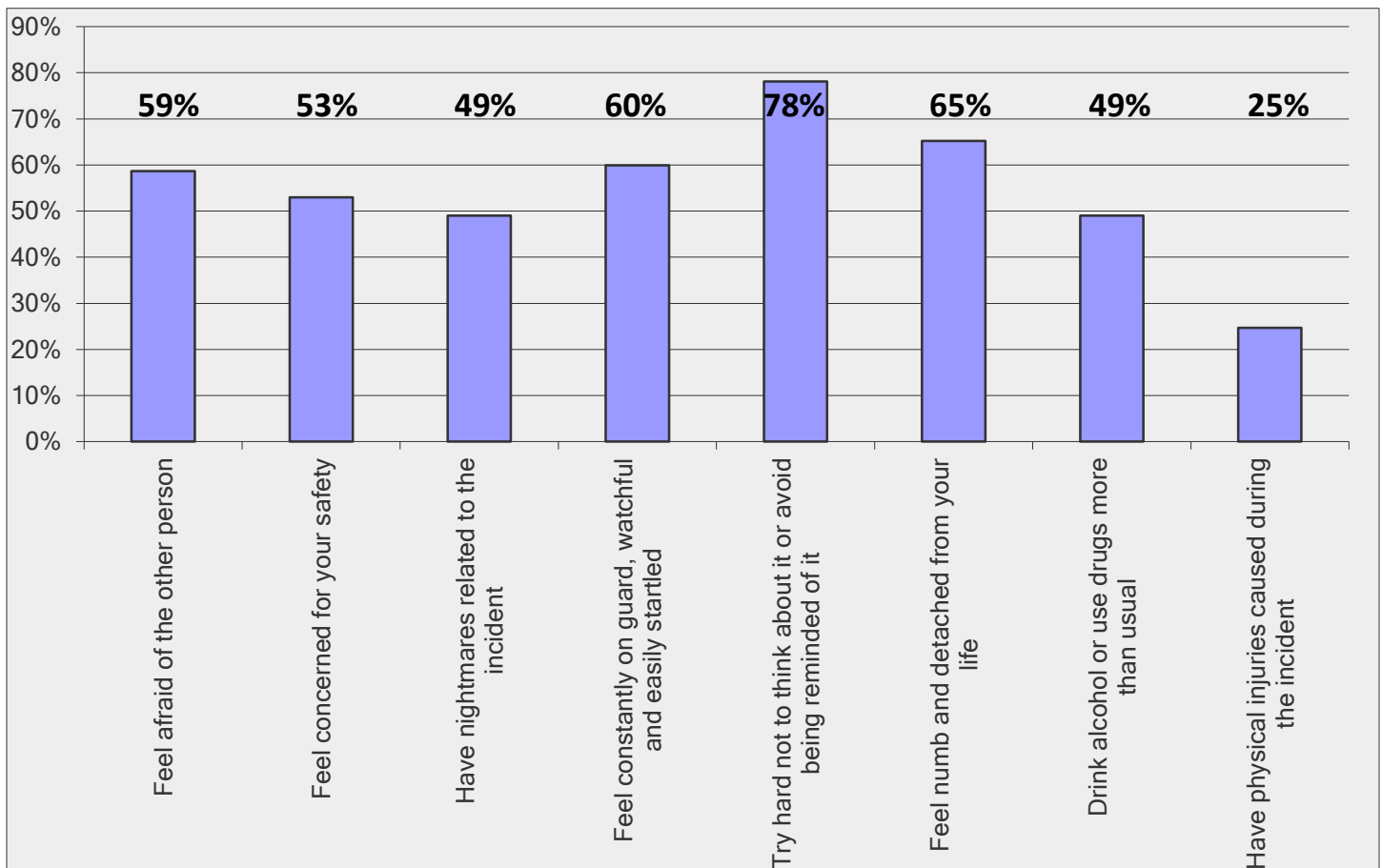
<sup>11</sup> See, for example the Report for the Taskforce on Sexual Violence (2009).

because your sexuality or gender identity differs from the “norm” creates additional, and considerable, risks for sex, sexuality and gender diverse communities. Homophobia, biphobia and transphobia provide the context for sexual violence to be used as a punishment towards people who do not wish to, or are not able to, conform.

Finally, people who had experienced sexual violence were asked to rate the impacts of that violence – either during the incident or after it was over - for the **most distressing** unwanted sexual incident they had experienced. This question was answered by 247 respondents.

The impacts reported in our survey were consistent with other evidence of sexual violence and harm. Three quarters of respondents reported trying not to think about the incident(s). Two thirds said they had felt numb and detached and nearly two thirds reported hypervigilance. Over half of the respondents were afraid of the person and felt concerned for their safety. Just under half experienced nightmares or used alcohol or drugs more than usual to cope with impacts. One in four people answering this question sustained physical injuries from the unwanted sexual incident.

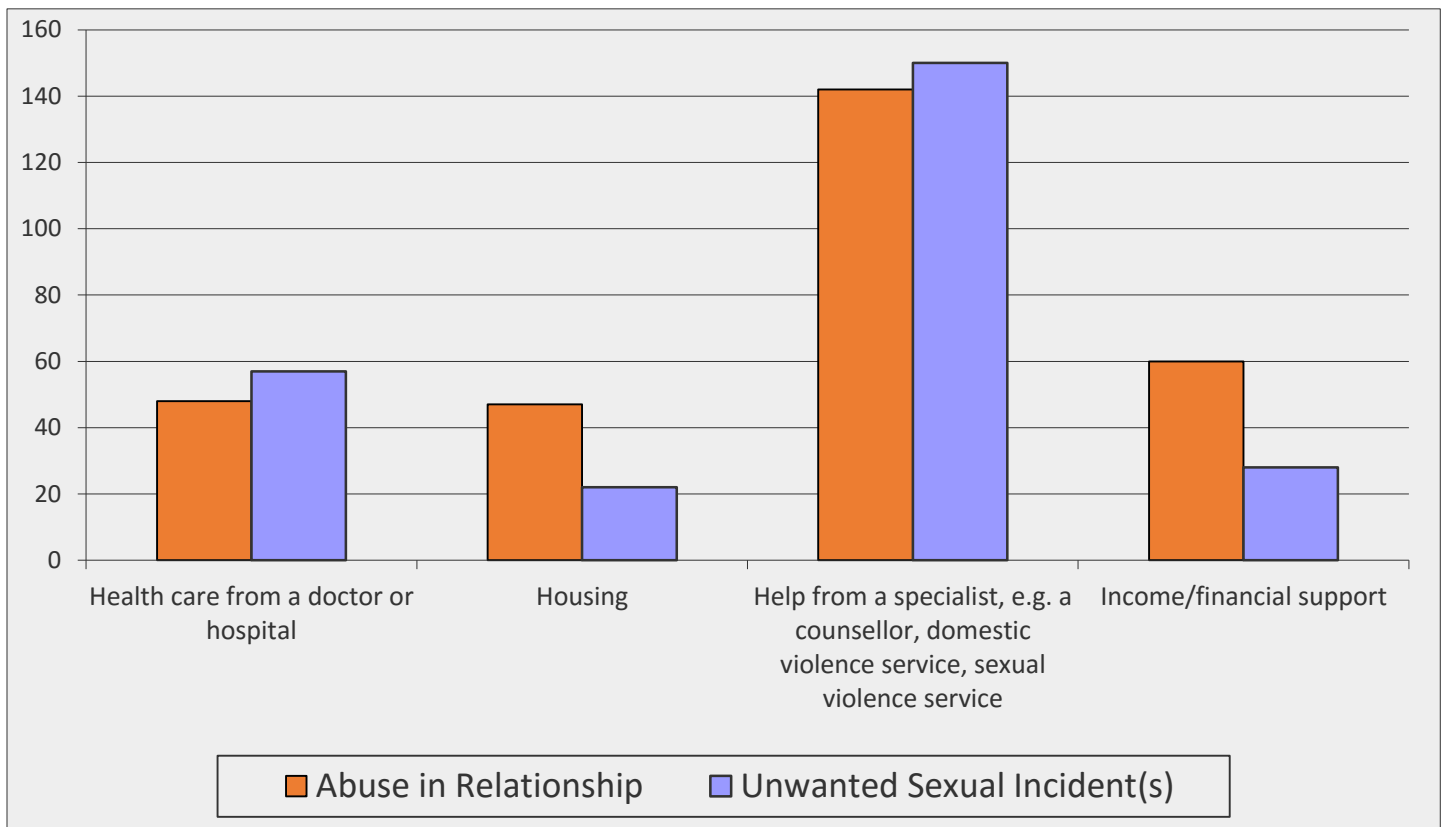
**Chart 10: Impacts of Most Distressing Unwanted Sexual Incident**



## Section 10: The Survey: Needing and Seeking Help

For both partner and sexual violence, the survey asked respondents if they needed help, whether or not they asked for that help. Significant numbers of respondents indicated they needed help for both kinds of violence. In particular, 142 respondents indicated they needed specialist help from either a counsellor or a specialist domestic violence service for partner violence and 150 respondents indicated they needed specialist help for sexual violence. Partner violence created larger needs for housing and income and financial support; healthcare was needed by those who had experienced both forms of violence.

**Chart 11: Did you need help, whether or not you sought help?**



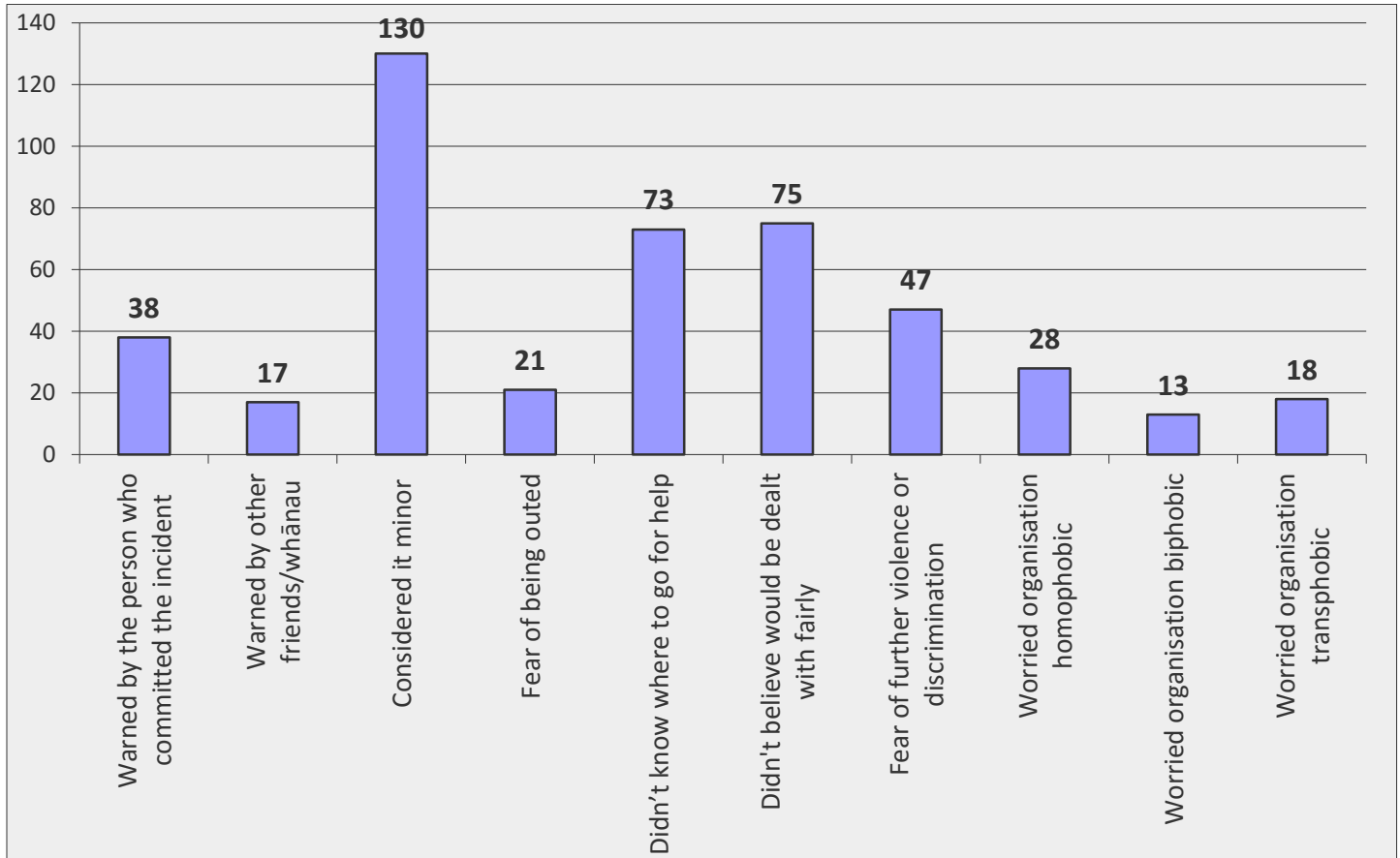
Respondents were asked about help-seeking experiences, but also about the reasons why they had not sought help, if they did not. This question received responses from 201 people. Chart 12 shows most respondents did not seek help because they considered their experience minor – despite the serious impacts reported earlier in the survey. Minimising violence by survivors is not uncommon; however, for people from Rainbow communities, the additional challenges in recognising partner and sexual violence towards them are structured by the heteronormativity of dominant images of partner and sexual violence. This theme is explored further in people’s discussions of barriers in free text.

Next most common responses were people saying they did not know where to go for help, and did not believe they would be treated fairly. Again, these may be experienced by all survivors, but for people from Rainbow communities, there are additional challenges from specialist violence services being predominantly set up to respond to men’s violence towards women and operating within a binary sex/gender framework.



Respondents to this survey reported not seeking help because they were worried about further violence and discrimination from services, specific concerns around homophobia, biphobia and transphobia, and concerns they would be “outed” if they sought help. Finally, as with other survivors, being warned not to seek help by perpetrators or other people connected to the survivor was reported by many respondents to this survey.

**Chart 12: If you didn't seek help, why not?**



Respondents were offered the chance to describe in free text what were or are the barriers to asking for help or seeking professional assistance after experiencing partner violence or sexual violence. This question was answered by 173 people, and answers reflected the themes from the graph above, including transphobia and a lack of clarity about who services are for, particularly for trans women:

*“I was molested between the ages of 11 and 13, I was raped at the age of nineteen, the night I was raped I phoned rape helpline for help but was told because I was transgender and not a real woman that they wouldn't help me, and when I phoned Gayline although they were sympathetic the person on the phone said that they didn't have the skills to help me. I felt more hurt by the womans refuge rape helpline than I did by the actual rape honestly, and for thirty years I have never forgiven them or supported them because of it.”*

Despite at times experiencing life-threatening levels of violence, help-seeking did not feel possible for many due to heteronormativity:

*“Nobody really talks about same-sex intimate partner or sexual violence. I knew I was hurt, I knew it changed me forever, but I was too ashamed to seek help or label it abuse, because we were both female. I was also 16 - 18 during the abuse, so I thought people would think I was lying, like abuse only happens to people over 18, by people over 18. I didn't think anybody would believe me. My abuser stalked me for six months after our relationship ended, and even then I still felt like I couldn't go to the police due to homophobia and ageism. I thought they would just think we were two teenage girls who were only friends, having a spat over nothing, when in reality, I had been sexually assaulted, threatened with date rape, had threats made and carried out against my life, stalked, and abused by my girlfriend. I guess what I'm saying is that the heteronormativity that surrounds the subject of abuse prevented me from getting the help I needed.”*

Many respondents talked about being concerned about what would happen to perpetrators, in the context of homophobia, biphobia, transphobia and racism within the criminal justice system and wider society, and the ways people in Rainbow communities are pathologised, particularly Māori, Pacifica and other non-Pākehā people. Many also talked about false ideas that women do not behave abusively or that men cannot be victims as causing problems in help-seeking:

*“I work hard to be seen as a man to avoid harassment and violence by stranger etc, experiencing abuse at the hands of women and other non-men undermines this. As an agender trans person, there aren't many places I feel safe to talk about abuse. In addition, I've repeatedly heard people deny my abuse because x partner is "too femme" or "not masc enough" to engage in violence - this is especially true for trans feminine abusers. I feel extremely hesitant reporting any abuse from trans women as I do not want to contribute to the false stereotype of them as abusers.”*

For others, there were specific fears around receiving responses which treated their sexuality or gender identity as a result of sexual abuse:

*“It took me 7 years after I first experienced abuse to seek help. The barriers for me included: being aware of the lack of funding and support for sexual violence services and feeling like what I experienced wasn't 'bad enough' to deserve help, despite experiencing PTSD. Being unsure if I could find a counsellor who would understand me and that it might take me time to build enough trust to talk about what happened and access my feelings. Worrying that orgs would be homo/biphobic (or transphobic about my partners) and make assumptions that I am queer because of being abused.”*

Many sexuality diverse men just could not see a service that felt like it was for them:

*“Because I'm a gay man and also HIV positive.”*

Wider community norms which “punish” sex, sexuality and gender diverse people for breaking sexuality and gender norms felt for some people like they made sexual violence towards them almost inevitable and therefore safe help-seeking did not feel possible:

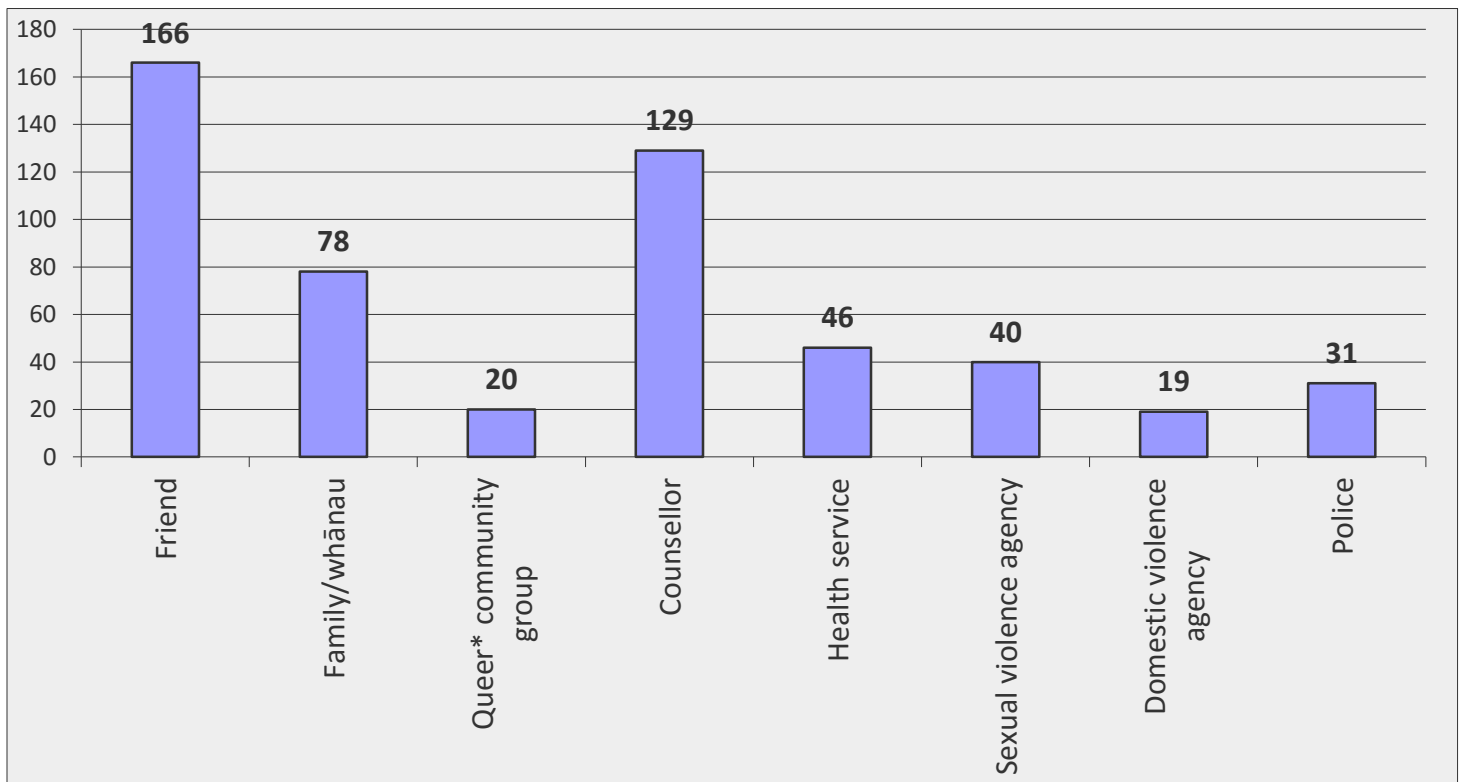
*“Getting a queer drunk and raping them was seen as point scoring game in my culture (white, middle-class, rugby, beer drinking, farming) There was no language for consent or safe way to seek help.”*

Negative consequences around help-seeking because people would have to come out were also reported by many respondents. Often these fears were exacerbated by perpetrators and others around the person experiencing violence:

*“Told no one would believe me, I was frightened for my safety, I was told by whānau and friends that it would ruin my reputation and theirs, colleague threatened to have me fired and said he would out me to my boss and others at work if I spoke to anyone about abuse, worried about homophobia/biphobia from organizations.”*

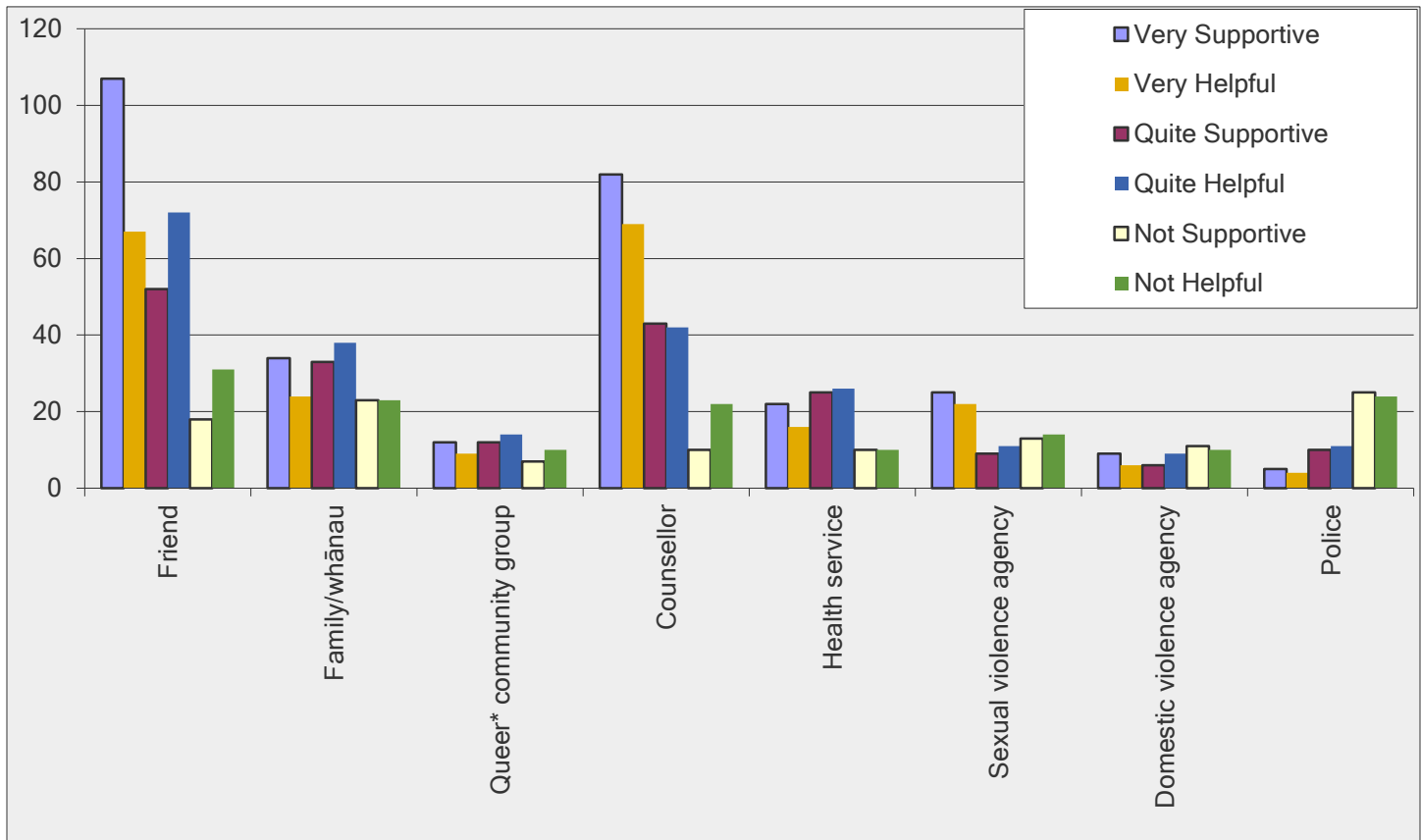
The survey then asked, for those who had asked for help, who they had approached. This question allowed multiple responses. While the numbers of respondents seeking healthcare corresponded with indicated need (Chart 11), friends and counsellors were far more likely to be asked for help than specialist domestic/partner violence or sexual violence agencies. Interestingly, given all those involved with Hohou Te Rongo Kahukura – Outing Violence are aware of partner and sexual violence in the communities they serve, very few of those answering our survey indicated they had sought help from a queer\* community group. This suggests that the Rainbow community is currently aware of just the tip of the iceberg when it comes to partner and sexual violence inside the community. Very few respondents had tried to report to New Zealand Police. Overall, these figures demonstrate that most people in the Rainbow community experiencing partner or sexual violence are not seeking specialist help, even when they have recognised they need it.

**Chart 13: Actual Help Seeking**



The next section asked respondents to rate how supportive and helpful the agencies or people they had gone to for help were, using a range of Very, Quite and Not Supportive or Helpful. The results are complex but worth considering.

**Chart 14: How Supportive and Helpful Were the Places You Asked for Help?**



Friends and counsellors were both significantly more likely to be very supportive and helpful, or quite supportive and helpful, than not. This was not true for any other helping places. Sexual violence agencies were more likely to be very supportive and helpful; but also frequently experienced as not supportive or helpful. Family and whānau, queer\* community groups and health services were all most likely to be quite supportive and helpful, and those reporting they were not supportive or helpful were in the minority.

Domestic violence agencies and New Zealand Police were the only helping places which were more likely to be not supportive or helpful than other options. For domestic violence agencies, some respondents reported supportive and helpful experiences as well – for New Zealand Police these were in the minority, with poor experiences significantly more likely.

These reports are concerning. Not only are most people in the Rainbow community not seeking help when they need it for partner and sexual violence, but those that do seek help from specialist agencies and New Zealand Police are not experiencing that help as supportive. It is clear there are some significant gaps in how specialist violence agencies are responding to people from Rainbow communities. It is also clear that there may be opportunities to increase the support and help provided by friends around partner and sexual violence.