ARO KI TE HĀ

RESEARCH

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HE MIHI

E ngā rangatira, ngā tūpuna, ngā tuākana uenuku
Whāngaihia ō tātou wairua hei mahia te mahi nui.
Nā rātou i whakatakoto te ara
kia māmā ake te haerenga mā tātou ngā mokopuna.
Kia kī ō tātou manawa i te aroha o te hapori uenuku.
Mā ngā rangatahi e ārahi
Kia tau te wāheke
mā te tika, me te ora, me te pono, me te aroha
Koia rā e Rongo whakairia ake ki runga kia tīna
Tīna
Haumi e, hui e,
Tāiki e

To the leaders, the ancestors, the rainbow elders
Nourish our spirits so that the important work may be done
It was them who laid down the path
To make the journey easier for us, the descendents
May our hearts be filled with the love of the rainbow community
It will be the youth who lead
so that the future may be peaceful
For the correctness, the wellness, the faith, and the love
Rongo, suspend high above us
Draw together, affirm!

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CONTEXT OF THE PROJECT
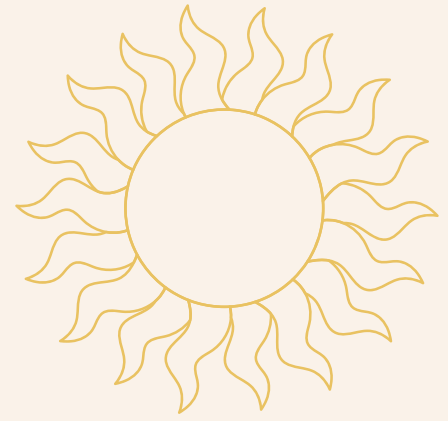
The Rainbow Violence Prevention Network (RVPN) is a nationwide collective of organisations and individuals who work within violence prevention. Members include not-for-profit social services that work directly with and for the rainbow community. The individuals and member agencies are located within local communities across Aotearoa and provide a range of specialist services to Rainbow communities that are impacted by family and sexual violence.

In 2021, RVPN was granted funding through Te Puna Aonui as part of Te Aorerekura, the National Strategy for Eliminating Family and Sexual Violence. This was to address the disproportionate experiences of violence experienced by rainbow communties. The respectful relationships programme is one of four projects that comes under the umbrella of funding received and is held by RainbowYOUTH and InsideOUT Kōaro.

Anecdotal evidence through our day to day work with rainbow young people showed. us that there is a huge lack of rainbow specific education around healthy relationships and consent in schools. Some of the key gaps in this education is the inclusion of asexuality, bisexuality, safe sex, bodily autonomy, personal autonomy, boundary setting, healthy communication, conflict resolution, and supporting friends through domestic, family or sexual violence.

As youth-run, youth-led organisations, RainbowYOUTH and InsideOUT Kōaro are committed to ensuring rainbow young people are able to access relevant and affirming information and resources that help them thrive. As part of our collective kaupapa, the development of this programme includes youth participatory research with rainbow young people around their preferred ways of learning, and ensuring the content remains relevant and helpful to rainbow young people. What is more we conducted a number of community consultations to ensure our accountabilities to the wider rainbow community.

PURPOSE OF THE DOCUMENT
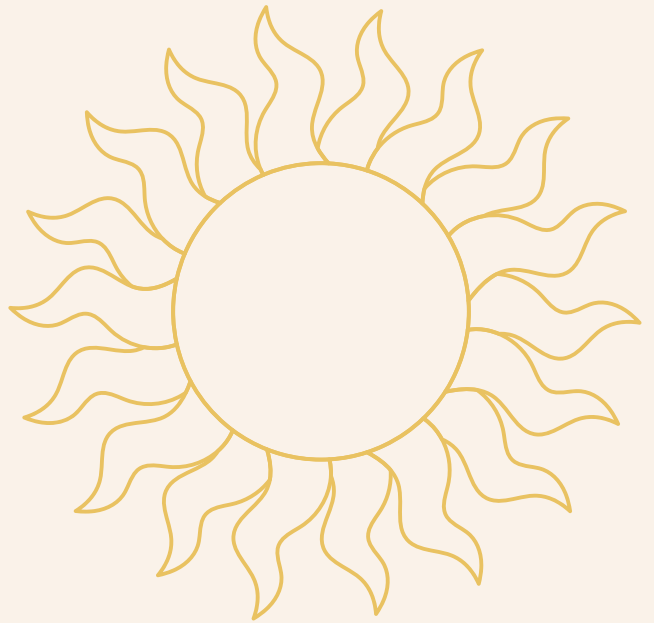
The purpose of this document is to provide our community with the background research conducted that has informed the pilot of the respectful relationships' programme; Aro ki te hā. We have included two research reports, a methodology report and a community consultation review.

This report provides transparency to our process. It provides an evidence-based approach to the development of the programme.

This programme was developed by InsideOUT Kōaro and RainbowYOUTH for The Rainbow Violence Prevention Network.

Aro ki te hā will pilot in 2023, and will continue to be developed (funding-dependant) into 2024 and beyond. It is our hope it will be responsive to the changing world and need of rainbow rangatahi.

A huge mihi to everyone who has contributed to this document. And mihi to you, the reader, for taking the time to come check out our kaupapa.

We welcome feedback; please email either johan@insideout.org.nz or dando@insideout.org.nz.

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RESEARCH OBJECTIVES

01 Review prevalence of intimate partner aggression in rainbow relationships.

02 Review evidenced-based Healthy Relationship Education.

03 Developing content that is responsive and reflective of ongoing colonisation in Aotearoa and the impacts it has had on the ways in which we relate as rainbow people.

04 Conduct community controlled research that is reciprocal, respectful and upholds Te Tiriti o Waitangi.
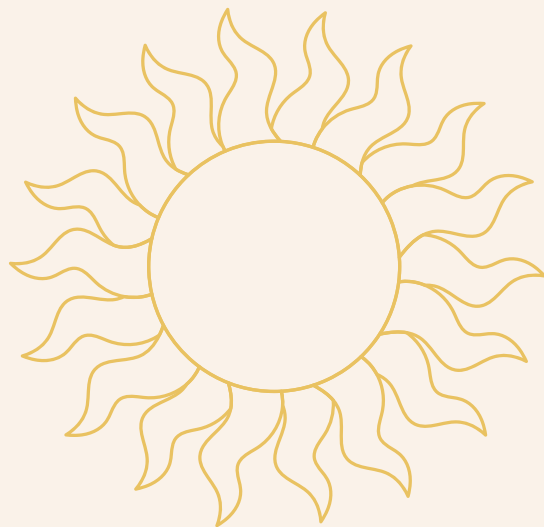
TE TIRITI O WAITANGI

This research is guided by and accountable to Te Tiriti o Waitangi. We therefore have strived to embody and make material the following articles;

Article One, Kāwatanga ensuring safe and reciprocal relationships between takatāpui, tauiwi and Pākehā.

Please note: It would be suggested that to continue to embody this principle, the programme should be under the guardianship of rangatira and rangatahi takatāpui. Intergenerational guardianship will ensure the programme is practiced with informed tikanga and the mana of all those involved is upheld.

Article Two, Tino Rangatiratanga ensuring self-determination of all mana takatāpui and/or Māori LGBTQIA+ to have control over and actualised mana motuhake within the programme and decision making in regards to the creation of the programme as well as the ability to practice and be respected in their cultural worldviews, ways of being and beliefs.

Article Three, Oritetanga provide equitable opportunity for mana takatāpui/Māori LGBTQIA+ to participate and be a part of the action participatory research and involved in the development of the programme.

We have also uplifted wairuatanga through the ways we have worked with Te Wheke. As noted in Te Aorerekura; "Wairuatanga is emerging as something to be considered alongside Te Tiriti o Waitangi. Wairuatanga enables iwi, hapū, whānau and Māori communities to practice ritenga (customs) framed by te ao Māori, enacted through tikanga Māori and encapsulated within mātauranga Māori." (Te Puna Aonui, 2022)
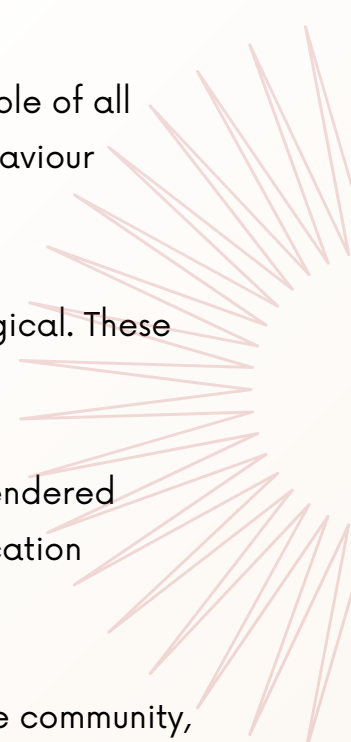
Intimate Partner Aggression in the Rainbow Community

By Chelsea D'Cruz (they/she)

This report is focused on summarising empirical research that looks at intimate partner aggression within the Rainbow community. While much of the empirical research on this topic is international, the current report attempts to contextualise it for use within an Aotearoa context. There are four sections in this report: 1. What is intimate partner aggression? 2. What is the prevalence of intimate partner aggression? 3. What causes intimate partner aggression? 4. Preventing intimate partner aggression in Rainbow communities.

Key Takeaways

• Intimate partner aggression (IPA) is a serious issue that impacts people of all groups in society. IPA can be defined as aggressive or controlling behaviour towards a past or current intimate partner.

• IPA behaviours are diverse and can be physical, sexual, or psychological. These behaviours can look different within Rainbow relationships.

• IPA within Rainbow relationships can be harder to identify due to gendered stereotypes surrounding femininity and masculinity, and a lack of education surrounding Rainbow IPA.

• Rainbow people generally experience higher rates of IPA. Within the community, rates are highest for people who are bisexual and transgender. Youth may also be at a higher risk of experiencing IPA.

• The concept of minority stress is often used to explain the higher rates of IPA within Rainbow populations, but there is nuance to this relationship.

• IPA is complex since it occurs in dynamic relationships, and people often experience mutual/bidirectional IPA. This might occur more in Rainbow relationships.

- People who experience IPA victimisation have a high chance of experiencing negative outcomes. These can include (but are not limited to): anxiety, depression, PTSD, substance misuse, physical injury, and sexually transmitted infections.

- People tend to seek informal support (e.g., friends, family) more than formal support (e.g., police, shelters) when they experience IPA. This is especially the case for Rainbow people, as formal help-seeking avenues for Rainbow people who experience IPA are often limited.

- Prevention and minimisation of IPA in Rainbow communities are possible. One approach to this is community readiness.

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Author Positionality

I am a current postgraduate student completing my Masters thesis in Forensic Psychology at Te Herenga Waka, looking at the relationship between societal heteronormativity and help-seeking for intimate partner aggression in Aotearoa's Rainbow community. It is important to acknowledge that while this is a literature review, as a researcher, I am unable to entirely remove my own subjectivity around the research, meaning that it is important I acknowledge my positionality. When approaching this research, I aim to deconstruct the common heteronormative conceptualisation of IPA and instead work to build an inclusive view of this issue. I am a young, queer, person of colour who has the privilege of being in tertiary education. While I aim to have an intersectional approach to my research, I acknowledge that my own identities and experiences influence the research I read and do, as well as the way I interpret it. As such, I acknowledge that I am constantly learning how to best approach and disseminate research on IPA. I also acknowledge Māori as tangata whenua of Aotearoa, mana whenua of Whanganui-a-Tara, and Te Tiriti o Waitangi.

What is Intimate Partner Aggression?

Intimate Partner Aggression (IPA) can be defined as behaviours from a past or current intimate partner that are used to be aggressive and/or controlling (Dixon & Wride, 2021), and these behaviours can occur in ways that are physical, sexual, or psychological (Rollè et al., 2018). IPA is sometimes called 'intimate partner violence,' 'domestic violence,' or 'partner abuse'. However, the term 'intimate partner aggression' describes a range of physical and non-phsyical behaviours, without the strong connotations of physical harm that are associated with the term 'violence'. It is important to acknowledge that for Rainbow people, such behaviours can often look different to what is generally thought of when discussing and researching IPA within heteronormative (i.e., heterosexual and cisgender) populations. For example, research has shown that there are certain experiences specific to groups within the Rainbow community that can be used within IPA tactics (Peitzmeier et al., 2019), such as withholding gender-affirming tools like binders, hormones, or makeup (Brown, 2011; Laskey et al., 2019), using incorrect pronouns or questioning the validity of their partner's sexual orientation and/or gender (Duke & Davidson, 2009), or outing (or threatening to out) their partner (Bermea et al., 2018). Some research has also suggested that people in the Rainbow community might experience more psychological aggression than other types of aggression, due to the possibility of identity abuse if people feel shame about who they are (Callan et al., 2021). Additionally, research has found that people who are not heterosexual might be more likely to experience stalking behaviours (Callan et al., 2021).

The differences in how Rainbow people experience IPA mean certain considerations need to be made. Firstly, we need to understand the impacts that representation has on the Rainbow community. This representation refers to things that we see in media (Gomillion & Giuliano, 2011), who is involved in and focused on in research (Laskey et al., 2019), and the things we see around us in our daily lives (like relationship models and role models; Santoniccolo et al., 2021). Secondly, we need to consider how living in a society that commonly prioritises heteronormativity and those who fit heteronormative prescriptions impacts IPA within the Rainbow community.
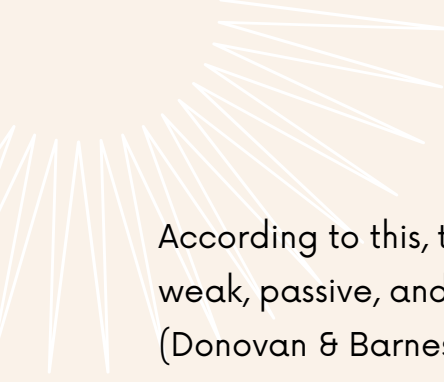
Heteronormativity refers to the social, cultural, and legal structures that create the expectation and assumption that gender is determined by biological sex, and that 'acceptable' attraction is between two people of 'opposite' genders (Habarth, 2015; Kitzinger, 2005; Schilt & Westbrook, 2009). Consequently, heteronormativity creates assumptions that being cisgender and heterosexual is the norm. Within this context, representation and heteronormativity can impact whether Rainbow people can identify IPA within their relationships and whether they seek help from the same sources as cisgender/heterosexual people (Harden et al., 2022). As such, we must not simply transfer what we know about IPA within a heteronormative context to IPA within the Rainbow community. Instead, it is essential that we address IPA within the Rainbow community as its own issue, needing its own research, prevention, and support.

What we know about IPA in the Rainbow community is limited compared to what we know about IPA within heteronormative contexts. Unfortunately, this is because a lot of the early research on IPA only focused on cisgender heterosexual women as victims, thus ignoring anyone who experienced IPA victimisation but did not fit into this box (e.g., Martin, 1976; Schultz, 1960; Straus, 1973). Initially, research on IPA came from Feminist Theory which has the perspective that this issue is characterised by violence from men towards their female partners to maintain the control they held due to the patriarchy (e.g., Johnson, 1995). An example of this perspective is the Power and Control Wheel that results from Pence and Paymar's (1993) Duluth Model. This model is frequently used to explain IPA even in Rainbow contexts (e.g., New Zealand Police, n.d.) and is also commonly used in interventions for IPA (e.g., Fanslow et al., 2016). However, this perspective is now outdated given what we know about IPA within both heteronormative and Rainbow contexts (Dempsey et al., 2020; Dixon & Wride, 2021; Harden et al., 2022).

Research has shown that conceptualising and measuring IPA as distinctly stemming from control may not be the most accurate perspective. Tools like the Duluth Model are based on assumptions that behaviour can explain motivations (Dempsey et al., 2020). However, aggressive behaviours do not always reflect the motivations behind them, given that different behaviours can stem from the same motivation (Dempsey et al., 2020). As such, it is important that the goals of aggressive behaviours are effectively understood, as this will inform effective targets for treatment (Dixon & Wride, 2021). This perspective would allow for an inclusive approach that has room for many different underlying causes of the same behaviour, with room for diversity in who engages with these behaviours. Despite this, these perspectives still influence the way that IPA is contextualised and treated today. For example, a gendered narrative of IPA exists based on the assumption that all victims are passive and feminine, and all perpetrators are dominant and masculine. This results in common binary notions that only cisgender women can be victims and only cisgender men can be perpetrators; there is no room for men to be victims or women to be perpetrators, nor does it account for people of other genders (Laskey et al., 2019).

This gendered narrative has contributed to various perspectives that further limit IPA conceptualisations within the Rainbow community. Research has found that within relationships between women, there is a common misconception that IPA cannot occur because women are not violent, therefore women cannot be perpetrators of IPA (Harden et al., 2022). This concept is often referred to as the lesbian utopia (Benowitz, 1986), due to the misconception that relationships between women are safer and purer than relationships with men (e.g., Harden et al., 2022; Turell et al., 2012). Conversely, research has found that within relationships between men, there is a common misconception that aggression and violence are normal because men are inherently aggressive (Turell et al., 2012). Due to this idea of hegemonic masculinity (Connell, 1995; Connell & Messerschmidt, 2005), there is a misconception that men cannot be victims of IPA, therefore it is normal to use aggression and violence to solve issues and address challenges within relationships between men (e.g., Oringher & Samuelson, 2011). Furthermore, these gendered stereotypes, in combination with perspectives about who can and cannot be victims of IPA, have created ideas about what an ideal victim of IPA looks like.

According to this, the ideal victim is generally a white cisgender woman who is weak, passive, and feminine, but also not overly emotional and 'dramatic' (Donovan & Barnes, 2018).

The conceptualisation of an ideal victim is harmful to anyone who experiences IPA and does not fit into this category, but it is especially damaging for people in the Rainbow community (Donovan & Barnes, 2018), given the compounding stigma directed towards Rainbow people and people who experience IPA (Callan et al., 2021; Calton et al., 2016; Donovan & Barnes, 2020; Santoniccolo et al., 2021). This compounding stigma is increased for people who are not white, given common assumptions about how people of colour experience victimisation, due to gender norms of cisgender white women as "passive, fragile, and peaceful," (MacDowell, 2013, p. 544). Furthermore, transgender and gender diverse people experience compounding stigma through the way that gender discourse and victimisation interact. Specifically, experiences of transphobia and gendered resources disadvantage transgender people in help-seeking contexts (Guadalupe-Diaz & Jasinski, 2017). Furthermore, transgender people are subjected to gender role expectations, where transfeminine people are sometimes seen as aggressive, and therefore unable to be victimised (Guadalupe-Diaz & Jasinski, 2017). Consequently, anyone who is not a white cisgender woman does not fit the conceptualisation of the ideal victim, which in turn, further limits recognition of aggression and the support they receive.

What is the Prevalence of IPA?

When discussing who experiences IPA, it is important to recognise that official statistics need to be consumed with caution. The difficult nature of IPA means many people do not report their experiences, and some people may not even realise that they have experienced IPA. However, some researchers attempt to address this by doing more community-based research instead of using official reporting rates. Within Aotearoa, an example of this is the New Zealand Crime and Victims Survey. This is a yearly survey commissioned by the Ministry of Justice that assesses rates of perpetration and victimisation of various behaviours using a representative sample of Aotearoa (Ministry of Justice, n.d.).

Results from the 2018/19 cycle show that 29% of New Zealanders have experienced IPA and/or sexual violence throughout their lives. However, it also shows that lesbian, gay, and bisexual New Zealanders were more than twice as likely to experience IPA and/or sexual violence compared to the general population (Ministry of Justice, 2018/19). These statistics are not fully inclusive of the Rainbow community (i.e., they only focus on minority sexualities), however, these statistics demonstrate that the Rainbow community in Aotearoa is at significantly higher risk of experiencing IPA.

Compared to global estimates, prevalence rates of IPA in Aotearoa are often comparable. According to a recent study by the World Health Organisation (2021), approximately 27% of women will experience physical or sexual violence at least once in their lifetime. This report also states that Aotearoa and Australia combined have the some of the lowest global estimates of both lifetime prevalence (23%) and prevalence in the last 12 months (3%) of physical and sexual violence. Comparatively, the OECD Family Database estimates that approximately 23% of women will experience physical or sexual violence throughout their lifetime (OECD, n.d.). When looking specifically at the Rainbow community, Edwards and colleagues' (2015) review of IPA within lesbian, gay, and bisexual people shows that prevalence rates can rage from 1% to over 97%, depending on the way that IPA is defined and measured. Generally speaking, the more inclusive the definition and measurement of IPA, the higher the reported rates (Edwards et al., 2015). It is also important to acknowledge that within the Rainbow community, prevalence rates of IPA vary across different groups. Data from the 2017-18 Crime Victimisation Survey in the US (Bender & Lauritsen, 2021) show that amongst different sexual orientations, rates of IPA are the highest for bisexual people (38.7%), followed by people who were gay/lesbian (6.1%), and then heterosexual people (5.1%).

This discrepancy of IPA rates between groups may be even greater for youth, with Langenderfer-Magruder and colleagues (2016) stating that 53% of their sample of LGBTQ youth reported having experienced IPA victimisation. Similarly, in a 5-year longitudinal study, 45.2% of Whitton and colleagues' (2019) sample of sexual minority youth reported experiencing physical IPA at least once during the 5 years,

and 16.9% reported experiencing sexual IPA at least once during this timeframe. This study also reported that youth who were bisexual, questioning, or unsure were 75% more likely than gay or lesbian youth to experience sexual IPA. Furthermore, research that includes transgender and/or gender diverse people shows that this group often experiences the highest rates of victimisation. For example, 71.8% of Henry and colleagues' (2021) sample of transgender/gender diverse adults reported ever experiencing at least one form of IPA, with 70.6% reporting psychological abuse, 32.1% reporting sexual abuse, 42.3% reporting physical abuse, and 29.4% reporting assault with injury. Similarly, Whitfield and colleagues' (2021) study of LGBT college students in the USA showed a statistically significant relationship between each type of IPA and gender, with transgender people reporting the highest percentages of emotional, physical, and sexual IPA.

Overall, these statistics show that the prevalence of IPA is difficult to measure, but when we do, Rainbow people are generally at a higher risk of experiencing IPA compared to those that are not in the community. Furthermore, when looking at different groups within the community, it is important to acknowledge discrepancies between risk for these groups, with youth, bisexual people, and those who are transgender, reporting higher rates of experiencing IPA.

What Causes IPA?

IPA is a complex issue, therefore there is no way for research to measure what causes IPA. Research can, however, assess what factors correlate with IPA, meaning that we can try to understand what might make some people more vulnerable to these experiences. When explaining why rates of IPA are often higher in the Rainbow community compared to the general population, research often highlights the impact of minority-based stressors (e.g., Carvalho et al., 2011; Edwards et al., 2015; Edwards & Sylaska, 2013; Li et al., 2022; Mason et al., 2016). Minority stress describes the stigma, prejudice, and hostility experienced by those in a minority community, like the Rainbow community (Meyer, 2003). According to this explanation, experiencing minority stress increases a person's risk of both victimisation and perpetration of IPA (Carvalho et al., 2011). However, the relationship between minority stress and IPA is more nuanced than it may seem. Donovan and Barnes (2020) explain that minority stress often interacts with experiences of IPA more indirectly.

For example, these authors reported that minority status, when combined with shame and stigmatisation, can lower relationship expectations while also increasing tolerance and normalisation of aggressive behaviours. Therefore, people with a minority status (e.g., being part of the Rainbow community) who experience shame and stigmatisation could be at a greater risk of experiencing IPA (Santoniccolo et al., 2021).

It is also important to understand that IPA is not always a black-and-white issue where one person is the victim and the other person is the perpetrator. In fact, mutual/bidirectional aggression needs to be considered when looking at how people experience IPA. Unfortunately, most research that examines bidirectional aggression does so within a heteronormative sample (e.g., Dokkedahl & Elklit, 2019). However, Messinger's (2018) systematic review that examined bidirectional aggression within a Rainbow context found 55% of their weighted sample of same-gender/sexual-minority people who had experienced IPA experienced bidirectional aggression. Similarly, in a systematic review of IPA among bisexual women, Bermea et al. (2018) stated that college students reported a perpetration rate around 30%, and a rate of mutual aggression of 22%. As such, it is important that prevention and intervention of IPA within Rainbow communities considers IPA as an occurrence within relationships, meaning relationship dynamics and individual motivations must be considered (Laskey et al., 2019). However, it is also important that the language used when talking about IPA does not minimise peoples experiences of victimisation, or blame people for their victimisation (Messinger, 2018). Specifically, it is important that conversations around IPA, especially within a Rainbow context, holds place to challenge preconceptions in order to achieve the best outcomes for those who experience IPA.

What are the Impacts of Experiencing IPA?

The impacts of experiencing IPA can be severe and long-lasting. Experiencing IPA can result in psychological health challenges, like depression, anxiety, and PTSD, physical health issues, like physical injuries and sexually transmitted infections, and behavioural issues, like substance misuse (Laskey et al., 2019).

Research has shown men in relationships that exhibit IPA are more likely to engage in risky sexual behaviour, including substance misuse and unprotected sex, which can lead to a higher chance of contracting sexually transmitted infections and HIV/AIDs (Callan et al., 2021). Furthermore, men who experience psychological aggression are more likely to have mental health challenges, like depression, anxiety, and PTSD, have substance misuse issues, have a lower health-related quality of life, and be HIV positive (Mason et al., 2014). This is further supported by research that shows experiencing sexual IPA predicts later distress, and that experiencing physical and sexual IPA predicts greater subsequent use of substances like cannabis (Whitton et al., 2019). These impacts mean that people who experience IPA need greater support. In Scheer and Baams' (2021) research on Rainbow people who experience IPA, of those who experienced IPA victimisation in the past year, 1.9% pursued housing support, 17.7% pursued support services, 21.7% pursued medical care, and 37.8% pursued mental health services. However, experiencing IPA is not just an issue when it comes to current victimisation, but experiencing IPA is correlated with perpetration of IPA. For example, in a study of gay and bisexual men, Oringher and Samuelson (2011) found that being a victim of physical IPA accounted for 39% of the variability of physical IPA perpetration scores, and being a victim of sexual IPA accounted for 65% of the variability of sexual IPA perpetration scores. This means that being a victim of sexual and/or physical IPA could be related to whether a victim has, or will later go on to, perpetrate sexual and/or physical IPA. However, Oringher and Samuelson (2011) highlighted that conformity to traditional masculine norms better predicted physical IPA perpetration than having experienced physical IPA victimisation did. As such, we must be careful with how we interpret such data, in that victimisation and perpetration may be correlated, but this does not mean victimisation causes further penetration.

Seeking Help for IPA

When it comes to help-seeking for IPA, empirical research about the Rainbow community is somewhat limited. What is known, however, is that there are generally two routes people can go down when they choose to seek help. The route that is generally used more is informal help-seeking. Informal sources of support are what we might see as 'unprofessional' sources, like friends, family, or coworkers (Sylaska & Edwards, 2014). The second route of help-seeking, which is often used when the aggression experienced is more severe, is formal help-seeking (Lelaurain et al., 2017).

Formal sources of support refer to those we might see as 'professional' sources, like police, shelters, counsellors etc. (Lelaurain et al., 2017). While formal sources of support are the least utilised support regardless of who is seeking help (Sylaska & Edwards, 2014), it is important to acknowledge how the relationship between formal sources of support and the Rainbow community impact the way Rainbow people seek help for IPA. To do this, we once again need to consider how representation and heteronormativity impact Rainbow people who experience IPA. Research shows that, for the most part, formal sources of support tend to address IPA from a gendered lens, where the support they offer is generally for cisgender heterosexual women (Lelaurain et al., 2017). This can be seen through the way that these services talk about and advertise their help in a heteronormative fashion by referring to only women as victims and only men as perpetrators (e.g., Women's Refuge New Zealand, n.d.). As a result, research has shown that Rainbow people tend to avoid seeking help from formal sources of support (Santoniccolo et al., 2021).

Research that has examined the experiences of Rainbow people seeking help for IPA highlights some of the ways sources of support for IPA can be harmful for those in the Rainbow community. For example, since many services are set up to support women who experience IPA victimisation from men, there are usually no screening processes in place for perpetrators who are women (Harden et al., 2022). This means that these 'safe spaces' are not always safe for women who are experiencing IPA from another woman, as these perpetrators have access to victim-centered spaces (Harden et al., 2022). Furthermore, research has shown that when transgender people attempt to seek help for IPA, these services are not always welcome. Guadalupe-Diaz and Jasinski's (2017) research showed that when attempting to seek help for IPA, transgender participants were denied access to support. For example, one of their transfeminine participants experienced being "'too woman' for the men's shelter and 'too man' for the women's shelter" (Guadalupe-Diaz & Jasinski, 2017, p. 787). Likewise, the gendered narrative of IPA mens that there are generally very few (or no) services set up to help men who are experiencing IPA, let alone people who do not fit into the gender binary (Hine et al., 2022).

Research has also shown that when Rainbow people have reached out to police for support, they have either not been taken seriously, or faced presumptions about who the perpetrator and who the victim was, whereby the more masculine person was seen as the perpetrator, even when this was not the case (e.g., Bermea et al., 2018; Calton et al., 2016; Freeland et al., 2018; Guadalupe-Diaz & Jasinski, 2017; Harden et al., 2022). As a result, it is common to see that Rainbow people do not trust formal services to provide them with the support they need when they are experiencing IPA.

Unfortunately, due to the negative experiences Rainbow people tend to have when seeking help for IPA, empirical research does not generally focus on things that make help-seeking easier for Rainbow people. Research does, however, provide plenty of suggestions for how we can improve our approaches to supporting Rainbow people who have experienced IPA. Firstly, research has discussed the need for education that supports Rainbow people identifying IPA within their relationships, because if it cannot be identified, it will not be viewed as a problem, and the harm will continue (Harden et al., 2022; Santoniccolo et al., 2021). Likewise, research has called for those providing support to have an adequate level of Rainbow competency, so they can provide effective support to Rainbow people who are seeking help for IPA. This involves ensuring that the language used is gender neutral to avoid the further perpetuation of the gendered narrative, making sure there is adequate representation of Rainbow people and Rainbow relationships, and ensuring that stereotypes around IPA and the Rainbow community are minimised (Calton et al., 2016; Guadalupe-Diaz & Jasinski, 2017; Henry et al., 2021; Langenderfer-Magruder et al., 2016; Santoniccolo et al., 2021; Whitfield et al., 2021). Moreover, there is a need for IPA screening within Rainbow relationships when Rainbow people seek support (Peitzmeier et al., 2019; Scheer & Baams, 2021), Rainbow-specific services for IPA (St Pierre & Senn, 2010), and Rainbow-specific intervention and treatment (Dank et al., 2014).

To ensure that our understanding of IPA within Rainbow communities is as accurate as possible, we also need to make sure that research has consistent definitions and measurements so that we can make cross-context comparisons (Mason et al., 2014). We also need to ensure that our research and theory is diverse, and considers a range of different experiences for different groups (Calton et al., 2016). This will allow for a greater understanding of how, when, and why IPA occurs within Rainbow communities, which then creates the opportunity for better prevention, treatment, and support for Rainbow people who experience IPA. From a broader perspective, policy considerations need to be made in order to ensure that Rainbow people and communities are being supported, both overall and in regards to IPA (Calton et al., 2016). This includes ensuring policies are in place that are aimed at reducing social rejection and discrimination (Whitton et al., 2019), in addition to gender-neutral policies that facilitate equal access to support for everyone who experiences IPA (Ford et al., 2013). On the whole, a greater socio-cultural transformation is needed that accepts and celebrates Rainbow people (Donovan & Barnes, 2020), especially in environments where Rainbow people are more vulnerable to social exclusion (e.g., non-affirming school environments; Adams et al., 2021).

Preventing IPA in Rainbow Communities

Since IPA is such a complex issue, preventing IPA is also complex. However, one potential way to minimise the harm from IPA is community readiness. Community readiness refers to a community-focused solution where peers within a community provide support to those who need it (Turell et al., 2012). This strategy aims to combat the isolation that is often felt by Rainbow people who experience IPA, and advocates for education of the community to intervene when necessary. Firstly, community readiness aims to raise awareness that IPA is an issue within the community that people should understand. Secondly, it aims to educate people that the community can have a role in preventing and addressing this issue. Thirdly, it aims to have people within the community respond to ensure that resources are used effectively, and people who need it receive "rapid and effective intervention," (Turell et al., 2012, p. 304). Overall, an essential aspect to preventing and addressing IPA within the Rainbow community is education – both of Rainbow people themselves, and of the people who provide support to Rainbow people.

Conclusion

Intimate partner aggression (IPA) is a complex issue, with serious impacts for those who experience it. Unfortunately, the common conceptualisation of IPA stems from a heteronormative understanding, despite Rainbow people generally being at a higher risk of experiencing IPA. These conceptualisations often create more difficulty for Rainbow people who experience and seek help for IPA. A key aim in preventing and minimising the harm that IPA causes to the Rainbow community is education. This involves educating Rainbow people about what IPA could look like in their own lives and relationships, as well as educating support providers and society more generally. While IPA is generally experienced more by the Rainbow community, change is possible.

Evidence-Based Programme Development
by Dando

So what is the kaupapa?

Sexual and physical violence is a profound issue in Aotearoa New Zealand. Increasingly, studies are showing that rainbow people experience greater levels of violence than their non-rainbow peers. In spite of this increasing awareness, there is little research into why this is, or how to reduce the incidence of violence for rainbow people. There has been significant investigation into ways to prevent sexual and physical violence, however this research has been predominantly contextualised within the gender binary; exploring violence perpetrated by cisgender men, against cisgender women. The notion of "evidence-based practice" is such an integral part of the way that helping services and prevention initiatives are designed in Aotearoa. The lack of research into rainbow experiences of perpetration and victimisation has meant that there are limited rainbow specific anti-violence organisations and initiatives in Aotearoa that are explicitly designed to help our communities achieve safety. This lack of research is naturally underpinned by the pervasive nature of cis-heteronormativity within our wider society, and reinforces a lack of safety in our non-rainbow anti-violence organisations who often lack the knowledge, skills and training to effectively support rainbow people who are subjected to unique and LGBTQIA+ specific harms. Thus, it is important that services are designed specifically for and by rainbow people, and with the unique drivers of rainbow-violence in mind.

Quality intervention and postvention support is important to recovering after instances of violence for all affected parties. However, a focus on intervention and postvention orients resources towards responding to harm once it has occurred (Ellsberg et al., 2015). It is imperative to prevent violence before it happens. Key to this is supporting young people to unlearn ways of relating that underpin interpersonal or personal violence (De La Rue et al., 2016). Social-emotional learning groups, such as violence prevention programs are a promising approach to reducing the violence experienced by rainbow people through knowledge sharing and skills development (Sklad et al., 2012).

Healthy relationships programmes are not a new phenomenon and have had their place in prevention and intervention for many years (Lee et al., 2007). While there is very little analysis of the efficacy of these programs as they relate to rainbow young people, evidence does show that in general, a well developed and implemented healthy relationships program can increase rates of understanding what is and is not safe behaviour in interpersonal relationships (Wilson, 2015; Benham-Clarke et al., 2022).

The argument for evidence-based respectful relationships programs:

Global evidence demonstrates the importance of consistency when designing and delivering an HRP when discussing efficacy (Durlak et al., 2021). In their expansive literature review, Hielscher et al, (2012) affirm this importance. They also propose that programs that are designed upon a particular theoretical framework are more effective because they are evidence-based (Benham-Clarke et al., 2022). This sentiment is echoed by other authors who recognise the need to ensure consistency in delivery, from cohesive facilitation and clear messaging, to the correct dosage of sessions and program completion (Duncan & Kingi, 2015). Further to this, increasingly evidence demonstrates that programs must be designed with diversity in mind. Programs that are not attuned to the different needs of participants are less likely to achieve outcomes for young people (Wilson, 2015). There is a risk that young people who are indigenous, Black and Brown, disabled and otherwise minoritised, will be excluded from content, unable to see themselves in it (Duncan & Kingi, 2015). This causes young people to disengage from the content, reducing likelihood of achieving outcomes . Successful programs meet young people where they are, and take the time to respond to their unique needs. Some research advocates for the codesign of programs and their content; encouraging content professionals to work with young people and target audiences to ensure that content is actually fit for purpose (Benham-Clarke et al., 2022). Content is proven to be effective when it takes a non-stigmatised, non-shame based approach to the realities of young people and their relationships (Beres et al., 2020).

Many programs have been developed with a primary focus on conservative messaging related to delaying sex until marriage, not pursuing divorce, upholding the nuclear family and so on (Benham-Clarke et al., 2022). These programs are found to have little impact on the levels of sexual and physical violence in relationships and, in fact, reinforce messaging that can underpin young peoples experiences of harm (Ruiz-Palomino et al., 2021). Actively facilitating a young persons critical skills development encourages them to think beyond binaries, and traditional messaging that upholds patriarchy, ableism, supremacy and misogyny that sexual and interpersonal violence can so often be built upon (Beres et al., 2020; Marks et al., 2020). Programs that are designed to empower youth autonomy and self-determination appear to arm rangatahi with the skills they need to identify and respond safely to potentially harmful behaviours and attitudes within themselves and others (Hielscher et al., 2021).

Many of the theoretical underpinnings of these programs are centred on traditional conceptualisations of violence as a mechanism of power and control, and Duluth model is often integrated into prevention programs (Ellsberg et al., 2015).

This is an important consideration. It has been argued that programs which orient themselves towards the signs and symptoms of "unhealthy" relationships might be less effective in their own right for violence prevention, but could serve as sufficient intervention for participants who are already experiencing or engaging with violence (Hielscher et al., 2021). This is because it is important that tauira can recognise when they are in unsafe situations. On the other hand, t's equally important that tauira have the skills to be able to move into safety within themselves, and with others. There are questions about the long term efficacy of these programs, and some evidence shows that information retention is increased for participants who have access to sustained exposure to the content, for example through long term engagement with facilitators and other participants (Wilson, 2015).

The problem of "evidence-based" programs in a settler colony:

There are a number of factors that relate to the success of respectful relationships programs. It is important that programs are evidence-based, however, it must be recognised that there are serious issues with the evidence base itself (Riggs, 2011). The majority of research that informs the evidence base for respectful relationships programs has been developed in other countries, exploring the results of programs with other populations, in the context of other cultural and social paradigms (Tuhiwai-Smith, 2021). Also at the heart of this issue, is the reality that "evidence" is also defined and contextualised exclusively within eurocentric conceptualisations of "science" and "research" (Warren 2007). This fundamental, systematic and intentional exclusion of indigenous and non-Pākehā research, researchers and knowledge means that there is a particularly narrow, non-inclusive knowledge base from which to design these programs (Sunsiri, 2007). In a settler colonial country where tangata whenua fight relentlessly to further the revitalisation of their people, land, language, and knowledge, it is essential that programs are informed by Te Ao Māori too (Tuhiwai-Smith, 2021). Particularly because Te Ao Māori notions of manaakitanga, kaitiakitanga, rangatiratanga, tika and pono and many more provide perfect foundations for developing skills and knowledge for respectful relationships (Jenkins, 2022).

What does the evidence say works, or does not work, here in Aotearoa?

Many programs that have been developed and implemented in Aotearoa are not appropriate across communities; it is common for programmes to produce lower outcomes for minoritised young people (Wilson, 2015; Marks et al., 2020). Often these programs are developed from research that is often eurocentric and cis-heteronormative in nature (Hielscher et al., 2021; Benham-Clarke et al., 2022).

A particularly frustrating reality when exploring Aotearoa-based research, is that the limited evaluations of programs that have been designed and implemented here, do not specifically measure for, or even acknowledge, the realities of people who are rainbow, and in rainbow relationships. Further to this, there is little research done into the absence of programs that exclude rainbow people. Most programs, let alone their evaluations, do not speak to the realities of rainbow people, and if they do, it is only a brief mention as opposed to weaving rainbow realities and relationships throughout the program (Duncan & Kingi, 2015). Many evaluations are quick to critique programs for being rainbow-exclusive, while simultaneously analysing the program within a cisheteronormative paradigm that upholds the exclusion of rainbow people. This makes it very difficult for program designers to look for a local point of reference for "what-to-do" and leaves us only with a road map for "what-not-to-do".

As far as we have been able to find, there are no programs for youth in Aotearoa that take an anti-colonial, anti-racist, queer, disability justice perspective to tackling challenges of sexual and physical violence. There are feminist themes scattered throughout the programs that have been developed in Aotearoa, for Aotearoa. However, these themes are generally rooted in the binary conceptualisation of violence where "men" harm "women", and rainbow relationships and identities are all but ignored. Programs like Mates & Dates talk briefly about gender and sexuality, and advocate for facilitators to remember cultural and religious diversity in the classroom in order to ensure that tauira are not excluded. The problem with this is that from experience we know that not all facilitation is the same, and the equity in the room hangs on the competence and awareness of the facilitator to bring in diverse knowledge and perspectives; which is not always actualised in reality.

There are some promising examples of transformative approaches to preventing sexual and physical violence through promoting sustaining connection with others. While these examples are not Aotearoa-specific, they were developed in so-called Australia and Turtle Island (United States of America). There are some similarities between Aotearoa, so-called Australia and Turtle Island in the colonial histories, social and cultural paradigms, and the challenges rainbow people face as a result of patriarchy, anti-queer rhetoric, racism, rape culture and harmful gender stereotypes and myths.

These similarities are enough that one may be able to look at the mahi being done there, and find revolutionary ideas to be implemented here. We must acknowledge that these programs have often been under-resourced. While this does mean that there is little academic literature to review, conversations and consultations with folks involved in these programs have offered valuable insights that have enabled us to shape the direction of our program.

The programmes and networks we have looked to include: Please note a Thematic Summary is in development

Undercurrent Victoria, https://www.undercurrentvic.com/
Bay Area Transformative Justice Collective, https://batjc.wordpress.com/
SpringUp Academy, https://www.timetospringup.org/
Emergent Strategy Ideation Institute, https://esii.org/
Project NIA, https://project-nia.org/
Creative Interventions, https://www.creative-interventions.org/

It is our conviction that transformative, critical community approaches to revolutionising the ways in which we relate to ourselves and others will reduce rates of violence within our communities. We are not illusioned about the limitations of programs such as these; programs such as these do not change society on a whole. It is our intention to design a program that does not only concentrate on the individual in an individual context, which the vast majority of other programs already achieve. Instead, we seek to extend our understanding of the person as a part of the collective, who never truly acts on their own, or without affecting others. It is our greatest aspiration to draw from these critical, transformative approaches, so that our rangatahi are emboldened in their community positioning and connectedness.
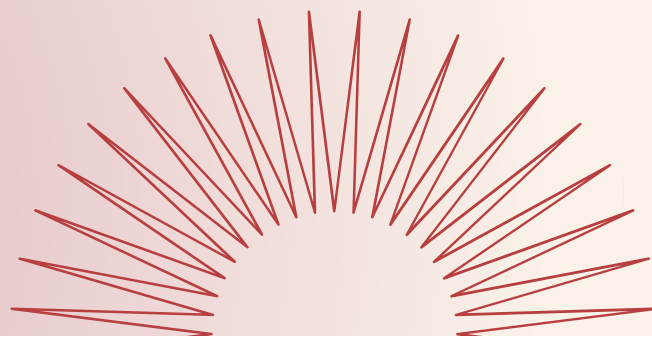
Method Review

by Johan Kettle (they/them)

To make transparent our intentions, ethics, process and learnings with the Youth Advisory Rōpū

Purpose of Youth Advisory Group:

A core intention for this project has been to develop the programme alongside rainbow rangatahi across Aotearoa. This intention is spurred by the values of both RainbowYOUTH and InsideOUT Kōaro. Who in their vision statements say:

"We work towards creating social change by providing support, information, resources and advocacy for queer, gender diverse, takatāpui and intersex young people across Aotearoa." (RainbowYouth, 2022, RainbowYOUTH)

And "Our vision is to give rainbow young people in Aotearoa New Zealand a greater sense of safety and belonging in their schools and communities." (InsideOUT Kōaro, 2022, InsideOUT Kōaro)

It therefore made sense to develop a youth participation action research (YPAR) methodology to align with their organisational values of prioritising youth knowledge and voices. As part of this methodology we created a youth advisory group made up of (originally) twelve young people (16-23) from throughout Aotearoa who met fortnightly for six months to share in decision making, content prioritisation and feedback during the development of the programme.

Paulo Freire emancipation educator and theorist, was interested in a process which he named conscientização (conscientization) (Friere, 1972). This is a process in which targeted groups come into greater awareness and articulation of the power structures and forces affecting their lives and in this rising of consciousness, they were catalysed into political action (Cammarota & Fine, 2008). Friere developed community-based research processes to support people's participation in knowledge production and social transformation (Cammarota & Fine, 2008).

Friere is known for his work, The pedagogy of the oppressed, in which he clearly communicates the ongoing legacies of colonisation and the dissatisfactions of the positivist academic traditions. Schull comments in the opening foreword of Friere's work,

> Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Schull in Friere, 1970, p.34)

I cite this specifically here to bring attention to the purpose of our YPAR methodology; to create a programme that supports our rainbow rangatahi to "deal critically and creatively with reality [specifically relating].. And discover how to participate in the transformation of their world." (Friere, 1970, p. 34)

Our intention from the beginning was to create a programme that did not just teach to but rather foster self and collective reflection, where rangatahi would have the possibility to share and shape each session through their participation alongside the facilitators, while at the same time learning evidence-based skills to connect with relating and relationship as they are shaped, prescribed and are atomised by Western supremacist powers. Namely, cis-heteronormativity, white supremacy, ableism, colonisation, capitalism and patriarchy. We want to create a pedagogy of queer contemplation, meditation and where appropriate, the possibility for consciousness-raising into nourishing, connected, reflexive, caring ways of being in relationship; including with land, self, and community.

Youth Participatory Action Research (YPAR):

Participatory Action Research (YPAR) is a collaborative method of research that engages with its participants to form and produce knowledge (Burns et al., n.d.). This engagement is purposeful and is underpinned by a kaupapa of transformation (Cammarota & Fine, 2008) This means, the research is being undertaken for a specific need identified by the community in which research could contribute or assist in meeting this need and creating social change (Burns et al., n.d.).

It is an intentional departure from positivist forms of research that presuppose an objective reality that can be defined, measured and known (Smith, 2022). It ruptures the assumption that knowledge is to be discovered by the observer, maintaining distance and often silencing the interplay of subjectivities (Friere, 1970). This rupture allows for multiple realities and truths to be made known and reckoned with (Cammarota & Fine, 2008) . This reckoning makes transparent the power dynamics present in researcher relationships (Tuck, 2009). In Paula King's thesis, Oranga Mokopuna; Ethical co-designing for the pluriverse (2021), she states five key principles of participatory research. They include:

1. Participation is an internationally recognized human right. (link to UNCHR)
2. Participation leads to better outcomes and decisions
3. Participation is protective.
4. Participation contributes to civil and personal development.
5. Participation increases accountability.
(p.143)

There are a number of models for youth participatory action research that have been created over time which we reviewed via King 2021, including; Davidson, 1998; De Backer & Jans, 2002; Driskell, 2001; Fajerman & Treseder, 1997; Fletcher, 2017, Hart, Newman, Ackermann & Feeny, 2004; Wong, Zimmerman & Parker, 2010. We reviewed and employed an eclectic approach based on the knowledge we integrated from these models.

The model we were guided by most in our Youth Advisory Group was Kia Tika, Kia Pono (2022) developed in Aotearoa by VOYCE whakarongo mai. Kia Tika, Kia Pono itself was a created by care-experienced rangatahi alongside adult researchers and practitioners. Kia Tika, Kia Pono - Honouring truths, is a framework to engage in culturally safe, ethical and meaningful ways with care-experienced rangatahi. It is made for researchers, policy makers, social workers and any one engaging in a "knowledge-producing" relationship with care-experienced rangatahi. While we are not specifically working with care-experienced rangatahi, the values and its application we consider to be of relevance and of great support to this project. The ethical values were as follows:

1. Honour the uniqueness of every child and young person.
2. Honouring the belonging of every child and young person to their whanau and culture.
3. Demonstrating love, care and respect, and being inclusive of diversity.
4. Investing in mutually respectful, reciprocal relationships that nuture, support and strengthen a sense of belonging for children and young people.
5. Acknowledging the contributions of children and young people through supporting their development.
6. Ensuring information is clear and accessible for all children and young people so they understand the purpose of the engagement.
7. Always opening and closing the sessions in positive ways that ensure that young people and children are feeling okay. That might be through karakia or other ways.
8. Organisations and adults who are genuine and committed with the right skill set to provide support for children and young people to engage in ways that value their strengths.

(Kemp et al. 2022, p. 32)

From this framework we ensure we are responsive to the cultural specificities of Aotearoa. It is crucial both the programme and its research are grounded in Te Tiriti o Waitangi and a participatory rights framework. We valued the ways in which Kia Tika, Kia Pono demonstrated a commitment to recognise young people as experts of their own lives and the ways in which this supports their Mana Motuhake, and the mana of their communities. While YPAR can often be practiced through a purely Western understanding of children and young people, we found Kia Tika, Kia Pono, demonstrated a greater integration with te ao Māori conceptualisations of children and adolescents. They state,

> Children and young people also have the right to choose whether to participate, or not, and to have this choice be respected, without negative consequences. However, children and young people do not stand alone: they are always enfolded within the context of their families and, for tamariki and rangatahi Māori, within their whānau, Hapū, and Iwi (King et al., 2018)

In this we learnt the importance of balancing western rights discourse within the supported and interlinking relations rangatahi possess. This included acknowledging our accountabilities and the presence of tīpuna, ancestors and wider networks of kin that were in the makeup of each rangatahi within our rōpū.

We developed tuakana-teina relationships within our rōpū to reflect the recognition that our rangatahi hold and create knowledge as well as being the experts of their own lives and the realities they live in (Kemp et al., 2022). Tuakana-teina relationality allows for acknowledgement of power, power sharing as well as demonstrating our relational responsibility to the protection and care for the mana of the group and each person within it (Oetzel et al., 2021). We opened ourselves to learn by and with the advisory rōpū, in a space of wānanga together. Instead of taking stories from, we listened and encouraged a culture of shared knowledge creation and decision-making. It must be noted, as paid members of staff we took on the creation of the programme in ways that centred and reflected our commitment to youth voice and participation. This programme however, was not co-designed.

Participatory Rights and International Law:

There are three key international conventions we were accountable to while undertaking participatory research. These included, the Declaration on the Rights of Disabled Persons (adopted 9th December 1975), Convention of the Rights of Children (adopted, 20th November 1989) and the United Nations declaration on the rights of Indigenous Peoples (adopted on the 13th of December 2007). All three conventions have been signed and ratified by the New Zealand Government, making both RainbowYOUTH and InsideOUT Kōaro accountable to the rights outlined. In relation to this research and participation we wish to highlight the following sections and our responsibilities to them:

Convention	Section
Declaration for the Rights of Disabled Persons	8. Disabled persons are entitled to have their special needs taken into consideration at all stages of economic and social planning. 12. Organisations of disabled persons may be usefully consulted in all matters regarding the rights of disabled persons.
Convention on the rights of the Child	Article 3. When adults make decisions, they should think about how their decisions will affect children. All adults should do what is best for children. Governments should make sure children are protected and looked after by their parents, or by other people when this is needed. Governments should make sure that people and places responsible for looking after children are doing a good job. Article 12. Children have the right to give their opinions freely on issues that affect them. Adults should listen and take children seriously. Article 13. Children have the right to share freely with others what they learn, think and feel, by talking, drawing, writing or in any other way unless it harms other people.
United Nations declaration on the rights of Indigenous Peoples	Article 41: The organs and specialised agencies of the United Nations system and other intergovernmental organisations shall contribute to the full realisation of the provisions of this Declaration through the mobilisation, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Ethics:

Consent - Free, Prior and Informed
Free, prior and informed consent is recognised under the United Nations Declaration for Rights of Indigenous Peoples. Free, Prior and informed consent often pertains to community consultation when working with indigenous peoples pertaining to their lands, waters, communities, spiritual and/or cultural traditions (Hanna & Vanclay, 2013). We were guided by this definition of consent as we believe it sets standards of engagement that is both pono (protective) and tika (right).

Free meaning consent given voluntarily and without coercion, threats or manipulation. (Hanna & Vanclay, 2013)

We ensured this through allowing rangatahi to participate within the rōpū that felt most safe and available to them. This meaning, we made it clear from the beginning our valuing of their autonomy and choice. This looked like inviting young people to the group and their joining to be on their own violation. Rangatahi were able to leave the rōpū at any time for any reason. Free consent also meant we embodied non-punitive and non-coercive facilitation throughout. Allowing and widening what participation can be. For example, we encouraged rangatahi to have their cameras on, however emphasised choice in how they chose to engage. If rangatahi were not able to make it, were late or could not participate verbally in sessions, we engaged with this in caring ways rather than enforcing punitive consequences. A number of young people reflected back how safe and respected they felt through this form of engagement.

Prior meaning adequate time is given before the commencement of the activity for the individual or group of people to give formal authorisation (consent). (Hanna & Vanclay, 2013)

We ensured this through notifying the rangatahi of their selection for the group twenty one days before its commencement. At this time we also provided them with information about what would be involved including key dates, times, expectations, and a consent form.

Informed meaning all information needed to have a full picture of what a person or group is consenting to is given prior commencement of authorisation (consent). This includes providing avenues to ensure both parties have a shared understanding of what is being agreed upon.

This also means that any information that may arise or change is communicated and re-consented too as part of the dynamic and ongoing nature of consent (Hanna & Vanclay, 2013).

We ensured consent was informed by providing a Welcome Kete that is available to view upon request. This included information on what was involved in the research, the intention and purpose of the research and programme, who we were as organisations and facilitators, the tikanga of the group and expectations an individual was to agree too, data sovereignty rights and considerations, confidentiality, cultural and emotional safety, channels for accountability or harm redress in the event someone was made to feel unsafe or was harmed in the process, and a consent form. Rangatahi were encouraged to consult with chosen whānau to discuss and have people in their lives made aware of what was involved. We made ourselves available to answer any questions. We also went through the consent form in our first session as a rōpū and came up with a shared tikanga that everyone was in agreement of. This ensured a greater probability of shared understanding and opportunity for questions. Rangatahi were made aware they could withdraw their consent at any time and leave the group for any reason.

Consent: The right to say yes or no without conditions (Hanna & Vanclay, 2013).

We ensured this through providing a dynamic and ongoing consent process where there were regular check-ins and reminders that consent could be withdrawn at any time for any reason. This ensured our consent form was a breathing document for which we all participated in giving breath to it.

Community Controlled:

Community controlled research is a core tenant of decolonial scholarship and participatory action research (Smith, 2022). It dislocates traditional forms of research where an outsider comes into a community to make so-called "objective" observations about the other (Smith, 2022).

We ensured this research was community controlled through having it being made by and for the community. This means both participants and researchers were identified as belonging to the rainbow, LGBTQIA+, Takatāpui, MVPFAFF+ communities in Aotearoa. While we can not claim to adequately represent every rainbow person or community in Aotearoa, it has been a concerted effort to ensure this programme remains accountable to our diverse communities it intends to serve. We did this by conducting community consultations. For further information, please see our community consultation section.

We also will share our research and programme design with community members and allow adequate time for feedback (21days). Community members include the Rainbow Violence Prevention Network Aotearoa, those we consulted with, the Rangatahi Advisory Rōpū members as well as creating this document to share with any interested parties in our community. Feedback will then be analysed by our team and where appropriate, integrated into the programme.

Emotional and Cultural Safety

i. Care Webs

Prior to the group commencing we set out a welcome kete that included the template to make up a care-web. This concept was first coined by artist and disability justice activist Leah Lakshmi Piepzna-Samarasinha in their book, Care Work: Dreaming Disability Justice. Rangatahi were encouraged to reflect on and write down for themselves ancestors, people, places, practices, community groups and their details that they could draw upon to support and awhi them during the six months of our huis. This then enabled them to have a clear picture to refer to of where to go or ideas of what might support them if distress were to arise or they needed to debrief with someone. We also included within these webs the contact information of Schools' Coordinators in their regions as well as our own emails/numbers.

ii. Shared Kawa

In the first session we came up with a shared kawa that we were then able to refer back to if needed. The following kawa was created and agreed upon:

• Respect each others identities (names, pronouns, cultures, values, spiritualities, worldviews)
• Empower each others voices
• Whakamana, not mana takahī: we're going to enhance each others mana, not munch it
• Represent our communities and people fairly and responsibly
• Use content and trigger warnings for sensitive content
• Be mindful of our needs and the needs of others
• Hold ourselves accountable, and engage with accountability of others in an empowering way.

• Be aware of the space we're taking up and our privilege, while also giving ourselves and others permission to take up space.
• Take a collective approach to learning and growth
• Uphold confidentiality and respect the tapu of each others stories
• Remember justice: how are we promoting justice for our communities in this space and remembering the multiple lineages and histories we all come from?
• Draw on tikanga and guidance, and a reference point to keep our mahi safe
• Enact inclusive behaviour
• Bring an open mind to one another
• Validate one another

This kawa meant all members could understand what container we were creating together and feel safety within this collective experience.

iii. Therapeutically-informed practice

Both Dando and myself hold a therapeutic skill-set. We bought this skill-set with us into the group. Firstly, we set expectations and made clear that this group was for sharing ideas, kōrero, and not a space for therapeutic care. It was important to set protocol in how we collectively understood the purpose of the hui. Within the welcome kete and in our first session we went through how we might share in conscious and consensual ways.

Often disclosure is viewed within a risk assessment paradigm and seen as something to avoid and/or to shut down. Given the topics we were discussing it felt inevitable that sharing of personal experience and/or information would rise and with this might come discomfort, sadness, traumatic memory or traumatic response.

We found it both culturally and emotionally safer to provide avenues of responsiveness and to reframe disclosure as personal sharing. This shift was influenced by an early community consultation. This included, but was not limited to: acknowledging what was shared, demonstrating gratitude for what was shared, checking in with the person how they felt sharing with the group, doing a shared group exercise to co-regulate or come into a new state of being if emotional transition was required, providing space for debriefs after group, and checking in after sessions if something notable was shared. We found all rangatahi demonstrated significant awareness of self and others. They were deeply supportive of one another as well as actively acknowledging and practicing boundaries. Overtime we observed that the increased whanaungatanga meant the sharing became more personal and more "disclosure" occurred.

Because of the whanaungatanga and cultivated safety we were able to collectively hold, process and be enriched by these sharings.

iv. Cultural Safety

Culture in this context includes ethnicity, race, age, gender, sexuality, ability/disability, neurodivergence, class, religion, spirituality.

Cultural safety is an ongoing relational practice where the practitioner(s) is responsible to provide safety and be accountable to a safe practice. Safety then, is defined by the person or people receiving and aims to be attentive to their needs, experiences and definitions of safety. In this way, it hands over power to the person or people participating to determine how safe a practitioner/faciliator is. This deepens accountability, and actively attends to historical and ongoing power imbalances. Curtis et al (2019) articulates in relation to healthcare providers,

> Health practitioners, healthcare organisations and health systems need to be engaged in working towards cultural safety and critical consciousness. To do this, they must be prepared to critique the 'taken for granted' power structures and be prepared to challenge their own culture and cultural systems rather than prioritise becoming 'competent' in the cultures of others. (p.11)

The rangatahi within the rōpū came from different cultural backgrounds. To ensure cultural safety we had a protocol of respect. This included prioritizing the knowledge of those with living experience. For example, when speaking on race and/or racism, the voices of people of colour in the group were amplified and centred. We also had protocol around white fragility and defensiveness. This included exploring with Pākehā rangatahi what defensiveness might feel like in the body and how to recognise it if it came up and then how to be responsible for this. Often emotional work is placed on people of colour in Pākehā rainbow spaces so we agreed to consciously work with and through defensiveness, bias, and/or cultural assumptions in ways that prioritised BIPOC well-being. We provided space for all participants to have debriefs. We also provided clear avenues for accountability if harm did occur. A part of cultural safety is accessibility. Having the group meet biweekly online and be paid for their time opened up some avenues of accessibility. It was particularly important for us to recognise the persistent impacts of COVID-19 for in-person participation. We wanted to provide safe avenues of participation. It did however require young people to have access to a computer and/or smartphone, internet connection and a private space to have this kōrero. We recognise the potential class limitations of this as well as the assumption of safe home environments to freely share. We worked to be inclusive of neurodivergence by encouraging young people to show up in the space in ways that felt most comfortable for them. Lateness was not punished to reflect how experiences of time are different for each person. If anything was felt to be "disruptive" for the collective we spoke with a person individually to see what their experience was and how we could best support them (Railand, 2020).

Accountability process for adverse experiences:

In order to practice accountability, we made explicit and visible the pathways of addressing harm if it occurred. We did this by stating who we, as facilitators, were accountable to. These being: InsideOUT Kōaro, and the Rainbow Violence Prevention Network (RVPN). More widely, we continue to be accountable to the rainbow community of Aotearoa. We provided multiple avenues of feedback. This included direct feedback to us after sessions, an anonymous google form, the contact details of InsideOUT Kōaro and information around the complaints process.

We also made the complaints policy available upon request. All this information was included in the welcome kete and was revised collectively in our first hui. Each week we linked the anonymous feedback form to our discord group to encourage a culture of feedback.

Reimbursement:

We paid our rangatahi living wage as an acknowledgement of the value of their input and contribution. This allowed us to also act in material reciprocity. As an organisation it demonstrates our commitment to supporting the living wage movement. Participants were paid $47.25 for each two hour session they attended.

Data Sovereignty:

We were guided by and adhered to the principles outlined by Te Mana Raraunga, the Māori Data Sovereignty Network. These principles include, Rangatiratanga (Authority), Whakapapa (Relationships), Whanaungatanga (Obligations), Kotahitanga (Collective Benefit), Manaakitanga (Reciprocity), Kaitiakitanga (Guardianship). To see in full please visit, https://www.temanararaunga.maori.nz/. This was particularly important as four members of our rōpū identified as takatāpui and/or whakapapa Māori.

Privacy and data storage:

We shared and talked through InsideOUT Kōaro's privacy policy. We agreed within our shared kawa to enact confidentiality of identity and what was spoken about during the zoom sessions. All data pertaining to the rōpū will be deleted on the 28.3.2023 when the phase one is completed, unless otherwise given expressed permission and reason to retain. This ensures the ongoing safety and confidentiality of the rangatahi involved.

Equity in Outreach and Selection Process:

It was decided we would form a youth advisory rōpū who we would consult with as well as share decision making power of what content was to be prioritised as well as the tikanga for the delivery of the programme. The rangatahi rōpū was to be made up of ten rainbow young people aged between 16-23 years old. This number was decided to ensure safe online facilitation practice. The ages 16-23 were selected as this would be the age-range we will pilot the programme to first.

To ensure we reached a wide range of rangatahi beyond those who already engage with RainbowYOUTH and InsideOUT Kōaro, we made contact with a number of wider community organisations asking them to share the application process with their rainbow rangatahi. This included outreach to disability organisations, intersex Aotearoa, migrant and refugee community organisations, religious groups, government youth prison facilities and Oranga Tamariki. This was to ensure rainbow rangatahi of different life experiences and those who have varying levels of access to a rainbow community are made aware of and were extended an invitation to join this kaupapa. This is in the spirit of article three of Te Tiriti o Waitangi, to ensure equitable access. It was important for us to reach rangatahi who come from multiple backgrounds and lived(ing) experiences. In prioritizing this we were creating greater possibility for a true reflection of our community in the course's creation.

It was hoped we could create a rangatahi advisory rōpū for young people who were care-experienced and/or had experienced incarceration in Aotearoa. Unfortunately, we were not able to actualise this due to time constraints and lack of pre established relationships with these organizations. We did however consult with VOYCE and a care-experienced rainbow young person they support during our community consultations. Please see the community consultation report for further information.

It would be encouraged to seek funding to actualise this consultation process. This would allow the programme to integrate and evolve with the knowledges rainbow rangatahi with care or carceral experience hold. This is important due to rainbow

rangatahi of these backgrounds experiencing a greater prevalence of violence from multiple direction (Brown, 2020). Including but not limited to; Ongoing colonisation, state violence, experiences of family violence as well as (sometimes) living with trauma-based behaviours. These rangatahi would therefore have valuable insights, contributions and solutions towards violence prevention (Brown, 2020). They are often folks talked about, and seldom talked to. To avoid extraction and unsafe practice a number of considerations and protocols would have to be established. We recommend Kia Tika, Kia Pono as a starting point.

Session Design, Te Wheke

(As explained in the collective document).

Our learnings and creating together were shaped and led by Te Wheke. Te Wheke, the octopus, honours the ancient teachings of Hawaiki (Pere, 1997). The whakaaro of Te Wheke invited our kōrero into its eight dimensions (tentacles) and within this, bent, elongated and reshaped linear constructions of time. Straight lines of past to present became tentacular and intelligent; time shaping, changing and creating of themselves and of us (Harroway, 2016). This meaning, Te Wheke was an agent in the forming of our discussions and the reality we were co-creating together within the rōpū. Wilson in Research as Ceremony (2007) writes,

> We could not be without being in relationship with everything that surrounds us and is within us. Our reality, our ontology is the relationships. As we relate this world into being, many other knots and connections are formed that do not take on a physical form. (p.21)

In this way, Te Wheke was the primary source of our relating to one another and therefore the primary point to which we constructed both material reality, (e.g. the structure of sessions) and also the immaterial, for example, in the wairua we shared and were invited into. Each session our kōrero bought into focus two elements or tentacles of Te Wheke. The questions while coming from us as facilitators, must be mentioned they were also coming from Te Wheke.

While Te Wheke was not "physically" posing questions, they have offered entry into the eight dimensions to make these dialogues possible. We therefore position Te Wheke as the first author of the collective document and primary facilitator of the Advisory rōpū (Country et al., 2014).

It was intentionally chosen to be in dialogue through a te ao Māori framework of health, well-being and relationship. This is because it situated us within Aotearoa, rather than in New Zealand. New Zealand being a colonial fiction whose values, epistemologies and ways of being often precede over te ao Māori. Secondly, one of our main research questions was to explore how rainbow rangatahi viewed and/or experienced the impacts of colonisation in their relationships and ways of relating. It was therefore important to draw upon kaupapa Māori understandings of health and relationship.

The knowledge of Te Wheke has been shared with tangata whenua, Pākehā and tauiwi through tohunga, Whaea Rose Rangimarie Pere. She received and learnt from her forebears that belong(ed) to Ngāti Ruapani, Tūhoe Pōtiki, Ngāti Kahungunu (Pere & Nicholson, 1997). We pay our deep respects to the privilege of being guided by this knowledge; Knowledge belonging to a lineage of 12,000 years of teaching and transmission (Pere & Nicholson, 1997). As stated by Whaea Rose Pere, we wish to recognise what has been shared is only a small part of what is known (Pere & Nicholson, 1997).

When we worked with this knowledge we worked with a collective tikanga to be in reverence and gratitude for it being shared with us. This reverence included listening to the teachings of Whaea Rose Pere and not rushing towards translation but rather being in a patient receiving of understanding and integrating mātauranga. This tikanga ensures we do not disrespect or dishonor Te Wheke through a colonial impulse to myth-make or appropriate (Smith, 2022).

Whaea Rose Pere (1997) gives the following representation and explanation:

The head represents the child/family. Each tentacle represents a dimension that requires and needs certain things to help give it sustenance to the whole. The suckers on each tentacle represent the many facets that exist within each dimension. The tentacles move out in an infinite direction for sustenance when the octopus moves laterally. The tentacles can also be intertwined so that there is a mergence, with no clear cut boundaries. The dimensions need to be understood in relation to each other, and within the context of the whole. (p.4)

I received cultural supervision from Shannon Clarke while designing our sessions to ensure I was being with Te Wheke in a tika way that upheld its' mana.

Collective Documentation:

In the spirit of manaakitanga and reciprocity we intended to gift back to the rangatahi something tangible that could mark their value and time shared together and with us. It was decided therefore that we would create a collective document.

The methodology of gathering and sharing our collective kōrero comes from the narrative practice of collective documentation (Denborough, 2008). Collective narrative documents are co-created by narrative practitioners, therapists, community workers and the individuals, families, groups and/or communities they are working alongside. Collective documents are a way to savor, share, mark, and be in ceremonial acknowledgement of our stories and what they might reveal about our experiences, skills, values, responses and ways of being in resistance (Denborough, 2008). It provides a means by which people within a community or who share similar experiences might find solidarity, connection or lessons as well as a reflection back to those who contribute towards the document; A gifting back to participants in their own words.

Collective documents have often been made in response to collective experiences of trauma or conflict. David Deneborough (2008) writes,

> Often, in our work, we are responding to effects not only of individual trauma, but of collective trauma. This is true in situations of genocide, disaster and military occupation, but it is also true in women's experience of men's violence, those experiencing mental health struggles, and so on. The traumatic experience that many individuals face is often shared in some way by a broader collective. And yet those who have been subjected to trauma routinely experience a profound sense of isolation from others. Developing collective methodologies that not only address the effects of trauma but also the effects of this isolation, seems a significant task. (p.27)

Our topic looked at the collective queer experience of navigating relationships. Living in a world that historically (and continues to) diminish, ignore, delegitimize, pathologise and demonize our identities and ways of being, it is of resounding community knowledge that we need rainbow-specific relationship education (Pihama et al., 2020). There is collective trauma that exists from this exclusion and there also oozes from our communities creativity, imagination, resilience, and adaptiveness that has come from creating relational worlds outside of cis-heteronormativity. It must be noted members within our community do not experience transphobia, homophobia or biphobia in the same ways. It is crucial we acknowledge the intersecting oppressive forces, most notably that of white supremacy and colonisation. These forces operate both within and outside of the rainbow community (Adhikaar, 2022). We sat with the big questions of; How does the colonial project impact the ways in which we relate with one another and the lands we live on? How do larger systems of power recruit us into violent and/or harmful ways of relating? What do healthy rainbow relationships look like, feel like, sound like, move like? What community education is of priority for rainbow rangatahi to grow in their skills, knowledge and abilities to experience safe and loving relationships? And how can we respond as a community when the people we love are experiencing abuse and/or are causing relational harm?

We resonated with the methodology of collective documentation as it spoke to our wanting to embody values of reciprocity and tino rangitiratanga within our group. Our primary intention with this document is to gift back to the rangatahi their voices and conversations, and provide a physical manifestation of our time shared together. We wanted to honor the sharing of rangatahi knowledge, mātauranga, experiences and stories and provide evidence that they are valued, influential in our decision making and worth sharing.

Limitations of Rangatahi Advisory Rōpū:

Our rōpū was originally made up of twelve rangatahi from different class, ethnic and cultural backgrounds, as well as living with and embodying different experiences/expressions of gender, sexuality and neurodivergence. We made the decision to keep the rōpū small in order for whanaungatanga to develop online with greater ease and safety. We recognise that many voices from our community were not represented within this rōpū and this will therefore be reflected in what was discussed, made known and left out (Cammarota & Fine, 2008). We also recognise that individuals are not representative of entire communities/identities but rather their experiences within these communities/identities. In reflection it would have been pertinent to conduct a survey and/or other form of research that gathered data from a wider range of young people. This could have been an accompaniment of the Advisory Rōpū.

We made an intentional decision to embed non-coercive and non-punitive practice. This meant rangatahi were encouraged to be at the sessions and were also able to leave the rōpū at any point, for any reason and would be welcomed back if they decided they wished to join again. We had three rangatahi who were selected who were then not able to participate ongoingly, and so this meant our rōpū went from 12 rangatahi down to 9. We made a decision not to select more rangatahi to reside in their place to allow the rangatahi flexibility if they might want to return. In retrospect we could have increased the rōpū size that would have allowed for this fluidity, safe non-coercive practice as well as greater inclusion. We will take this learning forward with us.

While we shared decision-making power on what was included in the programme, the process of creating content was held by three paid members of staff at InsideOUT Kōaro and RainbowYOUTH. As the programme develops and evolves, it could be encouraged to provide greater avenues for co-design and creation in ways that provided adequate remuneration.
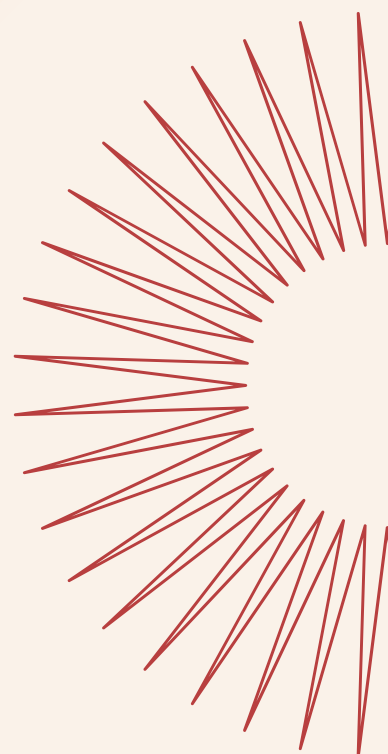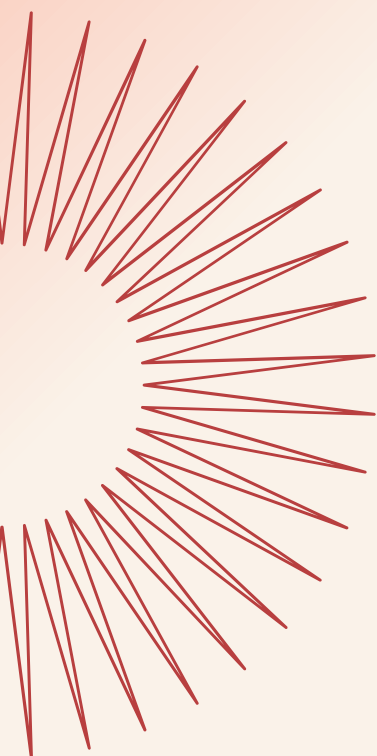
Community Consultation Report:
By Megan Spice (she/her)

Aro ki te hā is a comprehensive education initiative aimed at empowering young people to develop safe and respectful relationships. This programme was developed through a comprehensive consultation process with a wide range of professionals working in various sectors, who are part of the Rainbow community and/or work with Rainbow young people. This collaboration ensured that the programme was inclusive, appropriate and tailored to meet the specific needs of young people who are part of Rainbow/LGBTQIA+/Takatāpui/MVPFAFF communities.

The programme is designed to educate young people on important subjects such as consent, communication, boundaries, and effective conflict resolution. Additionally, it also addresses issues specific to Rainbow communities, such as discrimination and marginalisation, and aims to promote a sense of connection and belonging, as well as community care.

Aro ki te hā has been developed with the utmost care and attention to detail, to ensure that it is culturally responsive, inclusive and relevant to the needs of the Rainbow young people. The programme is grounded in the principles of manaakitanga, rangatiratanga, whanaungatanga, mana ake, mauri and aroha. It is designed to support young people in developing strong, healthy and respectful relationships.

We would like to express our gratitude to all the individuals and organisations that have contributed to this project. Their input and collaboration have been instrumental in informing the content, delivery, and overall direction of the programme. We believe that this programme has the potential to make a real and positive impact on the lives of Rainbow/LGBTQIA+/MVPFAFF young people, and we look forward to seeing the results of this important initiative in the years to come.

i. Executive Summary

The findings from our community consultation indicate a strong need for a programme specifically tailored to the unique experiences and needs of rainbow communities.

Participants reported that rainbow rangatahi face additional challenges in forming and maintaining respectful and healthy relationships due to discrimination and marginalisation related to their identities. Key themes that emerged include education on consent and healthy communication in relationships and the use of inclusive and affirming language in the delivery of the programme.

The consultation provided valuable insights that will inform the content and delivery of this programme. In addition to consulting with members of rainbow communities we also engaged with professionals working in education and disability sectors to gain a more comprehensive understanding of the needs of rainbow rangatahi. A decolonial and intersectional approach was recommended especially focusing on Māori and other marginalised populations. Inclusivity will be a key principle guiding the development and implementation of the programme, ensuring that it is accessible and responsive to the diverse experiences and needs of rainbow young people living in Aotearoa.

ii. Community Consultation Methodology

Scope

The scope of the research was focused on gathering feedback from members of rainbow communities working in violence prevention and well-being spaces, as well as professionals working in education and disability sectors in order to inform the content and delivery of the programme.

The consultations were conducted via online and face-to-face interviews and we used focus groups and individual interviews. We aimed to gather a diverse range of perspectives and feedback, but it is important to note that availability and accessibility may have limited the number and diversity of participants'. Efforts were made to reach out to a broad range of individuals, however, the sample may not be representative of all diverse members of rainbow communities.

It is also important to note that this research is ongoing and it is a continuous process and we will be incorporating feedback from the community throughout the development and implementation of the programme. We will also be aware of any
limitations of the sample and try to address it in future research or in the implementation of the programme.

Who we consulted with:

Angelo Libeau | Rainbow Violence Prevention Network

Anon care-experienced rangatahi | VOYCE Whakarongomai

Ary Jansen | Transformative Justice

Elsa Tuet-Rosenburg | Online facilitation, Hue

Etta Bollinger | Disability Justice

Educators across the mōtu | High School Teachers

InsideOUT Kaimahi Māori | Takatāpui and Cultural Consultation

Jelly O'Shea | Intersex Aotearoa

Jono Selu | Rainbow Violence Prevention Network

Maxie | Transformative Justice & Respectful Relationships Educator and Facilitator

Shawn | Adhikaar South Asian LGBTQIA+

Raifqah Sulaiman | Rainbow Path, Ethnic Rainbow Alliance

Whaea Maire Parewaiterangi | Kahukura

Consultation Tikanga and Agenda

Accountability and Consent

This report provides an overview of the consultation process, with an emphasis on accountability and participant experience. The purpose of this report is to explain the steps taken to ensure that all participants had a safe and positive experience, as well as to provide transparency on the pathways for addressing harm if it occurred during the consultation. We did not receive any concerning reports from any participants we consulted with.

Accountability is at the heart of the approach taken during the consultation process. Participants' safety and well-being are the responsibility of the organisations involved in the consultation process, including InsideOUT Kōaro, RainbowYOUTH, and the Rainbow Violence Prevention Network. We are also accountable to Aotearoa's larger rainbow community.

Prior to consultation we provided participants with information about the programme, the intention and kaupapa as well as information about our team and contact details. We also included a separate document which had an accountability process, which included explicit and visible pathways if harm occurred, if participants felt unsafe and/or if participants needed support. We also encouraged feedback, either anonymously via a feedback form or via email.

Additionally, we also sent participants a consent form, which included asking consent to record and publish any findings from our consultations with them.

Agenda

Prior to the consultations, once we had received their consent, we also sent out an agenda which included the questions we would be asking them. This enabled participants to prepare beforehand and make it as accessible as possible.

Some of the consultations took place kanohi ki te kanohi (face to face), which allowed for a less formative consultation. However, we still ensured all processes were undertaken and participants safety was prioritised. In some cases, consultations were not recorded, but the interviewer took notes afterwards, which were then shared with the interviewee for editing and approval.

Community Consultation Findings

The community consultations provided valuable insights and feedback that will inform the content and delivery of a respectful relationships programme for Rainbow rangatahi. Across the consultations we identified a number of key themes.

Accessibility

Accessibility was a key concern that was addressed during the consultations. Participants emphasised the importance of ensuring that the programme is inclusive and accessible to a diverse range of individuals, including those who may face additional barriers due to their sexuality, gender, diverse sex characteristics, cultural background, neuro diversity or disability. This includes considering factors such as location, transportation, language and technology accessibility. Additionally specific needs for blind and deaf young people and young people who are neurodivergent were also highlighted such as providing materials and alternative formats and providing support for sign language interpreters and captioning. Other accommodations included ensuring that facilitators are aware of any learning needs and adjusting their engagement expectations and facilitation delivery methods. Participants also recommended providing alternative ways of accessing the programme such as online remote options to ensure that the programme is inclusive and accessible to everyone.

Disabled people come from a place of deep exclusion. If an event is not explicit, disabled people will not attend.. Inclusion needs to be active - it's easy to exclude by accident. make disabled people's experiences visible in conversation with wider community/funders/service providers. Keep the disability community at the forefront.

– Etta Bollinger | Disability Justice

Building Community

Participants placed a strong emphasis on the significance of building community and fostering a sense of belonging for Rainbow young people both within Rainbow communities and their wider networks including whānau, social groups, local communities and society at large. They recognised that having a sense of belonging and connection can be a powerful tool of fostering a culture of respect and consent. Building a community involves creating opportunities for individuals to come together, to share their experiences, to learn from one another and support each other.

Participants recognised the many platforms that can offer this opportunity such as support groups, online platforms and community events and also stressed the value of rangatahi co creating their own spaces. By building community, individuals can feel more empowered and confident in their relationships, they can have a sense of belonging and they can have a platform to advocate for themselves and others.

Create a culture of non-judgement, and trust and create things that young people want to engage with and find useful for their own lives. It is being able to talk about it and not having stigma and shame, and owning, acknowledging and working towards repair and accountability.

– Maxie

Culturally Responsive/Cultural Awareness

The vast majority of participants emphasised the importance of cultural awareness and responsiveness in the delivery and content of the programme. Participants highlighted the need for facilitation, language and content that is inclusive, respectful and responsive to the diverse experiences and identities of rainbow rangatahi. This includes being aware of and understanding the unique experiences of marginalised populations within rainbow Communities and using language that is inclusive of all identities. It also includes taking into account and valuing different learning styles and communication, and ensuring that all tauira feel welcomed, embraced and supported. By ensuring cultural awareness and responsiveness in the programme, it will be more accessible and effective for Rainbow rangatahi and it can also foster a sense of belonging, understanding and respect among tauira.

> We need programmes like this that are culturally aware and inclusive to different cultures, for example understanding and respecting cultural differences in body language. Address unconscious bias and microaggressions and include storytelling and visuals of BIPOC people. Be inclusive and diverse.
>
> – Shawn | Adhikaar Aotearoa

Collaboration

Collaboration is essential in addressing family and sexual violence prevention for rainbow rangatahi. Alongside the collaboration between our respective organisations, InsideOUT Kōaro and RainbowYOUTH and the wider Rainbow Violence Prevention Network (RVPN), the collaborative approach that we undertook through the community consultations was reflected through kōrero with participants.

They stressed the importance of working together with various sectors, organisations, and individuals to create a comprehensive and inclusive approach that is tailored to the unique experiences and needs of rainbow rangatahi. Collaboration can also help to amplify the voices and experiences of marginalised groups within rainbow communities and create safer and inclusive spaces. This includes partnering with organisations that focus on education, health mental health services and youth-specific groups as well as building relationships with local iwi and hapu to provide a more holistic approach to addressing these issues.

> **To meaningfully engage, we need to be active and we need to be engaged in ways that are safe for everyone. To collaborate, we need to be well resourced. I keep bringing it back to community empowerment, collaborating and resourcing each other.**
>
> – Angelo Libeau | Rainbow Violence Prevention Network

Decolonial

A decolonial approach was recommended during community consultations, with particular emphasis on Māori and other marginalised populations. Participants acknowledged that these populations have been historically marginalised, and their experiences and cultural understandings must be taken into account when addressing issues related to respectful relationships. They emphasised that recognising and addressing the ways in which colonisation and systemic oppression have impacted the relationships and experiences of Rainbow rangatahi is crucial. This approach involves acknowledging the ongoing effects of colonisation on rainbow communities specifically, such as the marginalisation of Indigenous peoples and the suppression of diverse sexual and gender identities. Participants recognised that these issues are prevalent in Aotearoa and that addressing the ongoing effects of colonisation is crucial in creating a programme that is inclusive, equitable, and responsive to the unique experiences and needs of the rainbow communities.

Sexual violence is a transgression against whakapapa not just on an individual level. Through focusing on colonisation as a harmful process and the impact it's had on populations within Aotearoa, will draw out commonalities and develop solidarity. We must address intergenerational trauma and locate where that shame and violence comes from- it is located in colonisation.

– Angelo Libeau | Rainbow Violence Prevention Network

Education

Education was a central theme that emerged during the consultations. Participants emphasised the importance of educating young people on key topics such as consent, healthy communication, and bystander intervention. They also highlighted the need for education to be tailored to the unique experiences and needs of rainbow communities, specifically addressing the lack of current education programmes both within the existing curriculum and from external providers, which only focus on cis-hetero relationships and consent in the context of sexual relationships and/or interactions. Consent must be taught and understood in wider contexts which include whānau and communities. Another key element that participants shared was the need for earlier and consistent education, which needs to be addressed at curriculum level, this is a complex undertaking due to the diverse needs and demands on each school, their communities and region. Participants highlighted the need for consistency and responsiveness to exist alongside each other. Education is a powerful tool in empowering individuals to make informed decisions and to create a culture of consent and respect. However, they also acknowledged the barriers that educators face in incorporating these topics into the current education curriculum, such as lack of resources, training and support, and resistance from some sectors of the community. By providing education that is tailored to the needs of rainbow communities, it will be more effective in fostering healthy and respectful relationships among rainbow rangatahi, their peers, community and wider networks, despite the current limitations.

In the current curriculum, consent is taught and therefore understood in the context of sexual relationships and from a cis-het perspective. There are gaps in the curriculum and educator needs professional support to enhance their knowledge and comfortability in teaching topics like sex, sexuality, identity and relationships.

- Teachers Consultation

Intersectionality

Participants emphasised the importance of an intersectional framework in understanding and addressing the unique experiences and needs of rainbow rangatahi. They emphasised that rainbow rangatahi face additional challenges in forming and maintaining healthy and respectful relationships to discrimination and marginalisation related to their identities. This could include factors such as ethnicity, social class and abilities which can compound and intersect with one another, creating unique experiences and needs.

An intersectional approach recognises that these issues cannot be separated and that they must be considered together in order to effectively support and empower rainbow rangatahi. This includes understanding and addressing the ways in which colonisation, racism, ableism and other forms of oppression have impacted the rainbow community and addressing the ongoing effects of these systems of oppression. It also includes working with diverse communities and stakeholders to ensure that the programme is inclusive and responsive to the unique needs and experiences of all rainbow rangatahi.

Diversity needs to be represented, include takatāpui, queerness, include everyone, especially marginalised voices, it has to be intersectional.

-Teacher Consult

Inclusive Language

Language was identified as a key factor in content development and delivery. Participants emphasised the importance of using inclusive and affirming language in both the content and delivery of the programme. This includes being aware of the unique identities and experiences of marginalised groups within rainbow communities and using language that is inclusive of all identities in the materials, presentations, and other components of the programme. Additionally, the participants also recommended that programme facilitators should be mindful of the language they use during the delivery, ensuring that is inclusive and respectful. By incorporating inclusive language into the content and delivery of the programme, it can be more accessible and effective for rainbow rangatahi and foster a sense of belonging, understanding and respect among the participants, and ultimately promote overall well-being and safety.

Listen to the language that people use about themselves and use that language- don't make assumptions.

– Etta Bollinger | Disability Justice

Peer Support

Participants highlighted the power of peer support as a vital means of building community and providing a sense of belonging. They emphasised that having the support of individuals who understand and share similar experiences is incredibly valuable when navigating relationships and challenges specific to being a rainbow rangatahi in Aotearoa. Peer support can foster a sense of connection, empathy, understanding and creating a safe and comfortable environment for individuals to talk openly and honestly.

This kind of support can empower individuals to feel more confident in their relationships, to make informed decisions and to advocate for themselves and others. A "for rainbow by rainbow" approach, where support is provided by facilitators who identify as part of the rainbow community, can be particularly beneficial as it creates a sense of empathy, understanding, and trust as well as positive role modelling. Peer support also serves as a powerful tool to foster resilience and to promote overall well-being for rainbow rangatahi.

> **Whanaungatanga is important, young people need a safe space to tell their story.**
>
> – Shawn | Addhikar Aotearoa

Professional Services Barriers

Participants reported that rainbow rangatahi face barriers when seeking professional services and support, including lack of knowledge about available resources, lack of trust in professionals, and lack of inclusive and affirming services. While rangatahi in larger regional centres had more access to support, those in smaller, rural and/or isolated areas across the motu did not have the same equitable opportunities. It is important for professionals and service providers to be aware of these barriers and to work towards creating a more accessible and inclusive environment for rainbow communities.

> **If society and your family tell you that your sexuality is wrong, it can be much harder to identify what a healthy relationship looks like. Support services can reinforce these oppressions and keep people feeling trapped or they can help people to find their way out of toxic cycles. It's crucial for people working in the violence prevention sector to understand white supremacy and homophobia.**
>
> – Rafi | Rainbow Path, Ethnic Rainbow Alliance

Safety

Safety is a crucial aspect that participants identified. It encompasses emotional, physical, and spiritual safety, as well as safety in the delivery of the programme. Participants emphasised the importance of creating a safe space for individuals to share their experiences and to learn about respectful relationships. This includes implementing a trauma-informed approach in the facilitation of the programme, being mindful of triggers, and providing support and resources for individuals who may have experienced harm as well as non punitive responsiveness and support for those who have caused harm to others. Other key elements include emotional safety for tauira before, after and during the programme, by allowing rangatahi to participate when they feel comfortable to do so, encouraging self care and role modelling support seeking, rangatahi are held in a safe environment which enables them to foster a sense of belonging and connection. Additionally, the programme should provide education on how to identify and respond to harmful behaviours, as well as how to maintain emotional, physical, and spiritual safety within relationships and within oneself. By prioritising safety in the programme, it will be more effective in fostering healthy and respectful relationships among tauira.

> **We are here to normalise conversations around sexual violence; it is an honour when young people feel safe enough and trust you enough to share something.**
>
> – Maxie

Transformative Justice

Transformative justice was identified as a crucial approach to addressing harm within the rainbow communities. Participants in the consultations emphasised the importance of a justice system that goes beyond punishment and addresses the root causes of violence, such as systemic oppression and discrimination, in order to promote healing and reconciliation for both victims and those who have harmed others. Participants emphasised the need for community-led approaches to justice, recognizing that their own communities are best equipped to understand and address the specific needs and experiences of rainbow rangatahi.

This includes creating safe spaces for sharing stories and receiving support, as well as promoting education, communication, and resources for those who have experienced harm. In addition to promoting healing and reconciliation, a transformative justice approach was seen as critical in creating a culture of accountability, respect, and consent within rainbow communities. It was noted that this approach is crucial in fostering healthy and respectful relationships among rainbow rangatahi and promoting safer communities.

Young people over the years have said the most amazing things, and that comes from them not from me. I believe in being led by young people, creating space where they honestly feel like what they have to say matters, because that is so rare in this world...also creating space to talk about things that otherwise are often shunned, shameful or taboo. Holding conversations that are hard around sex, harm and all that sort of thing.

- Maxie

Online Survey - Educator Consultations

An online survey was designed as an additional means for educators to have input into the development of the programme. This survey was designed as a pre survey before the zoom hui and an additional form of consultation for those that were unavailable to attend the Teacher Zoom hui. 100% of the respondents were educators in a school setting, based in Aotearoa.

The online survey sought to:
- Gauge the needs of rainbow young people from an educators perspective
- Gauge priority areas for the content and delivery of the programme
- Gauge whether there are particular topics that should not be included in the programme
- Assess the safety and viability for online delivery
- Gather feedback on issues that educators have experienced

The online survey invitation was sent out through InsideOUT and RainbowYOUTH existing network databases and connections in the community.

The overall number of responses was 21. While the sample size was relatively small, we were able to gather meaningful insights and implement these responses into the content and delivery of the programme.

The online survey was available from 3rd October 2022 to 1st November 2022.

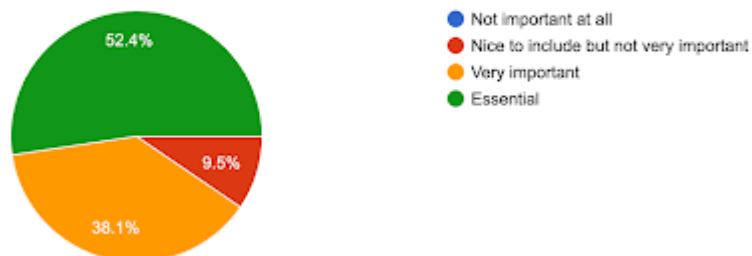We asked participants multiple questions, we wanted to hear about;
- Elements of Successful Facilitation
- Techniques for keeping online delivery engaging
- Keeping Safe

Elements of Successful Facilitation

There are several key elements that contribute to a positive and impactful online facilitation experience for young people. The data suggests that each of these elements, from engagement and inclusion to safety and relevance, plays a critical role in facilitating an effective online environment. Overall, the data emphasises the significance of engagement, inclusion, and participation as key drivers of effective online facilitation for young people. It is possible to create an online environment that is engaging, supportive, and empowering for all participants by emphasising safety, culture, adaptability, accessibility, and relevance.

How important is Engagement to successful online facilitation?
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

52.4%
9.5%
38.1%

How important is Relevance to successful online facilitation?
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

38.1%
61.9%
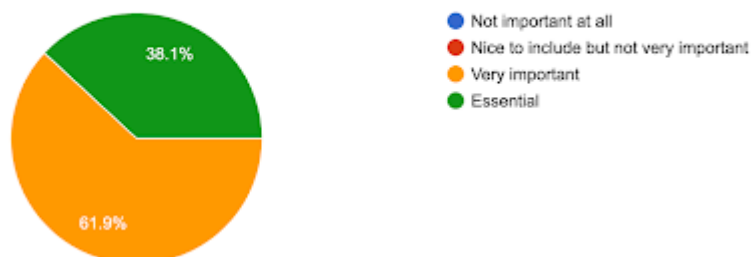
How important is Peer Connection to successful online facilitation?
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

23.8%
47.6%
28.6%
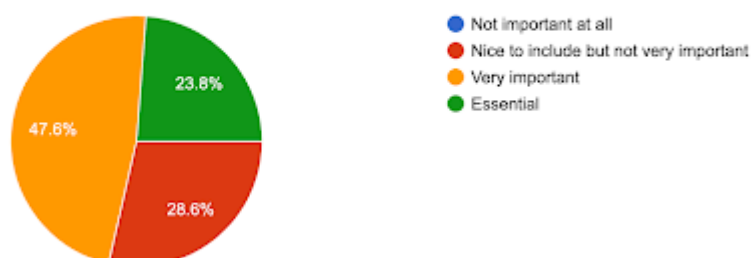
How important is Accessibility to successful online facilitation?
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

81%

19%
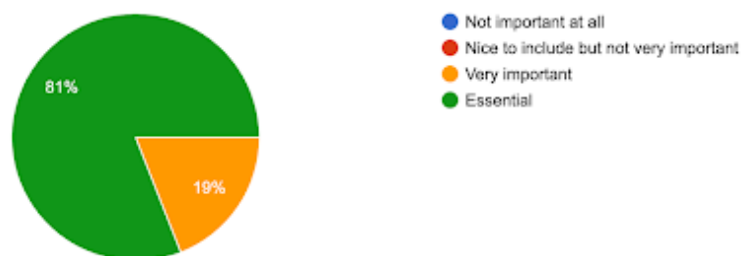
How important is Adaptability to successful online facilitation? (To meet the unique needs of different communities)
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

33.3%

9.5%

57.1%
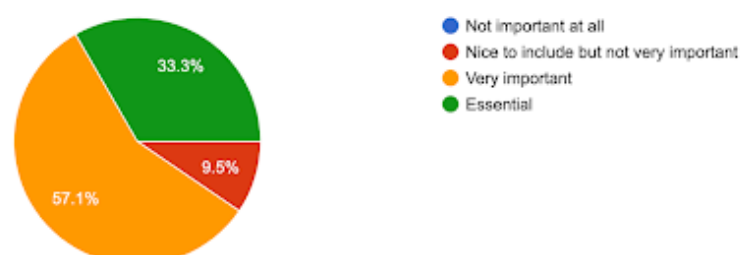
How important is Participant Autonomy to successful online facilitation? (They can disengage and engage when and how they want)
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

23.8%

47.6%

28.6%
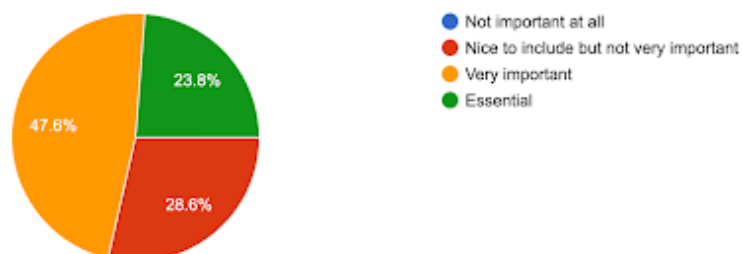
How important is Culture to successful online facilitation?
21 responses

- Not important at all
- Nice to include but not very important
- Very important
- Essential

57.1%

42.9%
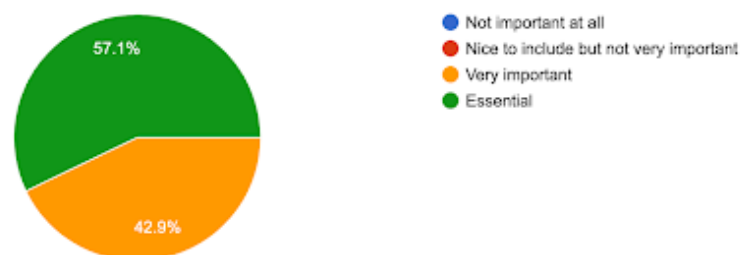
How important is Safety to successful online facilitation?

21 responses

Legend:
- Not important at all
- Nice to include but not very important
- Very important
- Essential

71.4%
23.8%
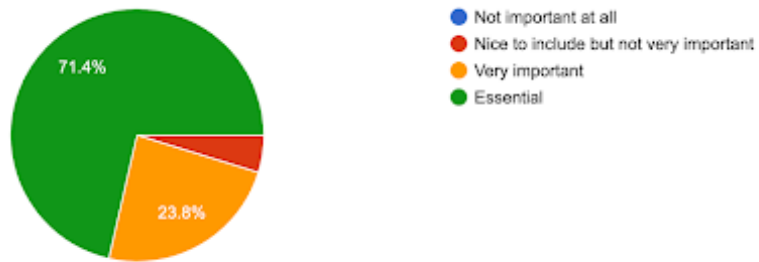
How important is Inclusion to successful online facilitation?

21 responses

Legend:
- Not important at all
- Nice to include but not very important
- Very important
- Essential

61.9%
38.1%
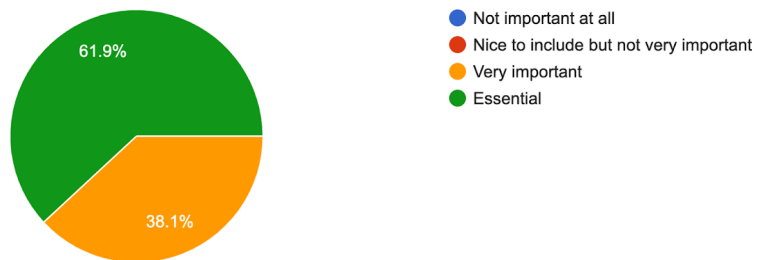
How important is Participation to successful online facilitation? (Of young people)

21 responses

Legend:
- Not important at all
- Nice to include but not very important
- Very important
- Essential

47.6%
14.3%
38.1%
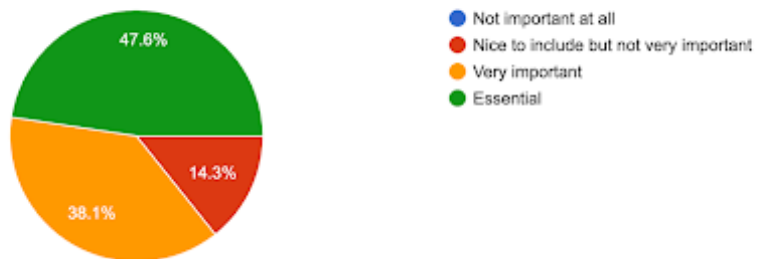
Techniques for keeping online delivery engaging

a. Break Out Rooms and Online chat box

The responses indicate that break-out rooms in an online learning environment can be effective for learning as long as certain conditions are met. Some of these conditions include: participants being able to choose their own groups, clear support processes for anyone who feels uncomfortable, and someone appointed to monitor and report on safety and well-being. The smaller group setting can provide a more comfortable and open environment for participants to discuss and ask questions. However, it is also noted that it can be hard to keep young people on task in break-out rooms, and it largely depends on the individuals in the group and their age/stage. The use of a direct message to a monitored chat box is seen as an effective way for participants to ask questions, as it is a non-disruptive way to do so and keeps questions in one place for the facilitator to refer to. According to the data summary, having a monitored chat box for questions could be an effective way for online tauira to ask questions. The responses suggest that it provides a more private and non-disruptive way for tauira to ask questions, particularly for those who may be uncomfortable speaking aloud in an online meeting. Some prefer to type their questions rather than speak them aloud, and this would be a convenient way to do so without interrupting those who are speaking. However, there are concerns about potential misuse and the need to ensure anonymity in order to encourage honest and sensitive questions. The effectiveness of this approach would be determined by the level of engagement and the monitoring of the chat box.

Do you think break-out rooms are an effective way of learning?
21 responses
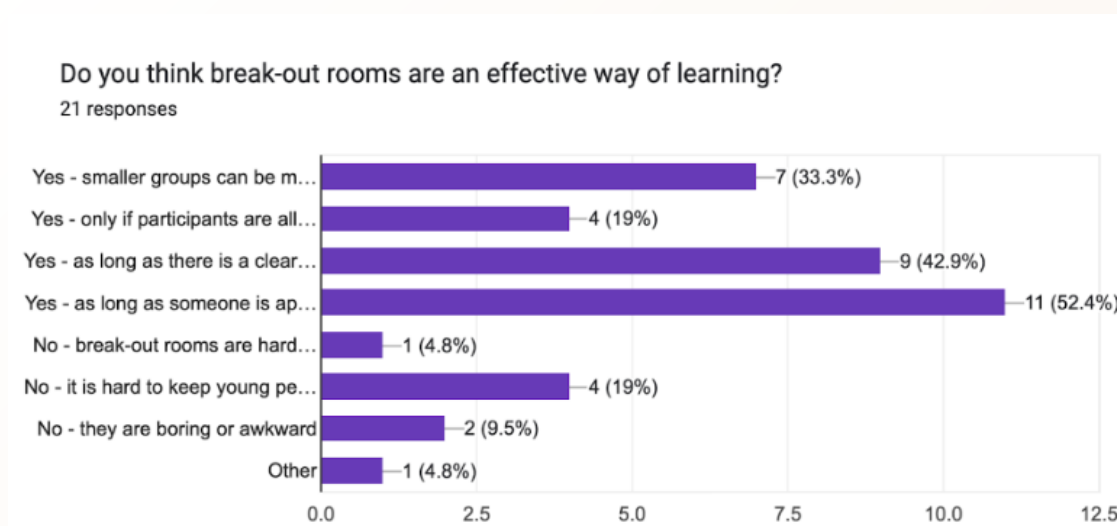
b. Challenges that may arise when facilitating healthy relationships and violence prevention through an online platform.

The summary of the challenges in facilitating healthy relationships and violence prevention through an online platform include a lack of engagement and participation from tauira, a lack of trust and privacy due to the lack of body language and facial expressions, difficulties in managing group sizes, the age and maturity levels of the students, embarrassment or shyness among students to admit their concerns, the potential for triggering past traumas, and difficulties in monitoring conversations and evidence outside the platform. To minimise these challenges, it may be necessary to consider anonymisation where possible. We have implemented having closed hui, pre warning tauira about content, providing support resources, and having clear processes around participant safety.

5.3. Keeping Safe

The data shows 21 responses for the subjects participants view as being appropriate to online facilitation. The top subjects are online safety (90.5%), healthy relationships (85.7%), boundary setting (85.7%) and consent and communication (81%), respectively. The data also shows that only 12 responses were submitted from participants for subjects that participants viewed as inappropriate.

Using these topics, the programme will be designed to provide participants with information and skills related to healthy and safe relationships, effective communication, establishing and maintaining boundaries, recognizing and responding to bullying and other forms of harmful behaviour, and accessing resources for support when needed. The program will also focus on building resilience and self-care practices, as well as empowering participants to support their peers who may be experiencing challenges in their relationships.

The specific curriculum and format of the program will be tailored to the needs of the target audience and the goals of the program. It will include a combination of educational content, interactive activities, and opportunities for participants to practise skills and engage in discussions with their peers. The programme may also include resources for ongoing support and follow-up after the programme is completed.
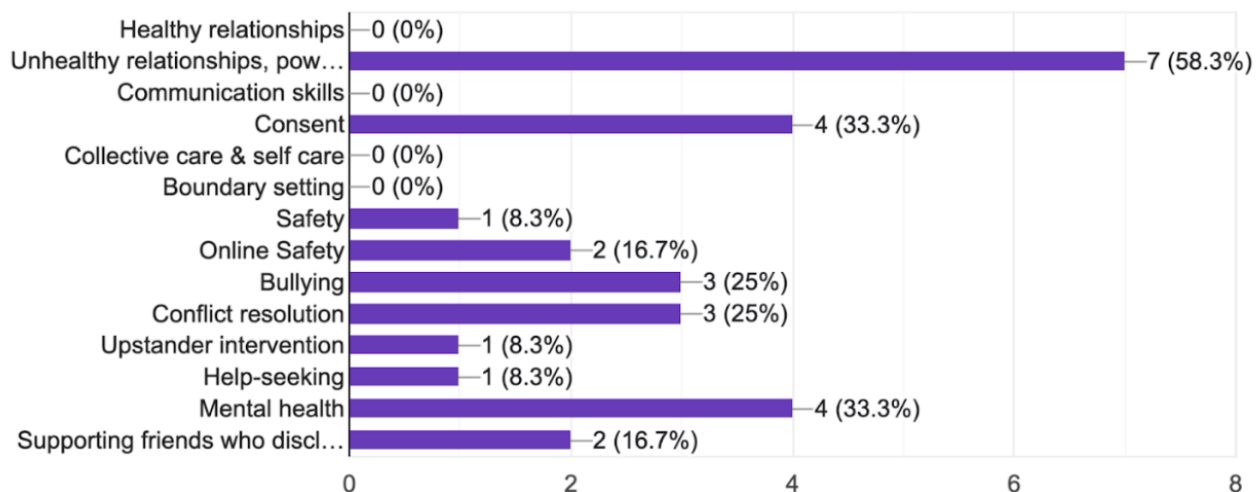
What subjects do you think are appropriate to be facilitated online, considering participant safety?

21 responses

Subject	Count (%)
Health relationships	18 (85.7%)
Unhealthy relationships, pow…	13 (61.9%)
Communication Skills	17 (81%)
Consent	17 (81%)
Collective care & selfcare	16 (76.2%)
Boundary setting	18 (85.7%)
Safety	14 (66.7%)
Online safety	19 (90.5%)
Bullying	12 (57.1%)
Conflict resolution	12 (57.1%)
Upstander intervention	15 (71.4%)
Help-seeking	15 (71.4%)
Mental health	12 (57.1%)
Supporting friends who discl…	16 (76.2%)
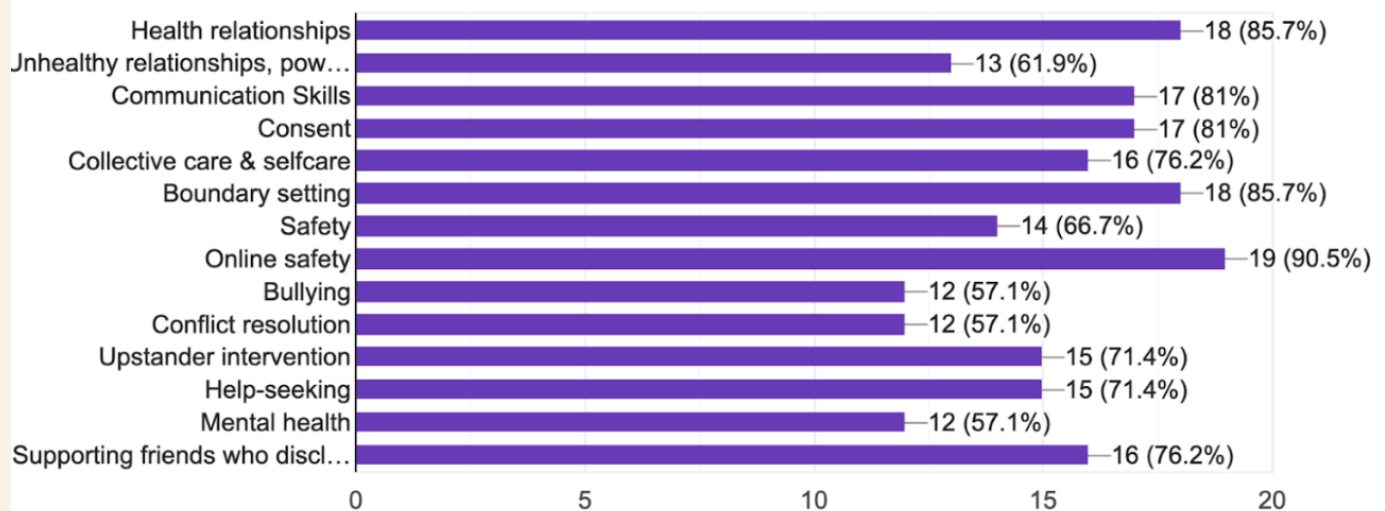
What subjects do you think are NOT appropriate to be facilitated online, considering participant safety?

12 responses

Subject	Count (%)
Healthy relationships	0 (0%)
Unhealthy relationships, pow…	7 (58.3%)
Communication skills	0 (0%)
Consent	4 (33.3%)
Collective care & self care	0 (0%)
Boundary setting	0 (0%)
Safety	1 (8.3%)
Online Safety	2 (16.7%)
Bullying	3 (25%)
Conflict resolution	3 (25%)
Upstander intervention	1 (8.3%)
Help-seeking	1 (8.3%)
Mental health	4 (33.3%)
Supporting friends who discl…	2 (16.7%)

6. Limitations and Continued Community Relationships

We acknowledge that our consultation process had limitations and we recognize the need to consult more broadly to ensure that we consider all potential limitations in our consultations and processes. One limitation we identified is the lack of consultation with Pasifika communities. To address this, we plan to gather feedback and consultation from Moana Vā in the near future.

Another limitation we encountered was time constraints, which made it difficult to establish connections with specific people and organisations and build whanautanga. As a team, we aimed to move away from extractive colonial ways of relating and instead focused on collaborating with participants.

We also acknowledged that our team members all speak English, which may have excluded speakers of other languages from being contacted and contributed to our limited ability to gather diverse and all-encompassing perspectives.

Conclusion

The findings of the consultations will be critical in developing a comprehensive and effective violence prevention programme that is tailored to the specific needs and experiences of rainbow rangatahi. Our goal is to address not only the symptoms of violence, but also delve deeper into the root causes and create a culture that promotes healing, accountability, and respect.

The programme will be designed with the consultation insights and feedback in mind, to ensure that it is inclusive, culturally responsive, and addresses the specific challenges faced by rainbow communities. This includes education on consent, communication, boundaries, and conflict resolution. Additionally, the programme will encompass connection and belonging, fostering a sense of community care and support. This will be accomplished by creating safe spaces for rangatahi to come together and engage in open and honest dialogue. Additionally, these support systems will encompass the existing spaces available through RainbowYOUTH, InsideOUT and the Rainbow Violence Prevention network member agencies.

To ensure the programme's success, it will be implemented through a collaborative and participatory process that includes the active participation of Rainbow Youth, InsideOUT and the Rainbow Violence Prevention Network. This also includes building connections with relevant organisations and agencies, as well as community and youth leaders.

NGĀ MIHI

THE KNOWLEDGE WE HAVE LEARNT FROM AND BY IS
IMPORTANT TO US.

PLEASE SEE REFERENCES BELOW

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by Chelsea D'Cruz

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