An analysis of existing research

Summary report: Primary prevention of family violence against people from LGBTI communities

GLHV
Promoting LGBTI Victorians' health & wellbeing

VICTORIA
State Government

Our WATCh
End violence against Women And Their Children

A research project commissioned by the Victorian State Government.

Completed October 2017.

This summary report presents the key themes and findings of a comprehensive literature review of the same name commissioned by the Victorian Government. The review specifically focused on the ***prevention of family violence*** **against lesbian, gay, bisexual, trans and gender diverse and intersex (LGBTI) people** in response to needs identified by the Royal Commission into Family Violence, and recognising the significant gaps in research and knowledge with respect to family violence against people from LGBTI communities.

The primary objectives of the literature review were to analyse existing research with respect to family violence involving LGBTI people; and facilitate a greater understanding of what is required to prevent family violence against this diverse population. This summary is designed to provide the broadest overview of these complex issues, but cannot do them justice in a piece of this length. For fuller analysis and detail, including the methodology, please see the comprehensive report on the Our Watch website.

UNDERSTANDING THE DIVERSITY OF LGBTI PEOPLE AND FAMILIES IN AUSTRALIA

People who identify as LGBTI are often grouped under the convenient 'LGBTI' umbrella. However, it is important to note that there are **several distinct, but sometimes overlapping, cohorts**, each with their own distinct histories, experiences and needs.

There is rich diversity within and amongst LGBTI populations. As articulated by the UK Women's Resource Centre, 'LGBT people are not defined by, nor confined to a sexual act, just as heterosexual people are not solely defined by a sexual act. Human beings manifest diverse identities associated with behaviour, class, lifestyle, culture, economy, race, history, home, romance, relationships, networks, family and everyday life' (Kairos in Soho, 2006). The full report and appendix provides analysis of what such diversity means both for how we understand and define violence against people in LGBTI communities, and for how we design, implement and evaluate strategies to prevent it.

LGBTI families are as diverse as LGBTI people themselves. Weston (1991) and others refer to primarily non-biological LGBTI constructions of family and familial connections as 'families of choice'. **Families of choice** are built on enduring **connections of mutual love, trust, care and support** that include a multitude of relationships from friends, ex/casual and long-term partners, to children from previous heterosexual relationships and more. There are many reasons why LGBTI people create one or more families of choice. These might include because they have experienced discrimination and/or rejection from their family of origin; a need for connection with people who have experienced the same or similar forms of discrimination and marginalisation; or because they simply wish to.

LGBTI couples/partners refers to two, or more, LGBTI people in a sexual and/or romantic relationship, who may or may not have children. In Victoria, the *Statute Law Amendment (Relationships) Act 2001* and *Statute Law Further Amendment (Relationships) Act* 2001 replaced the concept of 'de facto spouse' with that of 'domestic partner' for both same-sex and heterosexual couples in most Victorian Acts, recognising 'the rights and responsibilities of partners in domestic relationships…irrespective of gender' (*Statute Law Amendment (Relationships) Act 2001 (Vic)).* The ushering in of these amendments in Victoria, to some extent, 'legitimised' same-sex relationships.

LGBTI families – or rainbow families, as they are often known – come in many forms, including same- sex couples (which may include someone who is trans or gender diverse), co-parenting arrangements between two or more parents, single parents, trans-hetero couples[1], and families involving intersex people. It is important to recognise and acknowledge varying LGBTI family formations, as this has direct implications for response and prevention efforts in relation to experiences of family violence. Whilst the legal definition prescribed within the *Family Violence Protection Act 2008* (Vic) provides a broad scope in terms of defining a 'family member', it is imperative that response services, prevention workers, and the wider community, also acknowledge the breadth of many LGBTI families of choice.

FAMILY VIOLENCE AGAINST PEOPLE FROM LGBTI COMMUNITIES

There has been minimal research into the types of family violence perpetrated against LGBTI people, outside of the intimate partner relationship context. Coupled with the binary sex and gender categorisations within a heteronormative framing, family violence against LGBTI people has been, to some extent, rendered invisible from the mainstream discourse and understanding of family violence, and research pertaining to violence and/or abuse of LGBTI people by family members is too rarely defined as 'family violence'. This is particularly true for bisexual, trans and gender diverse people, and people with intersex variations.

However, the definition of family violence as enshrined in the Victorian *Family Violence Protection Act (2008)* does allow scope for the inclusion of family violence that occurs outside of the confines of heterosexual relationships and families. The *Act* specifically identifies that threatening to 'out' a partner to family and/or friends is a form of family violence. Use of the terms 'domestic partner' and 'family member' within the *Act* is also inclusive of members of LGBTI communities, as the definitions do not confine applicability of violence to heterosexual couples or different-sex-parented families (Victorian Gay and Lesbian Lobby, 2015). This acknowledges that perpetrators of family violence against LGBTI people may include parents and carers, siblings, and children (including adult children), as well as partners or ex-partners.

TYPES OF VIOLENCE EXPERIENCED BY LGBTI PEOPLE

In addition to the well-documented types of physical, sexual, psychological, financial and other types of family violence that are relevant to all, the following abuse-tactics have been identified as specific to LGB people:

- threats to 'out' or reveal the victim/survivor's sexual orientation to friends, families, and peers as a method of control (Badenes-Ribera et al, 2016; Horsley et al, 2016)
- abuse that is targeted at the victim/survivor's sexuality, gender or biological sex
- questioning a partner's 'true' sexual orientation and coercing a partner to 'prove' their sexual orientation (Walters and Lippy, 2016)
- exploiting the stigma that still surrounds violence in non-heterosexual relationships as a means to shame the victim/survivor into not disclosing the abuse, including telling the victim/survivor that 'no one will believe you' (Gehring and Vaske, 2015)
- threatening to disclose health related issues, such as HIV status, to family members, friends, or peers (Walters and Lippy, 2016)
- telling their partner that they will lose custody of the children as a result of being 'outed' (Chan, 2005).

The process of **'coming out' to family members can often be a dangerous time for LGBTI people**; they may be subject to abuse, violence, estrangement, disowning and exclusion from the family home (Asquith and Fox, 2016).

[1] The term 'trans-hetero couple' is used to describe an intimate partner relationship where one or both individuals identify as transgender, and based on their respective affirmed genders, would identify their relationship as being a heterosexual relationship.

Forms of violence perpetrated against trans and gender diverse, and intersex people also have **specific traits exploiting identity-based characteristics** (Brown, 2011). Intersex and transgender advocates have identified the following forms of violence that are often **perpetrated against intersex and trans and gender diverse people**. These are in addition to the forms of violence listed above:

- withholding, or threatening to restrict access to, hormones, medications, medical treatment or support services
- ridiculing or disrespecting gender identity or intersex status
- demanding that a partner present as a certain gender
- insisting that a partner has treatment to look more 'male' or more 'female'
- drawing attention to anatomical differences
- misgendering the victim/survivor (that is, calling the victim/survivor by the wrong pronoun or referring to the transgender person as 'it')
- assault, mutilation or denigration of body parts such as chest, genitals and hair that signify specific cultural notions of sex or gender
- and, specific to transgender people, making threats related to the transgender person's custody of or relationship with their children (see Goodmark, 2012).

All identified LGBTI-specific abuse tactics could be used by any family member against an LGBTI person, including by an LGBTI person against another LGBTI family member.

FAMILY VIOLENCE AGAINST INTERSEX PEOPLE

It has been argued that family violence for some intersex people begins at birth when, in some cases, parents, who are often pressured by medical practitioners, consent to cosmetic genital surgery on intersex infants – the beginning of a lifetime of violent disempowerment (OII, 2009). There has been much debate around the performing of 'normalising' surgery on intersex infants in Australia. After their inquiry into involuntary or coerced sterilisation of intersex people in Australia, the Senate Community Affairs Committee report (2013) concluded that there is no medical consensus around the procedure, however fell short of adopting recommendations by the United Nations calling for the prohibition of such surgeries. Submissions to the inquiry from intersex advocates and their allies strongly argue that surgical interventions are primarily concerned with appearance rather than the health of the child.

Research and knowledge in relation to experiences of family violence against intersex people is a significant gap. Consequently, public policy remains silent on the issues specific to intersex people, which further entrenches harmful beliefs and understandings about intersex people, compulsory binary sex constructs, and diversity more broadly.

FAMILY VIOLENCE AGAINST OLDER LGBTI PEOPLE AND/OR AGAINST LGBTI PEOPLE IN CARE SETTINGS

The *Family Violence Protection Act 2008* (Vic) recognises that family violence can be perpetrated against people by their carers. This includes family and non-family members and paid caring staff. In the recent Australian Law Reform Commission report into elder abuse (2017), it was identified that older LGBTI people may experience abuse related to their sexual orientation and/or gender identity from members of their families of choice, in addition to blood-relatives. Submissions to the ALRC also highlighted that 'little attention has been paid to the experiences of LGBTI+ people…particularly those entering or already in aged-care facilities' (p.73). According to the Centre on Elder Abuse, the types of **discrimination experienced by LGBT older people in institution and long-term care facilities** include:

- denial of visitors
- refusal to allow same-sex couples to share a room
- refusal to place a transgender person in a ward that matches their gender identity, and
- keeping partners from participation in medical decision making.

VIOLENCE IN INTIMATE PARTNER RELATIONSHIPS

Much of the research focused on LGBTI people's experience of family violence is confined to intimate partner relationships, however there are significant gaps in research examining experiences of intimate partner violence (IPV) amongst intersex, and trans and gender diverse people. Despite this, both national and international evidence indicates that **LGBT people experience IPV at a similar, if not higher rate to heterosexual, cisgendered women.**

A 2015 meta-analysis review of 42, primarily US-based studies found that:

- the prevalence of intimate partner violence (IPV) in participants' lifetimes ranged from 8.8 per cent to 56.9 per cent
- prevalence over the past year ranged from 8.6 per cent to 27.5 per cent, and
- lifetime prevalence of intimate partner sexual abuse (IPSA) ranged from 3.1 per cent to 15.7 per cent (Brown and Herman, 2015).

Private Lives (Pitts et al, 2006), a national study of LGBTI Australian's health and wellbeing reported that 32.7 per cent of respondents reported being in a relationship where their partner was abusive. Partner abuse was reported more frequently by transgender males (61.8 per cent), followed by intersex females (40.7 per cent), females (40.7 per cent), transgender females (36.4 per cent), intersex males (36.4 per cent), and males (27.9 per cent). Among transgender people from Australia [2], *Tranznation* (Couch et al, 2007) found that partner violence was reported by 16.1 per cent of participants, with more trans women reporting to have experienced partner violence in comparison to trans men.

The exertion of power and control can be a significant issue in any relationship, including LGBTI intimate relationships. In 2015, Kubicek et al sought to explore how power is conceptualised within the relationships of young men who have sex with men (YMSM). Over all, Kubicek et al found that the conceptualisation of power for men in their study were derived from the factors that include gender constructs (such as sexual positioning, and constructions of masculinity and gender roles), as well as other sources of social power (such as maturity, prior relationship experiences, and education/employment status).

According to Renzetti (1992) sources of personal power in lesbian relationships can be constructed according to 'social currencies' such as race, income, educational achievement, and employment status. Ristock (2003) also identified that being 'out' for a longer period of time, being the older partner, or being more known in the lesbian community conveyed additional sources of power in intimate relationships. Hart (1986) asserts that age, physical stature, and health status can also be used to construct one's sense of personal power.

DISTINCTIONS IN THE TYPES OF IPV PERPETRATED AGAINST LGBTI PEOPLE

Whilst there are similarities in the types of intimate partner violence experienced by LGBTI people, there are also significant variations in the rates of particular types of violence, according to differences in sexuality and/or gender identity. For example, *Coming forward* (Leonard et al, 2008) found that lesbians were more likely than gay men to report having been in an abusive same-sex relationship (41 per cent and 28 per cent respectively), with 78 per cent of participants indicating being subject to psychological abuse, and 58 per cent subject to physical abuse. A Canadian prevalence study into IPV in LGB relationships found that bisexual women were more likely to be victims of physical/sexual IPV (40 per cent), followed by gay men (26 per cent), lesbian women (20 per cent) and bisexual men (15 per cent) (Barrett and St. Pierre, 2013). Messinger (2011) also found that bisexual people were more likely to experience IPV in the context of opposite-sex rather than same-sex relationships.

Studies also reveal that **trans and gender diverse people experience higher rates of violence from an intimate partner in comparison to LGB people, and cisgendered people**. *Calling it what it really is*

[2] *Tranznation* surveyed 253 transgender people from Australia (90.5 per cent) and New Zealand (9.5 per cent).

(2014) found that experiences of past emotional, physical and sexual abuse was disproportionally higher for transgender, gender diverse and intersex participants. Further, of the 66.8 per cent of participants who were in a current relationship, 12.8 per cent of transgender, gender diverse and intersex participants reported that their gender diversity or intersex status had been used against them. The US NCAVP (2013; 2015) also reported that transgender women were the most likely group to experience intimate partner violence-related threats, intimidation, harassment, and injury when compared with transgender men, lesbian women, gay men, bisexual men and women, and queer identified individual (cited in Langenderfer-Magruder et al 2016).

THE SOCIAL CONTEXT OF FAMILY VIOLENCE AGAINST LGBTI PEOPLE

Family violence against LGBTI people does not occur in a vacuum, but in the context of broader and deeply entrenched heterosexist discrimination and abuse. This includes acts of public harassment and violence, social isolation and oppression, and legal discrimination that denies LGBTI people many of the rights, protections, responsibilities and freedoms enjoyed by the population at large. These wider processes of societal discrimination against LGBTI people can affect familial attitudes toward LGBTI family members, LGBTI people's own sense of their personal worth, and the perceived worth of their intimate relationships.

Societal heteronormativity and the centrality of binary sex and gender constructs has informed dominant understandings of family violence, and violence against cisgender, heterosexual women more broadly. The literature suggested that a more expansive *heterogendered*[3] model - comprising the **interactions and intersections of dominant constructions of biological sex, gender *and* sexuality would be more inclusive** of family violence perpetrated against LGBTI people.

THE HETEROGENDERED MODEL: UNDERSTANDING THE INTERSECTION OF SEX, GENDER NORMS, HETEROSEXISM AND HETERONORMATIVITY

A heterogendered model acknowledges that **binary sex categories encourage the endorsement of gender stereotypes, sexist attitudes, and consequently, the acceptance of gender inequalities** as 'natural' (O'Connor, 2017). Thus, in acknowledging that sex, gender and sexuality are key parts of an individual's makeup (see Figure 1 below), and by incorporating and addressing these constructs in our understanding of family violence, we expose the assumptions that render family violence against LGBTI people invisible, whilst simultaneously elevating the role that heteronormativity and heterosexism play in the perpetration of family violence against heterosexual, cisgendered women and their children, *and* against people from LGBTIcommunities:

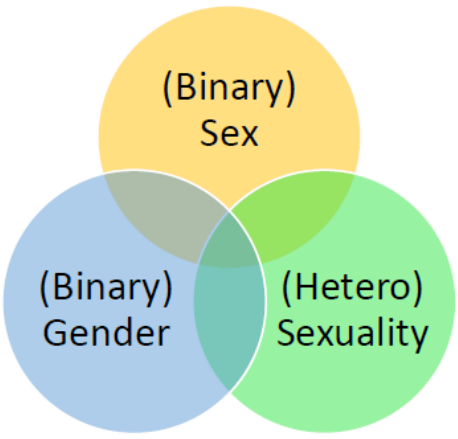

Figure 1: A Venn Diagram showing the constructions of Binary sex, Binary gender and Hetero sexuality intersecting with each other

[3] The term 'heterogendered' was contributed to this report by William Leonard (GLHV@ARCSHS, La Trobe University) to highlight that male violence against women is not only gendered, but is also sexualised. The term is used to highlight that a focus on gender alone hides or invisiblises same-sex intimate partner violence, whilst simultaneously masking the ways in which male violence against women relies on gendered constructions ofheterosexuality.

A heterogendered model for understanding violence against LGBTI people contends that **when heterosexism interacts with rigid binary sex and gender categorisations and norms, the social context is one whereby violence against LGBTI people – within, and outside the family context – is condoned, tolerated and legitimised.**

First, just as harmful constructs of 'gender' and what are considered to be socially acceptable expressions of gender, play a role in male heterogendered violence against women, so too they play a role in violence perpetrated against people from LGBTI communities. For example, Hassouneh and Glass (2008) identify a number of gender role stereotyping myths that shape experiences of violence in lesbian relationships, such as 'girls don't hit other girls', or 'lesbian relationships are inherently egalitarian' (p.319). Similarly, Knight and Wilson (2016) identify that there can be the assumption that violence in gay male relationships is mutual; that men can or should defend themselves; and that both are equally able to be abusive. As with violence in lesbian relationships, such myths 'den[y] the power differences that can occur in gay relationships in the same way as they can in heterosexual relationships' (Knight and Wilson, 2016, p. 188). These studies demonstrate that gender norms do play a role in same-sex relationships, and gender structures create myths that minimise, invalidate and/or deny any form of violence experienced in same-sex relationships.

Gender norms also play a specific and unique role for trans and gender diverse people. The **strict social policing of gender norms** to maintain a clear delineation between (two) genders is what **motivates violence against trans and gender diverse people** (see Kane 2006; Grossman et al, 2006; Perry and Dyck, 2014). To explore trans and gender diverse people's experiences of family violence, Serano (2007) uses the notion of 'trans-misogyny' which is 'founded upon a perceived hierarchy of gendered positioning where masculinity is superior, femininity is inferior and trans identity is deviant and abject' (cited in Rogers, 2017, p.11). Bornstein further argues that sexism and misogyny interact and reinforce the other to 'maintain the cult of gender', placing pressure on all individuals to be one or the other (cited in Goodmark, 2012, p. 91 – 92). Thus, trans and gender diverse individuals who are seen to transgress norms of sex and gender are targeted as they 'challenge the privileges and marginality that are maintained by these normative hierarchies' (Perry and Dyck, 2014, p. 52).

However, **gender norms do not operate alone, but are intimately linked to norms, assumptions and practices regarding (binary) sex and (hetero)sexuality.** Heterosexism generates and sustains homophobia, biphobia, transphobia, and intersex discrimination, and at the individual level, it reproduces attitudes and behaviours that discriminate against people who are not heterosexual *and* cisgender *and* non-intersex. Homophobia, biphobia, transphobia and intersex discrimination, as by-products of heterosexism, play key roles in the motivations of violence perpetrated against LGBTI people.

It is contended in much of the literature that, strongly linked to societal ideals and the privileging of heterosexual, cisgendered masculinity, **violence against LGBTI people is designed to punish and oppress LGBTI individuals for transgressing norms of sex, gender and sexuality, in attempt to uphold and maintain these normative hierarchies** (see Perry and Dyck, 2014; Serano, 2007; Rogers, 2017).

Limited research suggests that heterosexism operates within LGBTI families in ways that are similar to gender inequality. Just as gender inequality structures both public and private relationships between men and women, so too does heterosexism structure public and private relationships between heterosexual, cisgendered men and women and LGBTI people. In both cases, **structural inequalities lead to higher rates of family violence directed against heterosexual, cisgendered women and children (by virtue of gender inequality), and LGBTI people (by virtue of heterosexism).**

POLICING GENDER AND ENFORCING HETEROSEXUALITY OF CHILDREN AND YOUNG PEOPLE: AN EXERCISE OF POWER AND CONTROL

The influence of the heterogendered model described above extends beyond discrimination and violence against LGBTI people as adults. It can be felt from the youngest age as the exercise of power and control. Perry and Dyck's (2014) exploration of trans women's experiences of violence suggests that parents and siblings are the first of many to gender police trans and gender diverse young people. In an Australian study, Smith et al (2014) found that **25 per cent of trans and gender diverse young people aged between 14 and 25 years experienced verbal or physical abuse at home**. Hillier et al (2010) also found that violence against LGBTI young people occurred at similar rates and was often perpetrated by fathers. Although intersex young people who are not also LGBT do not usually have a 'coming out' experience in the same way, OII Australia (2009) notes that **parents and family can and do reject intersex children because of their difference, and intersex children and young people may be subject to abuse by parents**.

Studies suggest that for many LGBTI people, particularly young people, **negative parental responses to their identities impact on their mental health and general health and wellbeing** (Bauermeister et al 2017; D'Augelli et al 2006; Grant et al, 2011; Sandfort et al, 2007). Children who do not perform their gender within the heterosexual frame can also be **coerced to conform to more appropriate gendered heterosexual expressions by parents and family members**. Studies highlight that parental responses to their child's expression of sexuality is often determined by the linear, traditional understanding of sex and gender roles. For instance, Kane (2006) found that **parents generally accepted, and in fact celebrated what they perceived as gender nonconformity among their daughters, however parents, especially fathers, were far more concerned about gender nonconformity in their sons.** As argued by Solebello and Elliot (2011), masculine dominance and privilege hinges on the successful presentation of heterosexuality.

CULTURE, FAITH, SEXUALITY, GENDER IDENTITY AND FAMILY VIOLENCE

For many LGBTI people, the role and influence of their faith and culture will be significant factors in their experiences. ACON's 2011 investigation of Arabic-speaking lesbian and gay males' experiences of hostilities and violence within their families and communities found that cultural values such as rigid gender roles, the importance of getting married and having children, a resistance to children moving out of home before marriage, and taboos surrounding the discussion of sexuality, add culturally-specific nuances to their experiences. Further, respondents expressed a sense of obligation to not bring shame to their families.

In a Victorian project, Poljski (2011) noted that there are two commonly-held beliefs in immigrant and refugee communities that play significant roles in LGB people's lives: that same-sex attracted people do not exist in ethnic communities, and sexual diversity is specific only to Western societies. Asquith and Fox (2016) also argue that lesbian and gay men are often seen by family members as bringing the family and/or their community into disrepute.

Among intersex Australians, Jones et al (2016) reported that respondents 'explained that due to their negativity (whether directly about intersex variations or simply in terms of sex and gender normativity) religious/spiritual views on their variation were not useful to them or affirming' (p.166).

Again, **pressures from family members and cultural communities can seek to enforce societal sanctioned gender and sexuality norms and stereotypes, posing significant harms to the health and wellbeing of people from LGBTI communities.**

This area of work highlights the fact that for many LGBTI people, violence or threats of violence often begin within the family context, and continues throughout their life course. Research also demonstrates how homophobic, biphobic and transphobic attitudes, and rigid understandings about sex and gender, are all factors in the perpetration of family violence against LGBTI people.

IMPORTANCE OF AN INTERSECTIONAL APPROACH TO PRIMARY PREVENTION

The collective diversity of LGBTI people requires a conscious **consideration of differences**, and the **identification of the multiple forms of discrimination** that LGBTI people encounter and experience on a daily basis. Violence directed at LGBTI individuals is often directly associated with larger societal discriminatory norms, practices and attitudes, such as racism, ableism, ageism, sexism and gender inequality.

In adopting an intersectional approach to preventing violence against LGBTI people, the focus of prevention initiatives must go beyond focusing on individual identity characteristics, and concentrate on transforming the social systems, structures, practices and norms that discriminate against them (see Figure 2, Our Watch, 2017).

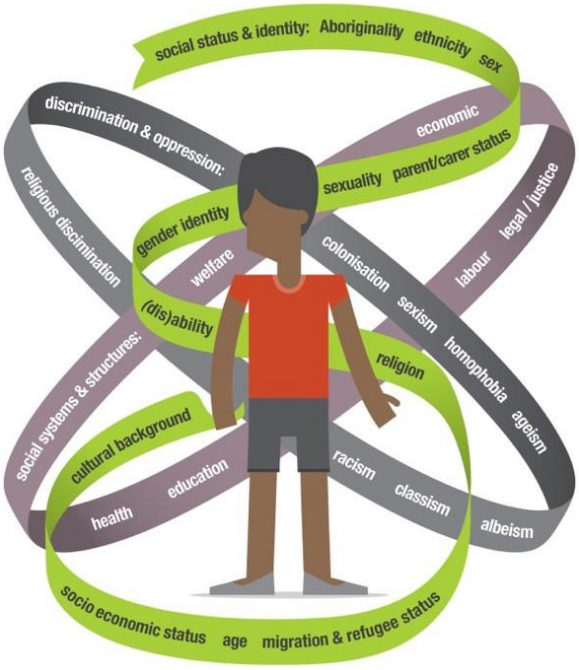

Figure 2: Identity and systems of discrimination and inequality (Long Text Description in Appendix 1)

CONCLUSION

Significant steps have been taken over recent years to challenge the discrimination and prejudice directed towards people from LGBTI communities. These to some extent, acknowledge the significant harms caused to people from LGBTI communities, and the implications for their individual and collective mental health, and general health and wellbeing.

To prevent family violence against LGBTI people necessitates the challenging and transforming of binary categorisations of sex and gender, as well as societal heteronormative gendered structures. In line with the work being done to prevent violence against heterosexual, cisgendered women and their children, challenging prejudicial attitudes towards LGBTI people and transforming hierarchical and harmful notions of gender are key actions to prevent all forms of violence against people from LGBTI communities. As such, it is important to acknowledge that violence against people from LGBTI communities does not occur within a vacuum. Negative and discriminatory societal attitudes, norms, and behaviours (historical and contemporary) towards LGBTI people influence, justify and condone family violence against LGBTI people, including by LGBTI perpetrators. This serves to keep the issue invisible in the public domain.

Efforts to address societal gender structures are fundamental in preventing violence against people from LGBTI communities. However to be more inclusive of LGBTI people and communities requires a reframing of family violence prevention work that comprises a more expansive understanding of sex, gender, and sexuality structures, and a model that looks at the interactions and intersections of dominant constructions of biological sex, gender and sexuality.

Without addressing and challenging the drivers of violence against LGBTI people more broadly, that is, the perpetration of discrimination, disadvantage and violence against LGBTI people by socio- structural systems, it is unlikely that the issue of family violence against LGBTI people will be effectively addressed and prevented. Likewise, without addressing and transforming the gendered structural inequalities that continue to oppress and disadvantage women, preventing violence against women and LGBTI people will remain elusive.

GUIDING PRINCIPLES FOR ALL FUTURE ACTIVITIES TO PREVENT FAMILY VIOLENCE AGAINST LGBTI PEOPLE

Drawing on the above literature, existing research and practice approaches, and applying an intersectional analysis to the issue, the following principles have been identified as essential to the effective development and implementation of primary prevention effort. Please see the comprehensive report for the full text and explanation of these principles, which also draw on the Victorian Government's *Diversity and Intersectionality Framework* (2017):

- Engage and include LGBTI people in the planning, design and implementation of all prevention efforts.
- Address the structural drivers of violence against LGBTI people.
- Uphold and promote human rights.
- Be inclusive of the diversity of LGBTI people and communities in all universal prevention efforts.
- Adopt an intersectional approach that acknowledges and responds to the diversity and diverse needs within LGBTI communities.
- Be specific about who prevention efforts are tailored for.
- Ensure planning allows time, space and resources for ongoing critical reflection, and reflective practice.
- Be open to synergies with other fields of prevention work.
- Identification and balancing of risks and benefits.
- Be evidence-based and evidence-building.

RECOMMENDATIONS

Recommendation one: Ongoing legislative reform to remove lawful grounds for discrimination against LGBTI people, and to remove all barriers that prevent or hinder people from LGBTI communities from accessing publicly-funded services, including family violence services.

Recommendation two: Design specific public campaigns aimed to reduce homophobia, biphobia and transphobia, and that positively promote sexual and gender identity diversity.

Recommendation three: Explore, plan and implement how best to integrate the prevention of family violence against people from LGBTI communities into the existing prevention initiatives that are currently implemented through various settings and sectors (see also The Equality Institute, 2017). This could include:

- Expanding the Respectful Relationships Education framework and curricula to be more inclusive of sex, gender and sexual diversity, whilst challenging and transforming heterosexist attitudes, practices and norms. This could also include amending whole-of-school anti- bullying initiatives to address heterosexism and binary gender structures.
- Expanding the purview of prevention initiatives across workplaces, sports and the media to ensure that messages and campaigns are inclusive of the lives, realities and experiences of people from LGBTI communities.
- Conducting an audit of existing department-funded initiatives to ensure they are inclusionary and demonstrate an intersectional approach to primary prevention.

Recommendation four: Support and fund primary research projects to better understand the drivers of violence against people from LGBTI communities, with a view to obtaining greater empirical data to facilitate deeper understandings of which drivers have the most impact, and how drivers intersect to compound experiences of violence for LGBTI people. Further, it is recommended that consideration be given to support a research partnership to develop a new approach to family violence prevention that examines the areas of overlap and commonality between the underlying causes of family violence against women and their children, and against LGBTI people.

Recommendation five: Representatives of sexual and gender diverse communities continue to be engaged and consulted in future policy and/or legislative reforms, particularly through existing mechanisms such as the LGBTI Family Violence Working Group and the whole-of-government LGBTI Advisory Group. Consideration is given to LGBTI population groups who experience multiple forms of discrimination and disadvantage.

Recommendation six: Establish a dedicated and expert advisory structure, with Ministerial access, within the new Victorian Prevention Agency, to guide and support all future work pertaining to the primary prevention of violence against people from LGBTI communities.

Recommendation seven: The Department of Premier and Cabinet consider:

- funding, overseeing and hosting an LGBTI family violence-specific conference, bringing together practitioners and researchers from both the violence against women *and* LGBTI sectors;
- funding two full-time positions to oversee the design, implementation and evaluation of future programming in this space, advise policy-makers, and further conceptualise, enhance and refine the understanding of family violence against LGBTI people;
- commissioning further research specifically focused on trans and gender diverse people and intersex people's experiences of family violence. Consideration should be given to trans and gender diverse people and people with intersex variations who experience multiple forms of discrimination and disadvantage.

In addition, the Department of Premier and Cabinet identify, in consultation with LGBTI

communities, fund a series of comprehensively funded, multi-year action research projects to address violence against people from LGBTI communities. Ideally, these multi-year action research projects would be partnerships between academic experts and/or universities, practitioners and LGBTI-specific services and/or groups.

Recommendation eight: Maintain funding to key specialist organisations to support policy and practice development on the prevention of violence against people from LGBTI communities.

Recommendation nine: Provide support to all existing response agencies and mechanisms (service providers, police, justice system) to adopt and integrate an intersectional and inclusive approach to create a safe space for LGBTI people.

APPENDIX 1 – FIGURE 2 LONG DESCRIPTION

Figure 2 is a graphic showing a cartoon man surrounded by three ribbons with each representing social status and identity, discrimination and oppression, and social systems and structures. The words on the ribbons state:

Social Status and Identity Ribbon:

- Aboriginality
- Ethnicity
- Sex
- Parent/carer status
- Sexuality
- Gender identity
- (dis)ability
- Religion
- Migration and refugee status
- Age
- Socio economic status
- Cultural background

Discrimination and Oppression Ribbon:

- Colonization
- Sexism
- Homophobia
- Ageism
- Ableism
- Classism
- Racism
- Religious discrimination

Social Systems and Structures Ribbon:

- Welfare
- Economic
- Legal / Justice
- Labour
- Education
- Health

REFERENCE LIST

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