

# Imagining the Solution

Kia ora, talofa lava, gidday – welcome to the fourth edition of the Tauwi TOAH-NNEST newsletter “Imagining the Solution” which focuses on primary prevention strategies, activities and programmes to help build communities free of sexual violence.

Please [get in touch](#) with queries or sexual violence prevention activities to share for future newsletters.

This newsletter has some sex-positive approaches to sexual violence prevention; local initiatives reporting on current and future prevention activities, resources for working with queer and trans young people to prevent sexual and dating violence, and details of our upcoming National Sexual Violence Prevention Hui – book now for the October 26<sup>th</sup> event!

Te Ohaakii a Hine – National Network Ending Sexual Violence Together (TOAH-NNEST) is a nation-wide network of community organisations, whanau, hapu, iwi and individuals who are specialists in providing sexual violence prevention and intervention services. TOAH-NNEST is committed to ending sexual violence in our communities, and while working towards this, to minimising the occurrence and impacts of sexual violence.

TOAH-NNEST has a Te Tiriti o Waitangi based structure with two houses: Nga Kaitiaki Mauri (tikanga Maori) and Tauwi Caucus.

This newsletter is produced from Tauwi Caucus, and will include Bicultural activities. The Tauwi Prevention Project is co-ordinated by Sandra Dickson and managed by Dr Kim McGregor, Prevention Portfolio Holder.

The Tauwi Prevention Project is fortunate to be supported by an Advisory Group of community stakeholders:

Shasha Ali (Shakti's Ethnic Family Services)

Cornelia Baumgartner (Kidpower Teenpower Fullpower Trust)

Ken Clearwater (Male Survivors of Sexual Abuse Trust)

Hannah Cranston (Wellington Sexual Abuse Network)

Tom Hamilton (Rainbow Youth)

Sheryl Hann (It's Not Ok, Ministry of Social Development)

Sonya Hogan (Ara Taiohi)

Ruth Jones (Disability Representative on Taskforce for Violence within Families)

Ann Kent (Abuse and Rape Crisis Support Manawatu)

Georgia Knowles (National Rape Crisis)

Liz Paton (Family Planning)

Sue Paton (Alcohol Advisory Council ALAC)

Gurmeeta Singh (Counselling Services Centre)

Aimee Stockenstrom (Auckland Sexual Abuse Help)

Poto Williams (WAVES Trust)

Tusha Penny (New Zealand Police)

Elizabeth Kerekere (Bicultural Advisor, Tiwhanawhana Trust)

## Imagining the Solution – Paying Attention to Desire, Negotiation and Consent – Through Gender

In 1988, psychologist [Michelle Fine](#) first raised concerns over what she described as the “missing discourse of desire” in sexuality education:

*“A genuine discourse of desire would invite adolescents to explore what feels good and bad, desirable and undesirable, grounded in experiences, needs, and limits. Such a discourse would release females from a position of receptivity, enable an analysis of the dialectics of victimization and pleasure, and would pose female adolescents as subjects of sexuality, initiators as well as negotiators.”*

In 2010, Victoria University psychologists [Sue Jackson and Ann Weatherall](#) examined secondary students’ experiences of sexuality and sexual violence prevention education in New Zealand schools. The voices of young people make this research interesting reading:

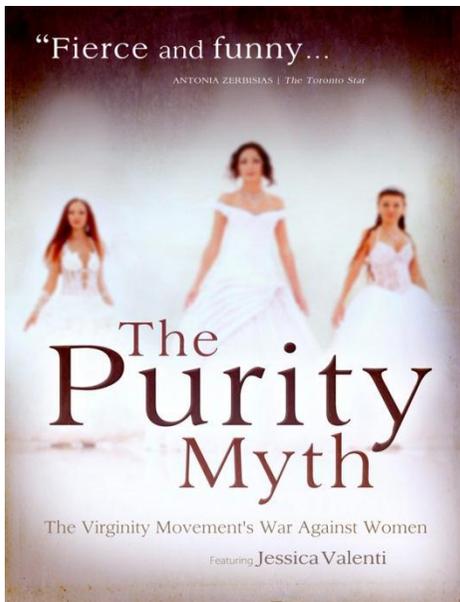
*“With all the rights and responsibilities it’s really good we did like these are your rights and your responsibilities and I didn’t realise that in like I was trying to write out my list and my friend was next to me and she had the right to enjoy sex and it was all about no this is your right to say no to sex, this is your right to use contraception..... but I never really realised that it was your right to enjoy sex.”*

When we only talk about risk of sexual violence, pregnancy, or sexually transmitted infections with young people learning to be sexual, we do them the disservice of leaving out pleasure, fun and intimacy – some of the key reasons people have sexual encounters.

As importantly for our sexual violence prevention work, we also leave unexplored a key question – **how do we learn how to negotiate not just**

**consent, but enthusiastic mutual participation in sexual activities?** Gender norms around sex structure how consent is negotiated. When young men believe they must be in charge, must always pursue being sexual and be seen to be sexually active, it becomes very difficult for them to say no to sex they may not want, or for them to pay attention to what their sexual partner is communicating. When young women believe they have to gate-keep male desires but are obligated to be sexual at certain points in relationships, be seen to be attractive but not promiscuous, it becomes very difficult for them to identify let alone ask for the kinds of sexual activities they want. These gendered discourses have impacts on all young people, regardless of sexuality. When our sexual violence prevention work omits the possibility of pleasure, fun and intimacy as part of how we talk about sex, we miss a key opportunity to disrupt rape-supportive social norms around consent.

[The Purity Myth](#), a short film created by feminist Jessica Valenti, focuses on the damage traditional gender norms can do to young women’s abilities to express desire. You can [watch a trailer](#) for this film, read the dialogue [transcript](#) or check out a [review here](#). Ms Valenti links recent abstinence and purity movements around sex for young people in the United States with rigid gender roles and sexism. One suggestion for using this film is as a prompt for discussions around gender roles and healthy sexuality.



Also from the US, [The Men's Story Project](#) is a public performance and community dialogue project exploring social ideas about what it means to be male. The aim is to open up dialogue and name some of the social pressures men face, and the unhealthy impacts these pressures have. You can watch a [trailer of a film](#) they have made, or read more about the project on the website.

The [National Sexual Violence Resource Center](#) also has resources to explore both [consent](#) and [gender norms](#) in a strengths-based way with young people. Key to their ideas is encouraging young people to explore how traditional gender rules restrict their behaviour in all kinds of ways.

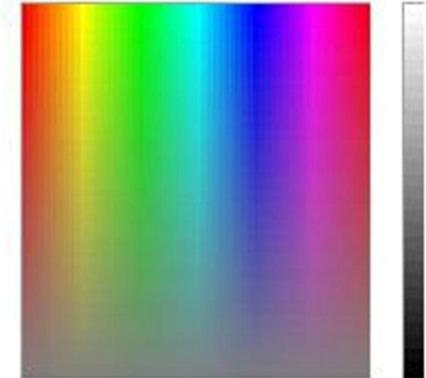
[The Consensual Project](#) has a number of ideas for developing activities to explore consent in a sex-positive way. Their books, cartoons, and activities could work well with older teenagers.

The final resource to share is *"Doin' It Well: Approaching Sexual Violence Prevention from a Sex Positive Framework,"* a [one hour webinar](#), which explores talking in a sex-positive way with young people, while still acknowledging the reality of experiences of sexual violence. Presenters Kim Rice and Ross Wantland have [a resource list](#) for promoting mutual and respectful sexual interactions, incorporating the possibility of positive sexual relating as a protective factor for reducing and eliminating sexual violence.

what people see gender as



what gender really is

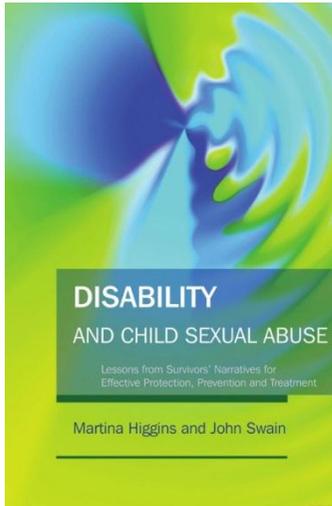


**Te Kupenga/National Network Stopping Violence Services, Tauawhi Men's Centre, Tairawhiti Men Against Violence and Ngati Porou Hauora** are hosting a **White Ribbon Men's Hui** on the East Coast from **21-23 September**. The aims of the day include:

- Exploring different cultural paradigms, with a key focus on working with Māori and cross culturally
- Challenging constructions of masculinity that underpin men's violence such as entitlement and privilege
- Exploring cultural knowledges, values, beliefs and practices that build respectful and enhancing relationships with the women, children and men in our lives.

You can find out more about the hui [here](#), or check out the draft programme [here](#).

**The White Ribbon Men's Hui** has posted [a talk](#) about gender rules which support sexual violence and gender inequality by **Tony Porter, co-founder of A Call to Men: The National Association of Men and Women Committed to Ending Violence Against Women**. Tony describes these masculinity rules as "the Man Box" and asks, from an experience in his own life: **"If it would destroy [a 12-year-old boy] to be called a girl, what are we then teaching him about girls?"**



***“Disability and Child Sexual Abuse”*** describes research by **Martina Higgins and John Swain** which interviewed survivors of child sexual abuse to better understand the vulnerabilities of children with impairments, and offer recommendations for prevention of sexual abuse.

***“The social model of disability is, for us, central to understanding the relationship between disability and sexual abuse. The participants’ narratives illustrate the range of ways in which disabled children are invalidated by societal attitudes and practices. This invalidating discourse has been shown to create dysfunctional organizational cultures and practices that work, often in an insidious fashion, to marginalize or negate disabled children’s emotional well-being, so placing them in situations of unacceptable risk.”***

The social model of disability describes numerous ways people with disabilities are excluded by the social attitudes which determine how our world is organised, rather than by their impairments. For example, using a wheelchair is difficult because our transport systems, public

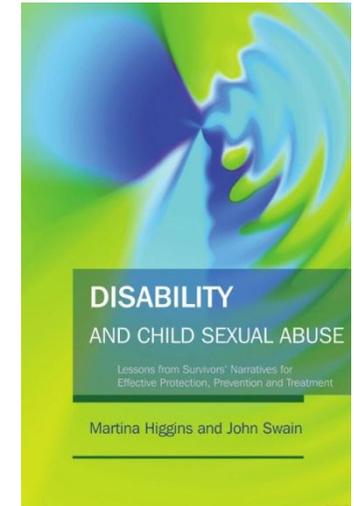
spaces and buildings are not designed to be accessible. **Prevention Recommendation 1: shift social norms and attitudes which construct people with disabilities as “tragic”; disabled people’s bodies as inferior, repulsive, wrong, and “unabusable”; and people with disabilities as asexual.**

Children with impairments may feel like a “burden” in their families. This can have an impact both on the parent-child bond – a potentially protective factor for child sexual abuse – and on the emotional needs and willingness of children with impairments to develop relationships with others outside the family, which may make them easier to target for people with sexually predatory behaviour. It can also impact on their ability to communicate well and be heard by others. **Prevention Recommendation 2: support systems for new parents of children with impairments which do not treat the children as a problem, but help develop strong, loving relationships and good communication.**

Medical, residential and educational institutions have considerable power in the lives of children with impairments, and abusive or neglectful institutional practice can allow people with sexually predatory behaviour to target children in these settings. Institutions in which children have little or no power are dehumanising. The authors argue that organisations may turn a blind eye to abuse because their priority is order and control, and that understaffing and under-resourcing may leave children with impairments silenced and unable to participate. Assistance with personal care can provide another opportunity to abuse children in organisations without safe structures in place and such abuse can seem part of ordinary support for children who know they need the personal care to be as comfortable or able to participate in the world as possible.

**Prevention Recommendation 3: policy and practice in medical, residential and educational institutions are developed, including the vetting of staff, to create safe spaces for children with impairments.**

I borrowed *“Disability and Child Sexual Abuse”* from [CCS Disability Action](#), which has more than 5000 disability related items available for loan free of charge.





Dunedin Rape Crisis and the Male Survivors of Sexual Abuse Trust lead Dunedin's Slutwalk to challenge victim blaming social norms which excuse rape. Read more [here](#) about the Dunedin event on 1 September.

***Showcasing the Local - The exciting sexual violence primary prevention initiatives taking place around Aotearoa New Zealand.***

Each edition, “Imagining the Solution” will talk to people doing the work to change social norms and prevent sexual violence. This month, we look at two local projects, five newly funded prevention activities and invite you to register at the first national sexual violence primary prevention hui, hosted by TOAH-NNEST:

Invercargill’s [RAASC](#) are actively involved in a range of sexual violence prevention activities around Southland. You can [read about](#) their development of a schools programme for Years 10 – 12 students based on evaluation and best practice locally and nationally. If you’re interested to know more, contact their Education Co-ordinator, [Natalie Bennie](#).

[Shakti Youth Unit](#) is hosting their third annual **Multicultural Youth New Zealand Conference** (MYNZ) with a focus on “Respect and Represent.” Shakti Youth Co-ordinator Shasha Ali [describes the programme](#) on September 26<sup>th</sup> for young people from Asian, African and Middle Eastern Communities in Auckland. If you’re keen to take part, email [Shasha](#).

The second round of [Ministry of Justice funding for Tauwi and Bicultural initiatives](#) targeting the primary prevention of sexual violence has been allocated, and five local groups have been successful. Read about the new prevention work happening [here](#).

**Whai ki te ara tika - Imagining the Solution** is the first national sexual violence primary prevention hui in Aotearoa New Zealand, hosted by TOAH-NNEST with two streams. **Nga Kaitiaki Mauri - Whai ki te ara tika** is the kaupapa and tikanga Maori stream, and will focus on whanau ora as the foundation for the prevention of sexual violence. **Imagining the Solution** is the Tauwi and Bicultural stream, and will focus on the prevention of child sexual abuse; the impact traditional roles around masculinity have on respectful relationships; and primary prevention work within community based models. Each subject area in the Tauwi stream will feature a keynote speaker/s, and a number of workshops from groups with a related primary prevention focus. The overall theme of the day is celebrating and sharing primary prevention activities and ideas that are succeeding in our diverse Tauwi and Bicultural communities and agencies.

**Whai ki te ara tika - Imagining the Solution** is on October 26<sup>th</sup>, in Wellington at Tapu Te Ranga Marae. There is very cheap accommodation available there the night before and after the hui. You can see the [agenda and register](#) for the appropriate stream for your work here, and find TOAH-NNEST Tauwi [membership form here](#). If you have any queries, please contact [Janine Davis](#) for **Whai ki te ara tika** or [Trina King](#) for **Imagining the Solution**. Book early to secure your place!

**YOU, ME, US**  
Our people. Our relationships

*“domestic violence knows no gender or sexuality. - clint”*

FOR FURTHER INFORMATION VISIT OUR WEBSITE AT [WWW.RAINBOWYOUTH.ORG.NZ/HEALTHYRELATIONSHIPS](http://WWW.RAINBOWYOUTH.ORG.NZ/HEALTHYRELATIONSHIPS)  
OR GET IN TOUCH WITH ANY OF THE ORGANISATIONS BELOW:

shine\* IT IS OK TO ASK FOR HELP 10800 456 450 RainbowYouth Gender Bridge curious



is an Auckland based organisation that provides support, information, advocacy and education for young queer<sup>1</sup> people and their families.

Chief Executive Tom Hamilton says transphobia, homophobia and biphobia are still live issues, despite the higher visibility of queer people today.

“Some high risk behaviour around sexual practice is about the fact our young people have no opportunity to explore. Same-sex and both-sex attracted kids don’t get to walk around holding hands. Gender variant kids don’t get to be who they are.”

The [Youth 2000 research](#) with nearly ten thousand secondary school students found **one in three** same, both-sex attracted or questioning young people reported unwanted sexual experiences in the previous year – higher rates than heterosexual young people.

In 2009, Rainbow Youth worked with [OUTLINE NZ](#) and [Shine](#) to create the [You, Me, Us](#) initiative to support queer people in creating healthy relationships. The booklet resource is full of strengths-based ideas for good relating, as well as how to identify unhealthy relationships and ways to get help.

***“Being strengths-based has the ability to open up different conversations, that was the whole aim,” says Tom. “We wanted beautiful, everyday people who believed in healthy relationships, who believed in themselves. We didn’t want to come from a deficit perspective, from a victim perspective.”***

You, Me and Us was developed to address a gap. “No one was talking about same-sex, trans or intersex relational violence – we could see the need. There was a lack of cultural awareness of queer and trans culture, zero visibility for same-sex and trans couples.”

<sup>1</sup> Rainbow Youth uses “queer” as a reclaimed word that represents sexuality and gender diversity, to encompass lesbian, gay, bisexual, transgender, intersex, fa'afafine, and takataapu identities, as well as everyone in between and not sure.

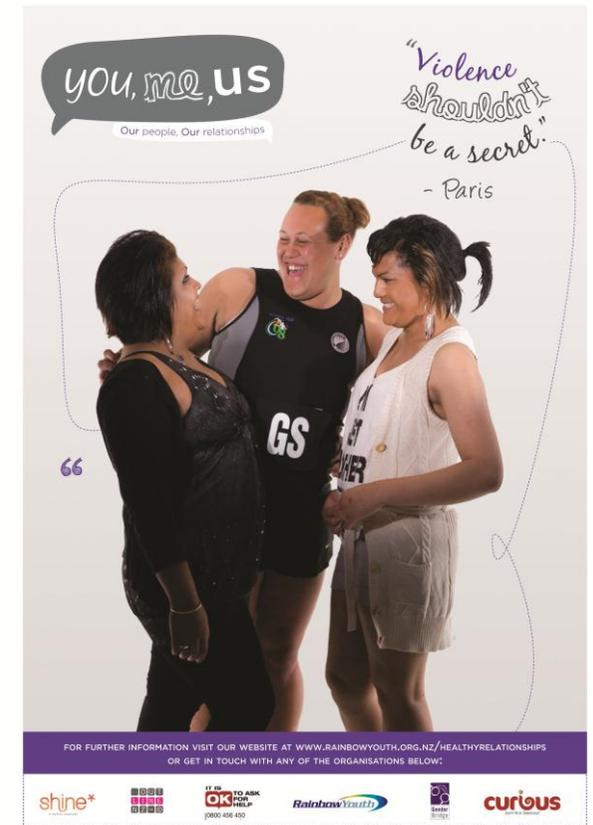


Rainbow Youth sees many young queer people – living in the context of biphobia, transphobia and homophobia – who do not recognise abusive behaviour in relationships. Tom wanted to see the connections made. “Basically, abuse that’s based on your sexuality or gender identity doesn’t need to be acted out in your relationship.”

He’s clear on the need for opening up dialogue, on getting people talking about relationships. “When it comes to sex and talking about consent, it’s a tool I use – whether we’re talking about relationships or more casual encounters.”

While beginning to be sexual is a high risk time for all young people, it’s potentially more difficult for young queer people.

***“There’s at risk behaviour due to consent issues, to homophobia, transphobia and biphobia. Stuff around young people needing to find out if they’re queer, things that lead to bad decisions around early sexual experiences.”***



The peer pressure context includes rules around what kind of sex “counts.” “At Rainbow Youth we have very frank discussions about this kind of thing. We tell kids you don’t have to have penetrative sex. There’s lots of ways to be gay.”

Ideally, and pending adequate resources, Tom would like to see workshops based on [You, Me, Us](#) developed to explore healthy relating in more depth with queer young people. The resource is only available online now, after all paper copies were snapped up. “People who have engaged with it really like it.”

To talk to Tom about sexual violence prevention with young queer people, contact him at [thomas.hamilton@rainbowyouth.org.nz](mailto:thomas.hamilton@rainbowyouth.org.nz)



**WCSAP**  
Washington Coalition of  
Sexual Assault Programs

The **Washington Coalition of Sexual Assault Programs** is a US based community organisation whose mission is to unite agencies engaged in the elimination of sexual violence, through education, advocacy, victim services, and social change. Their [website](#) has training, events and resources relevant to responding to and preventing sexual violence.

They also have [archived webinars](#) you can watch and listen to at your convenience, and produce a regular [newsmagazine about](#)

[sexual violence](#). The other relevant resource for those working in prevention is the Partners in Social Change bi-annual publication from the Prevention Resource Centre. The most recent Partners in Social Change highlights the [prevention of sexual violence on university campuses](#), featuring specific programmes, and this description from Jaclyn Friedman of what it would look like if sexual violence prevention was taken seriously on campus:

***“For starters, they would provide in-depth programs on healthy sexuality and sexual safety, instead of getting by with a pamphlet and an hour demonstration at orientation. Schools would stop telling girls to mind their liquor so they don't "get themselves" raped and start teaching young men that alcohol is never an excuse to "get away" with anything. They would offer bystander training, so that all students on campus know what it looks like when someone's sexual boundaries are being violated and what to do if they see that happening. They would teach students that the only real consent is the kind that's freely and enthusiastically given, removing the "she didn't exactly say no" excuse that too many rapists hide behind. And their campus policies would support prevention, recovery, and justice, not dismissiveness, victim-blaming, and denial.”***

Finally, WCSAP have produced a [Sexual Violence Prevention Curricula Guide](#) which may be of interest to groups considering developing a new programme to meet their community needs. The list of programmes is not all-inclusive, but WCSAP are seeking to continually update the guide, so feel free to describe programmes you may be using which are not currently on their list. The guide includes sections on [Boys & Men](#), [Bullying](#), [Bystanders](#), [Child Sexual Abuse](#), [Culturally Specific](#), [Disabilities](#), [Girls & Women](#), [Healthy Relationships](#), [Healthy Sexuality](#), [Sexual Harassment](#) and [Technology](#).

We are grateful to the following academics for their support with this project:

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**Dr Janet Fanslow, University of Auckland**

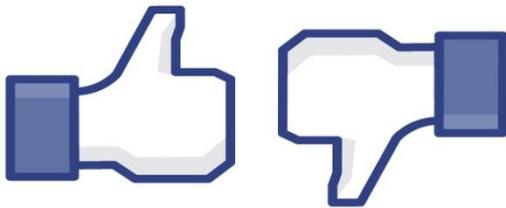
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**Associate Professor Jan Jordan, Victoria University of Wellington**

**David Lee, Director of Prevention Services, PreventConnect, Calcasa**

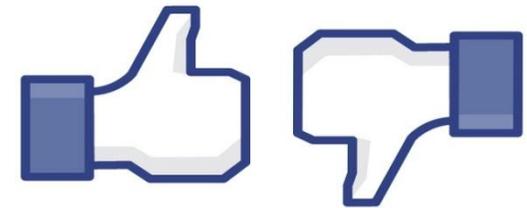
**Dr Teuila Percival, University of Auckland**

**Dr Neville Robertson, University of Waikato**



**facebook**

“Imagining the Solution” is preparing to go all 2012 on you, and will soon be available to catch up with on Facebook. We expect to be launching this next newsletter, and will need all the friends we can get – so prepare to “Like” us and spread primary prevention of sexual violence messages through your social and professional networks.



**facebook**

We hope you’ve enjoyed the fourth edition of “Imagining the Solution.” As always, if you have ideas to share or issues you would like to see us cover, [get in touch](#). And we are looking forward to seeing as many of you as possible at *Whai ki te ara tika - Imagining the Solution* on October 26<sup>th</sup>!

**Ciao for now, Sandra**

**Sandra Dickson**, National Sexual Violence Primary Prevention Co-ordinator – Taiwi Caucus

Te Ohaakii a Hine National Network Ending Sexual Violence Together (TOAH-NNEST)

Ph: 04 385 9179 | Email: [taiwiprevention@toah-nnest.org.nz](mailto:taiwiprevention@toah-nnest.org.nz)