SOGIE Diversity in Vanuatu: Preliminary Study

KALEIDOSCOPE INTERNATIONAL TRUST

The Commonwealth Equality Network

vpride

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SOGIE Diversity in Vanuatu: A Preliminary Study

2. Introduction

This report presents the first ever study of people of diverse Sexual Orientation and Gender Identity (SOGIE) in Vanuatu[1]. The study was conducted in line with the UNDP call that "inclusion of LGBTI people is imperative if we are to deliver on the pledge of the 2030 Agenda for Sustainable Development", leaving *no one behind* and *reaching the furthest behind*[2]

The design of the study, data analysis, and the research report were carried out by Human Capacity Development International (HCDI), on behalf of VPride[3]. Data collection for the study was carried out in March of 2021, through surveys administered by trained enumerators, and online. Survey questions focused on collecting basic demographics and capturing key experiences of self-identified SOGIE diverse people, mostly on Efate. There were 275 respondents total.

The study was funded by a grant under the Protecting LGBT+ Rights in the Commonwealth Project, supported by the Kaleidoscope International Trust and the Commonwealth Equality Initiative. The field work was carried out by VPride, the only civil society organisation in Vanuatu solely dedicated to supporting the rights and inclusion of SOGIE diverse people.

Because it is important to understand SOGIE diversity and SOGIE rights within the overall human rights framework, the report begins with a brief review of the legal context for SOGIE rights in Vanuatu. This is followed by a brief discussion of SOGIE research, both within the UNDP framework and within the global research context.

Next, the study presents a description of the methodology used, and an overview of the main findings of the study. The conclusion highlights the implications of the study for future research and policy development.

3. Legal Context for SOGIE Rights in Vanuatu

Vanuatu currently has very little legal protection in place for diverse SOGIE people. However, because it is part of the global community, there are a number of global agreements and policy commitments in place, that impact its national commitments. This section will first review the international commitments and their implications for Vanuatu, and then focus on national legislation and legislative gaps.

2.1 Yogyakarta Principles

The Yogyakarta Principles were developed in 2006 and address a broad range of international human rights standards and their application to SOGIE issues. On 10 Nov. 2017 a panel of experts published additional principles expanding on the original document reflecting developments in international human rights law and practice, The Yogyakarta Principles plus 10. The new document also contains 111 'additional state obligations', related to areas such as torture, asylum, privacy, health and the protection of human rights defenders. The Yogyakarta Principles plus 10 are a universal guide to human rights which affirm binding international legal standards with which all States must comply[4].

2.2 International Human Rights Law

In *BORN FREE AND EQUAL: Sexual Orientation and Gender Identity in International Human Rights Law*[5], the United Nations Office of the High Commissioner for Human Rights *(OHCHR)* notes that "(t)he case for extending the same rights to LGBT persons as those enjoyed by everyone rests on two fundamental principles that underpin international human rights law: equality and non-discrimination. The opening words of the Universal Declaration of Human Rights are unequivocal: 'All human beings are born free and equal in dignity and rights.' Therefore, the protection of people

on the basis of sexual orientation and gender identity does not require the creation of new rights or special rights for LGBT people. Rather, it requires enforcement of the universally applicable guarantee of nondiscrimination in the enjoyment of all rights"[6]

The document sets out five core legal obligations that member States have towards LGBT persons:

1. Protect individuals from homophobic and transphobic violence
2. Prevent torture and cruel, inhuman and degrading treatment of LGBT persons
3. Decriminalize homosexuality
4. Prohibit discrimination based on sexual orientation and gender identity
5. Respect freedom of expression, association and peaceful assembly

These obligations are guaranteed by international standards, to which Vanuatu is a signatory, including articles 2, 3, 5, 7, 9, 12, 19 and 20 of the *Universal Declaration of Human Rights*, articles 2, 6, 7, 9, 17, 19, 21, 22 and 26 of the *International Covenant on Civil and Political Rights*, articles 1 and 2 of the *Convention against Torture*, and article 2 of *Convention of the Rights of the Child*[7].

Furthermore, Vanuatu is a signatory to *the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW),* which promotes the equality of women and specifies legally binding steps that must be taken to ensure the human rights and equality of women in private and public life. While the Convention does not explicitly include sexual orientation, it states that discrimination against women shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Vanuatu has also ratified the *Convention on the Rights of Persons with Disabilities (CRPD).* CRPD protects the rights and dignity of persons with disabilities. The aim of this binding Convention is to promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity. The General principles of the Convention include non-discrimination and respect for difference and acceptance of persons with disabilities as part of human diversity and humanity; equality of opportunity; accessibility; equality between men and women.

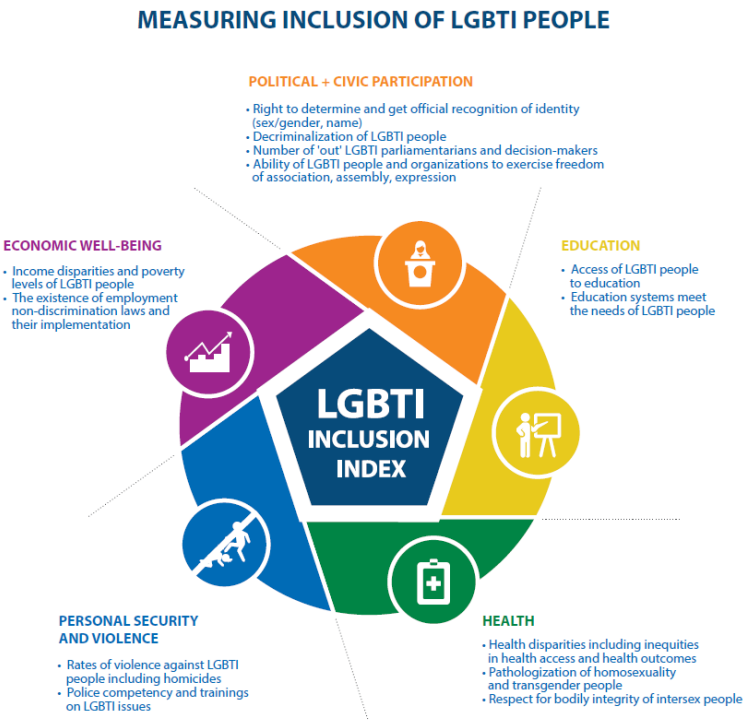
2.3 Global Sustainable Development Goals

The Sustainable Development Goals are the overarching framework for international development. The UNDP notes that "(i)n September 2015, 193 Member States of the United Nations unanimously adopted the Sustainable Development Goals (SDGs) as the global framework for efforts to end poverty, fight inequality and injustice and tackle climate change by 2030.

Central to this agenda is the pledge that *no one should be left behind.* Achieving these goals will be impossible if LGBTI people, like other marginalized people, are not included. [8]

The 2015 Sustainable Development Goals (SDGs) contain multiple targets of relevance to LGBT human rights. SDG 5 calls on states to take action towards the achievement of gender equality and the empowerment of all women and girls, which by definition includes lesbian, bisexual and trans women and girls. SDG 10 on reduced inequalities urges states to promote the social, economic and political inclusion of all, and to eliminate discriminatory laws and promote appropriate legislation. SDG 16 on peace and justice calls for promotion of the rule of law and equal access

Achieving the SDGs requires good, solid data and evidence-based research to inform the legal, policy and programmatic frameworks needed to achieve results. Currently, however, there is a huge gap in the global data available on the inclusion of LGBTI people. To fill this gap, and as a contribution to support the implementation of Agenda 2030, on 10 December 2015, UNDP announced its commitment to lead the development of an LGBTI Inclusion Index that can inform evidence-based development strategies to advance the inclusion and rights of LGBTI people"[9].Among other things, this commitment resulted in the publication of *Advancing the Human Rights and Inclusion of LGBTI People: A Handbook for Parliamentarians* [10] .



Key dimensions of the UNDP index include political and civic participation, economic well-being, personal security and violence, health, and education. To allow for measurement of progress, the Index includes a set of 51 specific indicators in these areas[11].

2.4 LGBT Rights throughout the Commonwealth

A number of provisions of the Commonwealth Charter are directly relevant to LGBT human rights[12]. Article 2 provides that member states are committed to equality and the protection of civil, political, economic, social and cultural rights for all without discrimination on any grounds. Article 4 accepts that diversity and understanding multiple identities are fundamental to the Commonwealth's principles. Article 12 recognises that gender equality is essential for human development and basic human rights. Multiple domestic courts in the Commonwealth have confirmed that criminalisation of and discrimination against LGBT people violate constitutional human rights norms. *Speaking out: The rights of LGBTI citizens from across the Commonwealth* provides further background on the Commonwealth.[13]

2.5 Pacific Region Context

The Pacific region commitments provide another important context for LGBT rights. The Pacific Platform for Action on the Advancement of Women and Gender Equality (PPA) has advocated for women's rights since 1994[14]. In 2017, Ministers for Women endorsed *The Pacific Platform for Action for Gender Equality and Women's Human Rights 2018-2030*[15].

It is significant to mention here the PPA vision that "(a)ll people, *of all genders of all diversities*, enjoy their fundamental human rights, are empowered and benefit equally from development outcomes in all areas of their lives" (emphasis added). The PPA also:

- "provides a roadmap for achieving gender equality and enhancing the well-being of all women and girls of all diversities in all their diversity, inclusive of young women, older women, rural women, women with disabilities, women with diverse sexual orientations and gender identities, and indigenous women

- supports action on national, regional and international gender equality commitments made by Pacific Island countries and territories (PICTs), particularly under the Pacific Leaders' Gender Equality Declaration (PLGED) and the Sustainable Development Goals (SDGs);

- guides PICTs, regional agencies and development partners in prioritising strategic approaches to achieve gender equality"[16].

2.6 Legal Rights in Vanuatu

Since Independence in 1980, Vanuatu joined the United Nations and the Commonwealth of Nations, and as noted earlier, became a signatory to a number of key Agreements and Conventions. This is important because it potentially provides support for increasing SOGIE rights and protection in Vanuatu and a counterpoint to the generally negative position taken with regard to SOGIE inclusion.

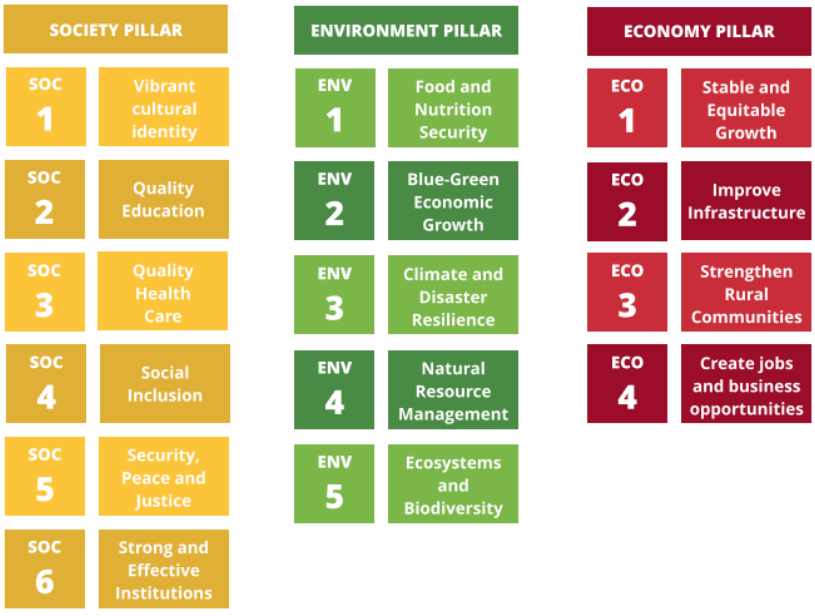
Vanuatu 2030

Vanuatu has developed its National Sustainable Development Goals, better known as the *Vanuatu 2030 The People's Plan.* Like many such documents, LGBT and other so-called vulnerable groups are not mentioned specifically, but the plan uses inclusive language. Of particular relevance is the Society Pillar, which seeks to "ensure we maintain a vibrant cultural identity underpinning a peaceful, just and inclusive society that is supported by responsive and capable institutions, delivering quality services to *all citizens*" (emphasis added).

Within the Society Pillar, three goals are particularly relevant to SOGIE inclusion

- Goal 2: *Quality Education*: An inclusive, equitable and quality education system with life-long *learning for all.*
- Goal 3: *Quality Health Care*: A healthy population that enjoys a high quality of physical, mental, spiritual and social well-being
- Goal 4: *Social Inclusion*: An inclusive society which upholds human dignity and where the rights of all Ni-Vanuatu including women, youth, the elderly and vulnerable groups are supported, protected and promoted in our legislation and institutions

Vanuatu Law and Human Rights



In 2011, Vanuatu was one of 96 UN member states that signed the "*Joint Statement on Ending Acts of Violence and Related Human Rights Violations based on Sexual Orientation and Gender Identity*". The statement includes condemnation of violence, harassment, discrimination, exclusion, stigmatization and prejudice based on SOGIE that undermine personal integrity and dignity. It also includes condemnation of killings and executions, torture, arbitrary arrest, and deprivation of economic, social, and cultural rights on those grounds.

In November 2016 at the UN General Assembly, Vanuatu also voted in support of the mandate of the *Independent Expert on Protection against Violence and Discrimination Based on Sexual Orientation and Gender Identity*. An independent expert's role would be to assess the implementation of international human rights instruments with a view to overcome violence and discrimination against persons on the basis of their sexual orientation or gender identity and identify and address the root causes of violence and discrimination.

In spite of taking these positive steps towards the recognition and protection of SOGIE human rights in the UN arena, Vanuatu has very few actual legal protections in place for a person, based on sexual orientation and gender identity.

The Vanuatu *Constitution* offers general human rights protections but does not specifically prohibit discrimination on the basis of sexual orientation, gender identity or sex characteristics. While consensual same-sex activity is legal in Vanuatu under the Penal Code, the only prohibition on "sexual preference" discrimination is in the *Teaching Service Act 2013.* The *National Youth Authority Act* is the only bill that recognizes persons with diverse sexual orientation and gender identity by affirming that "youth means any person aged between 12 to 30 years of age, including those with disabilities and of diverse sexual orientation and gender identity."

In January 2019, Vanuatu underwent its Universal Periodic Review (UPR)in Geneva[17]. The UPR is a unique process created by the UN General Assembly and involves the review of the human rights situations of all UN Member States once every four and half years. It is a state driven process and an opportunity to for each state to identify key human rights issues and challenges as well as to periodically declare what actions it has taken to improve human rights situations and fulfil human rights obligations.

Vpride provided input and support into a report prepared by Kaleidoscope Human Rights Foundation for the United Nations Human Rights Council regarding the rights of lesbian, gay, bisexual, transgender and intersex people in Vanuatu. The report highlighted a lack of Vanuatu laws and policies that aim to reduce stigma on the basis of sexual orientation, gender identity and sex characteristics. that protect persons against hate crimes and violence and that prohibit discrimination in employment, education, health care, housing and the provision of goods and services on the basis of their sexual orientation and gender identity. The report recommended among other things an amendment to the Constitution to add sexual orientation, gender identity and sex characteristics as prohibited grounds for discrimination, enact anti-discrimination legislation and conduct public awareness campaigns to reduce SOGIE stigma.

Recommendations to Vanuatu from other countries included an amendment to the constitution to incorporate the prohibition of discrimination based on sex and gender, to put in place a comprehensive strategy to eliminate discriminatory gender stereotypes and patriarchal attitudes and to put in place measures to eliminate discrimination and violence against lesbian, gay, bisexual, transgender and intersex persons, including anti-discrimination measures and awareness-raising campaigns,

While Vanuatu accepted many recommendations to strengthen its overall human rights policies and implementation mechanisms, it noted but did not accept the specific recommendations mentioned above. The next UPR of Vanuatu will takes place in 2024.

Currently, there are no data collected through the Vanuatu census or any other national data collection tools. SOGIE diversity is also not included in most of the INGO data collection tools, and SOGIE diversity is not recorded as part of any standard police, education, or health data recording. SOGIE diversity is not a part of the first or the most recent Vanuatu Gender Equality Policy. It is also not a part of any disaster rapid or other assessment tools or reports.

2.7 Implications

As the above review shows, there is a wide gap between Vanuatu's international commitments and its national legal and policy framework. Addressing the gap within this decade will be essential to Vanuatu accomplishing its own People's Plan and the SDGs, and providing the basis for a positive UPR in 2024. The UNDP LBGT Inclusion Indicators can provide a useful roadmap to both needed policy and useful data collection.

4. 3. Research on SOGIE diversity

3.1 The need for research

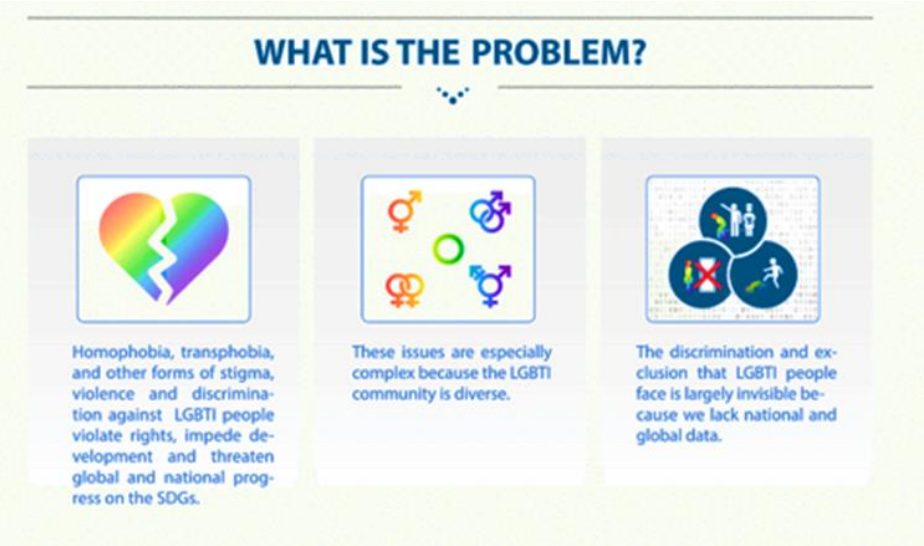
Equality in law is an essential first step, that will require considerable effort and political will. However, even if equality in law is achieved, however, it does not ensure equality in everyday life.

In the UK for instance, great strides were made in legal protection, but the 2016 review by the National Institute of Economic and Social Research (NIESR) revealed continuing "hate crime, inequalities in health satisfaction and outcomes, and discrimination, bullying and harassment in education and at work". Because of a lack of quality SOGIE specific data, the Government Equalities Office launched a national LGBT survey in 2017[18], to study the lived experiences of lesbian, gay, bisexual, transgender and other SOGIE diverse people, with an emphasis on personal safety, education, the workplace and healthcare.

The UNDP notes that more and better data collection on people of diverse SOGIE is an essential component of inclusion:

> First, the visibility of the stigma, violence, and discrimination against LGBTI people has grown both because of the development of visible social movements in many parts of the world and because of the growing but still small body of research on the lives of LGBTI people. To move forward, more data and research could increase the visibility of the challenges LGBTI people face and improve the policies and programmes designed to better include LGBTI people in all aspects of life. Second, a pledge of the Agenda 2030 for Sustainable Development, namely to "leave no one behind", makes questions of *measurable* inclusion high priorities, even though LGBTI people are not specifically mentioned in the Sustainable Development Goals (SDGs)(*emphasis added*) [19].

As shown in the UNDP graphic, homophobia, transphobia, and other forms of stigma, violence and discrimination against LGBTI people violate rights, impede development, and threaten global and national progress on the SDGs. The issues are particularly complex because the LGBTI community is diverse. The discrimination that they face is largely invisible because we lack national and global data.



To offer a solution to this problem, the UNDP developed the LGBTI Inclusion Index, mentioned earlier, along with a set of indicators. The purpose of the index is to measure inclusion in all countries, providing the following perspectives:

• Comparing the overall degree of inclusion across countries;

• Measuring progress toward inclusion over time within countries, regions, or globally;

• Setting benchmarks for countries to achieve new levels of inclusion; and

• Demonstrating where resources are most needed to enable and support sustainable human development for LGBTI people, as shown through outcome measures in the index[20].

As shown in the next visual. according to the UNDP, collecting, generating and analyzing data can help to inform policies and advocacy, which in turn will contribute to achieving sustainable human development for all.

3.2 Selected Research Studies

Currently, SOGIE diverse people in Vanuatu and around the world constitute a sizeable, but often *invisible population*. Exact numbers, however, are hard to come by. The first reason for this is because sexual orientation and identity are not included in most national census and other data collection efforts. Second, many people conceal their sexual orientation and identity, for reasons of safety, protection and privacy. The UNDP notes that convention research review processes "do not always understand the special privacy and security concerns of LGBTI people. For LGBTI people additional concerns stem from the fact that they are sometimes labelled, because of their identities or behaviours, as inherently ill (and subjected to forced medical treatment) or criminals (and subjected to detention/prosecution)".[21]

Looking at attempts at *estimating SOGIE populations*, one research review focused on the USA showed that the percentage of self-identified diverse SOGIE people varied between a low of 1.7% and a high of 11 %, depending on the survey tools and methods[22]. An article in the Guardian reviewed research studies in the UK, and indicated that roughly 1.5 % self-identified as SOGIE diverse, and similar results are found in other countries[23].

Another study focused on what may be a more central question, namely the extent to which people conceal their SOGIE, or, put differently, the size of the "global closet"[24]. The study used a large sample of sexual minorities collected across 28 countries, along with "an objective index of structural stigma (i.e., discriminatory national laws and policies affecting sexual minorities) across 197 countries".

Based on their work, the study estimates that a full "83.0% of sexual minorities around the world conceal their sexual orientation from all or most people". Because existing research largely relies on voluntary self-identification, if the global closet study is correct, the actual percentage of diverse SOGIE people would be closer to 9 to 10% of the population globally.

The study also suggests that "country-level structural stigma can serve as a useful predictor of the size of each country's closeted sexual minority population", i.e., the greater the discriminatory national laws and policies affecting sexual minorities, the greater the level of concealment.

An example of this may be provided in a study from the Netherlands, one of the countries rated lowest on structural and social stigma. Even though the study is from 2009, it shows considerably higher percentages, with 5.2% of women identifying as homo- or bisexual and 6.1% of the men. The study also showed an interesting difference between self-identification, attraction and sexual activity. For example, while 18% of the women felt attracted to women, 12% had had sex with them, but only 6% self-identified as lesbian or bisexual women[25].

Health and education have been two key research areas. In health, research has emphasized the importance of including SOGIE populations in health research and disease prevention. In education, research has focused on the damaging effects of SOGIE stigma and exclusion on school performance, school dropouts, and mental and physical well-being of students.

Three additional important areas researched in other countries have been the economic cost of SOGIE exclusion, and the effect of stigma and discrimination on violence. While a comprehensive review of research is beyond the scope of this report, a few relevant studies will be highlighted here.

SOGIE human rights advocacy is usually based on social, cultural, or ethical arguments, but there is also an *economic* reason for inclusion. A recent study focused on the association between LGBT inclusion and Gross Domestic Product (GDP), showing strong signs that "economic development and LGBT inclusion are mutually reinforcing". Specifically, the study found that one "additional point on the 8-point GILRHO scale of legal rights for LGB persons is associated with an increase in real GDP per capita of approximately $2000", showing "a positive and statistically significant association with real GDP per capita after controlling for gender equality"[26].

A case study of India, published by the World Bank, was based on a model designed to "estimate the economic cost of stigma …and the exclusion of LGBT people in social institutions such as education, employment, families, and health care". The study found, first, that even though negative attitudes have been reduced over time, there is still clear evidence of SOGIE stigma and exclusion in India. Second, while the exact economic costs of stigma and exclusion are difficult to estimate, they include "(1) lower productivity and lower output as a result of employment discrimination and constraints on labor supply; (2) inefficient investment in human capital because of lower returns to education and discrimination in educational settings; (3) lost output as a result of health disparities that are linked to exclusion; and (4) social and health services required to address the effects of exclusion that might be better spent elsewhere"[27].

With regard to *violence*, [28] a comprehensive 2018 study reviewed 74 studies conducted between 1995 and 2014, covering 50 countries, and 202,607 SOGIE diverse participants. The study aimed to identify research evidence on the prevalence of physical and sexual violence motivated by perception of sexual orientation, gender identity or gender expression among sexual and gender minorities. This was based on the 2011 UN resolution on sexual orientation and gender identity, which stated:

"Homophobic and transphobic violence has been recorded in all regions. Such violence may be physical (including murder, beatings, kidnappings, rape and sexual assault) or psychological (including threats, coercion and arbitrary deprivations of liberty). These attacks constitute a form of gender-based violence, driven by a desire to punish those seen as defying gender norms[29]".

Summarizing the main issues, the article notes:

> Violence against individuals based on their sexual orientation is one of the ways in which sexual stigma is expressed[30]. Sexual stigma based on perceived sexual orientation emerges

from a society's shared belief system in which homosexuality is denigrated and discredited as invalid relative to heterosexuality.

Stigma based on gender identity works along the same lines of a gendered society in which only two gender possibilities, masculine or feminine, are perceived as valid. This stigma is incorporated by a society and enacted by its institutions. In many countries, for example, laws criminalize sexual and gender minorities directly or indirectly on the grounds of morality or promotion of non-traditional values. This can result in physical punishment, death penalty, arbitrary arrest and torture, ill-treatment in health facilities and forced sterilization[31].

Discriminatory health policies have also resulted in unnecessary gender-conformation operations in intersex babies. Individuals identified as sexual and gender minorities may internalize the negative attitudes and values of society. This internalized homophobia or transphobia has detrimental effects on their mental health and might result in self-harm or violence among individuals.

The study found a high prevalence of physical and sexual violence motivated by perception of sexual orientation and gender identity experienced by sexual and gender minorities, particularly among transgender people. It concluded that more data are needed on the prevalence, risk factors and consequences of physical and sexual violence motivated by sexual orientation and gender identity in different geographical and cultural settings. It also noted the importance of including sexual and gender minorities in national violence prevention policies and interventions.

4. Methodology

4.1 Survey Content

The survey questions were modeled after the UK 2018 National LGBT survey, which in turn was based on good practice guidance from relevant stakeholders[32], along with the Pew Research Centre (2013) Survey of LGBT Americans and other targeted LGBT research surveys.[33]

The survey was also designed to cover three of the five key areas of the UNDP Inclusion Index, i.e. education, health, safety and justice.

The extent and length of the Vanuatu survey were reduced to fit the parameters of a preliminary study. All questions were translated into Bislama, for the purpose of the in-person interviews.

The online survey was posted on Survey Monkey and was available in both English and Bislama. A complete copy of the survey is provided in Appendix 1 of this report.

Major content areas covered included:

- *Basic demographics*: age, disability, religion, ethnicity, level of education completed, employment status, relationship status
- *SOGIE characteristics*: sexual orientation, gender identity, openness on SOGIE
- *Satisfaction*: life satisfaction, comfort with being SOGIE diverse in Vanuatu
- *SOGIE related experiences*: incidents, most serious incidents, source of incidents, reporting, reporting reasons, reporting experiences
- *SOGIE related experience in education, health, safety and justice* – the questions asked if people felt safe in the respective areas and whether they received the SOGIE relevant services they needed
- *Greatest SOGIE need in Vanuatu* – this was an open-ended question to get a sense of the greatest needs or priorities perceived by the respondents

The survey consisted mostly of closed single-response and multiple-response questions. However, respondents also had the opportunity to provide further details about their experiences, views and perceptions as diverse SOGIE people in open-ended questions. Answers were translated from Bislama to English.

4.2 Survey Administration

The target group for this study was Vanuatu citizens and residents who identified as themselves as SOGIE diverse. For the administration of the survey, 22 Ni-Van enumerators were trained. Of the enumerators, 20 identified themselves as SOGIE diverse. The other 2 were known as supportive of SOGIE inclusion and rights.

Survey respondents were selected solely through personal connections, networks, and referrals. This approach was used because it is difficult to otherwise identify SOGIE diverse people in Vanuatu. No incentives were offered to complete the survey.

The data were collected between March 1 and March 16, 2021. Data collection took place primarily on Efate, with some additional survey interviews completed on Santo.

The total number of respondents was 275.

Because of strong negative attitudes towards SOGIE diverse people, the online link was not shared publicly, but only through personal contacts, closed chat groups, and invitations. This resulted in a low online response rate, yielding only 12 responses, 10 in English and 2 in Bislama.

For the in-person surveys, enumerators asked the questions and then added the responses to the survey sheet. Interviews generally took twenty minutes to complete. The online survey generally took 15 minutes to complete.

Completed survey results were entered into a data base. To protect confidentiality, all names and other personal information collected were deleted in that process. Not all surveys were fully completed. For questions that were not answered, non-responses were recorded. Data were analyzed using SPSS.

4.3 Limitations

This was a preliminary study and as such, it was limited in content and coverage. Data were only collected on Efate and, to a much smaller extent, on Santo. The study therefore is not representative of the full country.

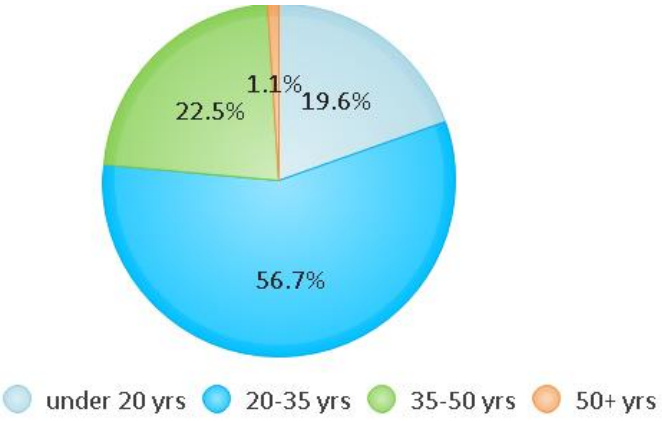
All respondents identified themselves as SOGIE diverse and therefore the sample did not include any fully “closeted” people, i.e., people who are not willing to share their SOGIE with anyone. Given the extent of structural and social stigma around SOGIE diversity, it can safely be assumed that the closeted population in Vanuatu is quite high.

Because respondents were selected through personal relations, invitations and networks, the research only covers those included in the networks. This was evident in the data from the small numbers of non-NiVan respondents and older respondents, and the comparatively low response rate from lesbians.

5. Research Results

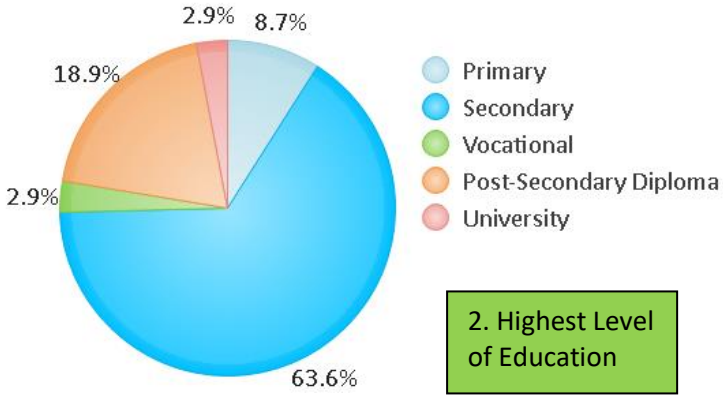
5.1 Demographics

In terms of *age*, of the 275 respondents, 156 (56.7%) were between 20 and 35 years, 54 (19.6%) were below 20, 62 (22.5%) were between 35 and 50, and 3 (1.1%) were above 55.



1. Age of Respondents

In terms of *disability*, of all the respondents, 267 (97 %) indicated they were not living with a disability, 6 (2.2 %) indicated they were living with a disability, and 2 (.7 %) preferred not to say.

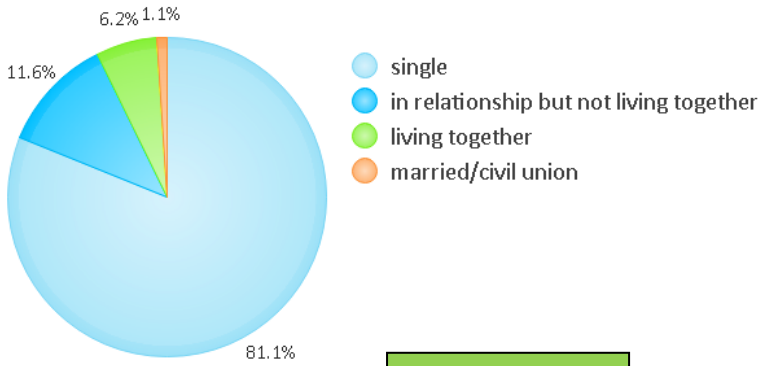


2. Highest Level of Education

In terms of highest level of *education*, the respondent profile exceeded average Vanuatu education levels. Of the respondents, 24 (8.7%) completed primary education, 175 (63.6%) completed secondary education, 8 (2.9%) completed vocational education, 52 (18.9%) completed post-secondary diploma and 8 or 2.9% completed university education. Seven (2.5%) did not respond.

With regard to *relationship status*, 223 (81.1%) indicated they were single, 32 (11.6%) said they were in a relationship but not living together, 17 (6.2%) said they were living together, and 3 (1.1%) said they were married or had a civil union.

It should be noted that relationship status is heavily influenced by society. Strong structural and social stigma against SOGIE diversity discourages long term, stable relationships, which in turn impacts mental health, happiness, and well-being.

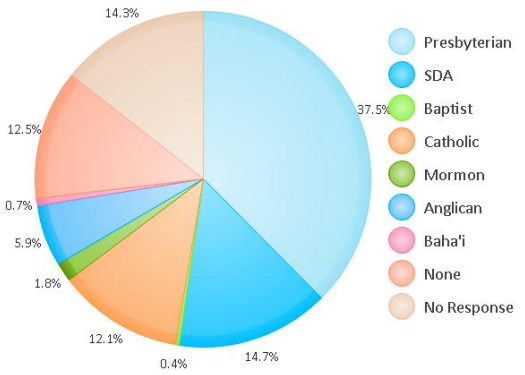


3. Relationship Status

The survey also asked if respondents had ever been *forced into marriage*, something which is reported to be common practice in Vanuatu. Six people (2.2%) said they had been forced into marriage, and 269 (97.8%) said they had not. While these numbers are not very high, they nevertheless indicate a significant problem for all parties involved.

In terms of *religion*, overall, 199 respondents (73.2%) identified themselves as part of a church or religion. Of the remaining group, 34 (12.5%) indicated they were not part of any church or religion and 19 (14.3%) did not respond.

By far the largest group represented was Presbyterian with 102 respondents (737.5%), followed by Second Day Adventists (SDA) with 40 (14.5%), Catholics with 33 (12.1%), and Anglican with 16 (5.9%). There were 5 who identified as Mormon (1.8%), 2 who identified as Baha'i (.7%) and 1 (.4%) who identified as Baptist.

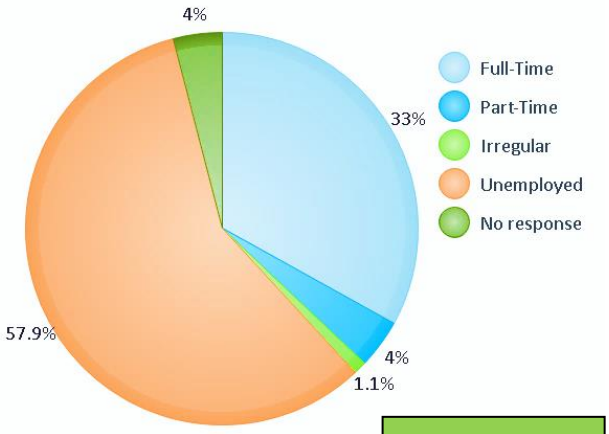


4. Religion

In the area of *employment*, and in spite of the relatively high level of education in this group, a full 158 (57.5%) reported being unemployed. While Vanuatu, like all other countries is suffering from the impact of Covid-19, particularly on the tourism and service industry, this percentage nevertheless is very high, and reflects the economic costs of stigma, discussed earlier.

Of the remaining respondents, 90 (33%) were employed full-time, 11 (4%) were employed part-time, 3 (1.1%) were employed irregularly, and 11 (4%) did not respond.

Those who were employed held a wide variety of jobs, such as accountant, auditor, cashier, administrator, business owner, manager, housekeeper, bartender, caterer, chef, intern, coordinator, field officer, doctor, nurse, peer educator, pilot, police officer and teacher. The industries ranged from finance, insurance, and sales, to government, NGO sector, tourism and hospitality, education, health, and safety.



5. Employment

Finally, in terms of *ethnicity*, a full 265 respondents (XX%) identified as indigenous Ni-Vanuatu. There was 1 Pacific Islander, 1 Asian, and 2 White respondents, all of whom completed the survey online. Of the 2 White respondents, both were immigrants to Vanuatu.

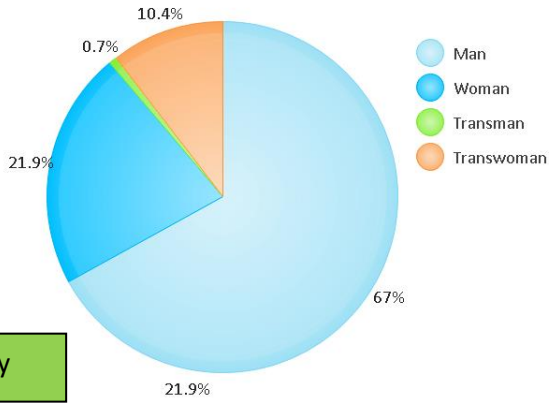
The ethnic composition of the respondent group clearly reflects a selection bias, which is undoubtedly due to the selection being based on personal connections and networks. It is interesting to note, however, that the relationships do not cross ethnic boundaries. This is also reflected in the VPride membership which does not include any White members.

5.2 SOGIE Characteristics and Experiences

SOGIE Identity

Respondents were asked to self-identify by gender and by sexual orientation.

In terms of *gender identity*, of the 275 respondents, 181 (67 %) identified as men, 59 (21.9%) identified as women, 2 (.7%) identified as transmen, and 28 (10.4%) identified as transwomen.

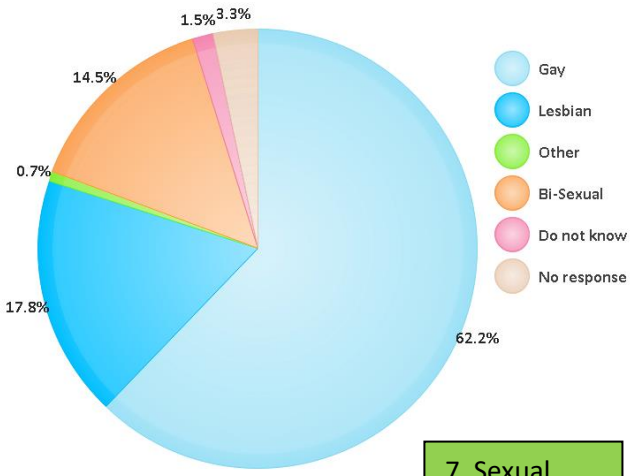


6. Sexual Identity

The survey also asked respondents to identify their *sexual orientation*.

Of the 275 respondents, 171 (62.2%) self-identified as gay, 49 (17.8%) identified as lesbian, 40 (14.5%) identified as bi-sexual, 2 identified (.7%) as other. Four (1.5%) of the respondents said they did not know, and 9 (3.3%) did not respond to this question.

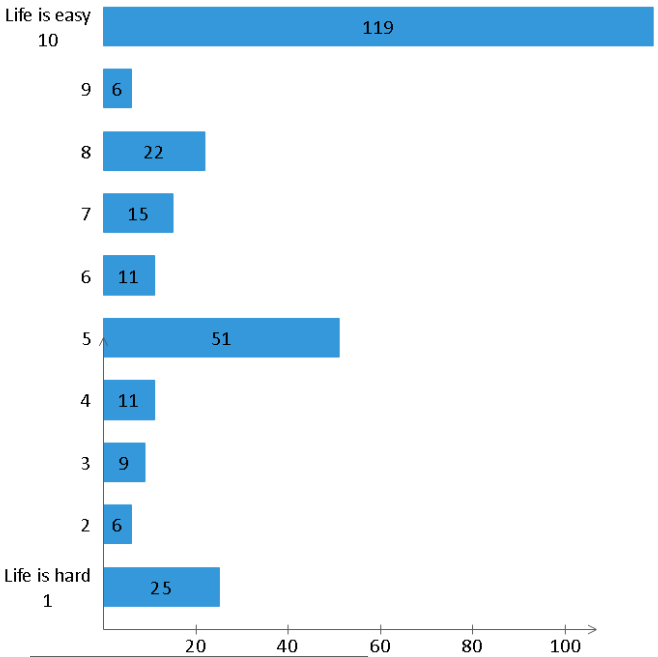
As noted earlier, the relatively low percentage of lesbians in the sample may be more reflective of the data collection network than of reality. Globally, the proportion of lesbians tends to be equal to the proportion of gays in the population.



7. Sexual Orientation

However, the presence of 49 lesbians in the sample is very positive, given that VPride as an organisation includes very few lesbians.

Life Satisfaction/Being Comfortable about SOGIE



8. How satisfied are you with your life?

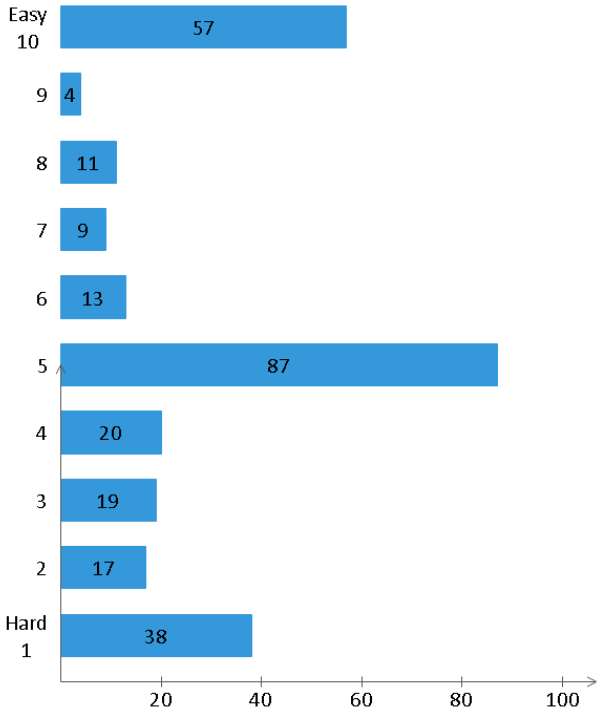
In terms of overall life experience, respondents were asked how satisfied they were with their life, and how comfortable they were being SOGIE diverse in Vanuatu. Both questions used a scale of 1 to 10, with 1 being very unsatisfied/uncomfortable (life is hard) and 10 being very satisfied/comfortable (life is easy).

As the first chart shows, there was quite a bit of variation in people's rating on the *life satisfaction* chart. Of the total 275 respondents, 173 (63%) had a rating of 6 or above, indicating overall satisfaction with their life. The remaining 102 (37%) had a rating of 5 or below, indicating an overall lack of satisfaction with their life.

While these figures may seem positive overall, they may not reflect the Vanuatu image of the "happiest nation in the world", at least for this population.

Next, respondents were asked *how comfortable they were with being SOGIE diverse in Vanuatu*, again using a scale of 1 to 10, with 1 being very uncomfortable (it is hard) and 10 being very comfortable (it is easy*).*

On this chart too, we see quite a bit of variation in individual experience. Of the total, 181 (65.8%) respondents gave a score of 5 or less, indicating they are not comfortable being SOGIE diverse in Vanuatu. The remaining 94 (34.2%) gave a score of 6 or above, indicating they were comfortable being SOGIE diverse in Vanuatu.



9. How comfortable are you being LGBT in Vanuatu?

Given the centrality of gender identity and sexual orientation in most people's lives, having 2/3rds of people not being comfortable in their own country is problematic.

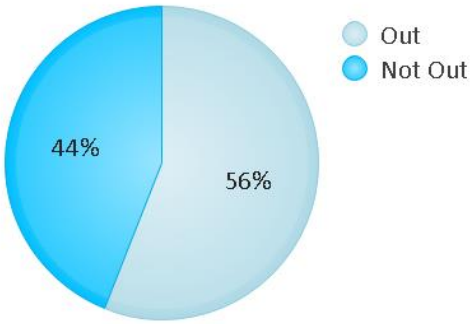
Being "Out"

Next, the survey asked about whether or not respondents were "out" as LGBT people, i.e., if their diverse SOGIE was known to anyone other than themselves, and if so, to whom they were out. The survey also asked if respondents ever avoided being out.

Of all respondents, 154 (56%) said were "out", i.e., open about their SOGIE diversity, and 120 (43.6%) said they were not. One person did not respond to the question. This means that close to half the respondents feel that they need to conceal their orientation and/or gender identity.

Of the 154 who said they were out, we asked who they were out to. Fifty-nine (21%) said they were out with almost everyone, 40 (26%) said they were only out with friends, and 54 (35%) said they were only out with family.

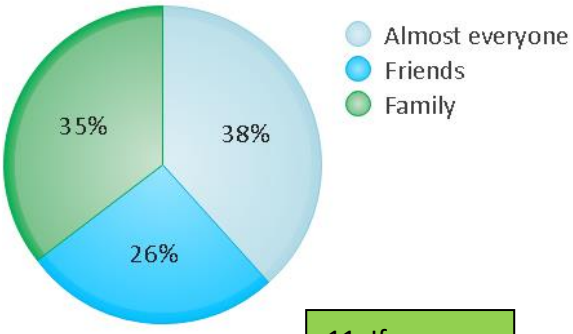
Respondents were also asked *if they ever avoided being out, or open about their SOGIE diversity*. This question elicited a wide range of responses, that provide useful insight into the lived experiences of SOGIE diverse people in Vanuatu.



10. Are you "out"?

On the open-ended question, many respondents indicated that they avoided being out *at all times and in all places*, often because they do not feel safe, they are scared, and they do not want to get discriminated:

- Every time and everywhere, because I am so afraid/ so scared (8)
- Everywhere, I dress like a man because I do not want to be discriminated (3)
- Always, because I don't feel safe (4)
- No one knows because I don't feel ready to face difficulties in life
- I avoid being open because I don't feel safe and I am not ready to get discriminated
- I avoid being open (4)
- Always because I don't want to get discriminated (4)
- Every time, every place, because no one knows my sexual orientation (3)
- All times, public places, home, church, because I am not ready to get discriminated
- At home, with my family and also in church, I do not show my orientation in my dressing up



11, If you are out, to whom are you out?

- I avoid being open every place, I don't say anything about my identity, I dress like normal boys
- I avoid being open everywhere, I dress like a gentleman

Others indicated they avoided being out *specifically in certain part of their life*.

The major area identified was *families and the home.* Respondents indicated they feared conflict, rejection and violence, and felt a need to hide their feelings, identity and gender expression:

- Only at home, I don't want to get into arguments with my parents
- Only avoid being open at home (2)
- Avoid being open to my family
- At home and everywhere, because I don't want my parents to know
- I do not want to ruin my parents' reputation
- My parents don't know and I do not want to them feel bad
- I am scared of my parents and I don't feel like confronting them right now
- I don't want to get threatened by my father
- I am afraid my family would do something bad to me
- I always dress like boys because I am afraid my parents would hit me
- I dress like boys because I am so afraid of my dad
- I act like a gentleman because my family does not know I am gay
- At home I act and dress like boys because I am so afraid to get into trouble or violence
- At home, I do everything boys do because my family does not accept me with my sexual orientation
- I avoid being open because of my parents, so I pretend to have a boyfriend
- At family gatherings, because my family would not accept me
- I hold my feelings because my partner does not know I also love girls
- I act like boys because I don't want to face my friends

Church and community were also mentioned as places where people felt they could not be open:

- Vanuatu's so-called Christian teachings and local *kastom* is very hostile to gay lifestyle
- At church and in communities – I am so afraid to get hurt
- I have avoided being open since I was 12, because I am a Christian
- I change how I act towards community because I am so afraid to get beaten up

Some also felt that they needed to avoid being open in *the workplace:*

- Too much discrimination in my profession, must be discreet
- Need to manage public and professional expectations and perceptions
- Do not feel safe being open about my orientation in community and workplace

Public places were also mentioned as were places outside Efate:

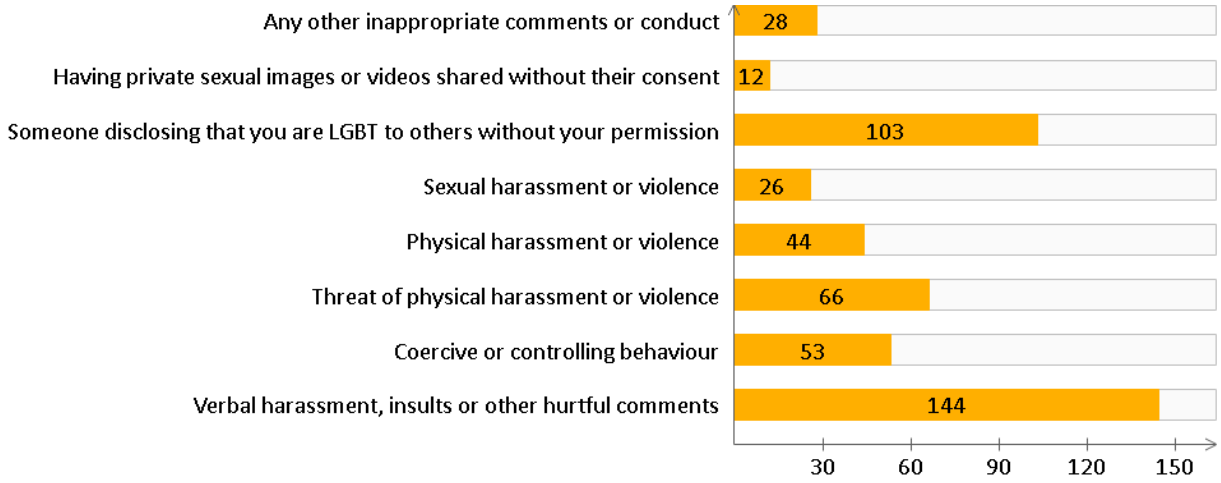
- In public, I hide my feelings and behavior because of discrimination
- Social meetings, town and workplace – I am afraid to be discriminated
- I feel this is a personal matter that should only be shared with close friends and families, not everyone you meet along the way
- At public meetings, I act as straight, not LGBT, because of stigma and discrimination
- Outside Efate
    - Whenever I travel outside Efate
    - In Santo (2)

About 30 respondents did indicate *they never avoided being open*, and having told their family seemed to be a big part of this:

- Everyone knows about my sexual orientation since birth
- I actually came out and told my parents about my sexual orientation (8)
- I came clean to my parents about my sexual orientation
- I came out and told my family I love girls
- I cam clean to my family and siblings and told them I love girls
- I came out and told my family I love boys
- I came out and told everybody that I like boys and I am gay
- I told everyone I love both genders
- I am open up with everyone, at home, family, community, and everyone I know (4)
- I am open to everyone, I stay open, I don't avoid being open (9)
- I actually came out/ I came out as LGBT inside my home and in the community (2)

Harmful Incidents Encountered

An important element of this and all other studies on diverse SOGIE people is trying to gain insight into their everyday experience, especially when it comes to social, physical, sexual, and cyber harassment and violence. To that end, respondents were asked how many of the incidents listed they had encountered, what the most serious incident was, and who inflicted it. They were also asked whether or not they reported the incident(s), if not, then why not, and who was helpful in dealing with the incident.



12.Types of Incidents Encountered

Of the 275 respondents, 84 (30%) indicated that they had not encountered any incidents. It should be noted, however, that in an earlier question, 120 (44 %) respondents said that they were not "out" on their diverse SOGIE, so the lack of negative encounters on the part of these 84 respondents may be due to them concealing that part of their lives. This was further confirmed in the next question which asked about the most serious incidents, where several responded that they had not encountered any serious incidents *because* they were not open about their sexual orientation and/or identity.

The remaining 191 (70%) respondents indicated they had experienced a wide variety of incidents and most respondents noted 2 or more incidents. The most frequent was verbal harassment, insults, or other hurtful comments at 144 incidents.

The next most frequent incident (103) was someone disclosing that you are LGBT to others, without your permission. In addition, 12 people mentioned having private sexual images or videos shared without their consent. Given people's concerns for their safety, and also given the fact that 44% of this population is not open about their diverse SOGIE, such disclosure and video or image sharing is both dangerous and difficult to deal with.

Social media are a prime location for verbal harassment, for outing people and for video and image sharing, all of which pose special threats for diverse SOGIE people. Currently, the cyberbullying laws and regulations in Vanuatu are not yet fully operation, but special care must be taken for SOGIE inclusion and protection in social media and other virtual spaces.

Threat of physical harassment or violence as mentioned 66 times, along with coercive or controlling behavior (53 times) and actual physical harassment or violence (44 times).

Sexual harassment or violence was mentioned 26 times, along with any other inappropriate comments or conduct (28 times).

The next question asked which of the incidents they had experienced was the *most serious*.

Nineteen respondents said they had never experienced any serious incidents, with 5 additional respondents noting that they never experienced an incident because no one knows about their diverse SOGIE.

Fifty-five respondents described their most serious incidents. These are grouped into 4 categories: verbal harassment, social media, physical violence and sexual violence.

Verbal harassment

- the most hurtful is being verbally abused by total strangers.
- harassment in public place by people I don't know.
- harassment on the street by random people on the road
- harassment everywhere, by people I don't know
- harassment in public places by strangers
- harassment in school by my classmates

Social media

- Cyberbullying on Facebook by fake accounts
- Harassment on Facebook by fake account - one of them is my friend
- Harassment on social media by fake accounts.
- someone shared a video, saying it was me, but that was not true – this kind of thing can really affect your life.
- an ex-boyfriend sent private pictures of me to lots of people I did not know. We were no longer together, because he tried to control my life and I told him I had enough. He was not happy with this and said he wanted to create trouble with my family and ruin my life. That is when he sent out these photos which I did not give him permission to share.

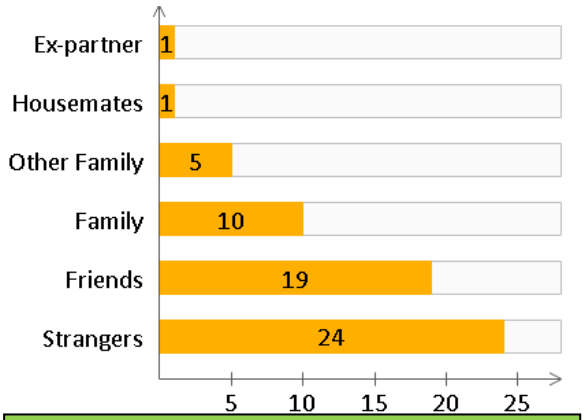
Physical Violence:

- at school by students
- at school by my classmates
- at school by young men (2)
- at school by friends
- at school, 45 students beat me up
- in the street by young men (5)
- at Erakor Bridge by a young woman
- at Au Bon Marche Manplace by young men
- during a celebration day by young men
- at home by my parents
- at home I was beaten and threatened by my mum
- at home by my father
- at home by my parents (6)
- at home by my family
- at home by my brother-in-law

- at home by my brother
- at home by my siblings
- in a club by strangers
- in a bus
- in my community by members of the community (4)
- n Santo by my former partner
- West Coast Santo by young men

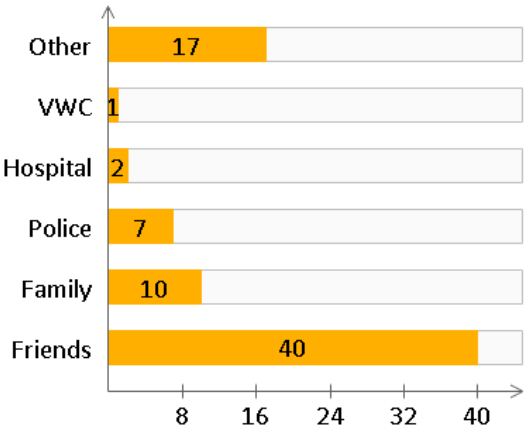
Sexual Violence:

- raped by a friend
- raped in the bush by a young man I did not know
- raped (3)
- forced to have sex at Eluk by a bus driver
- sexually harassed by a family member in the garden
- sexually pressured by a client for a blow job
- sexual harassment by several family friends and members when I was underage



13. Who inflicted the most serious incident?

When asked *who inflicted the incident*, there were 60 responses. Of those, the highest category was strangers at 24, followed by friends at 19, parents at 10, and other family members at 5. One mentioned other house mates and one mentioned an ex-partner.



14. Who was most helpful in dealing with the incident?

Respondents were also asked *who was most helpful* in dealing with the incident. There were 76 respondents to this question. Of those, 40 (52.6%) said friends were most helpful, 17 (22.3%) said "other", 10 (13.2%) said family, 7 (9.2%) said the police, 2 (2.6%) said the hospital, and 1 (1.3%) said the Vanuatu Women's Centre.

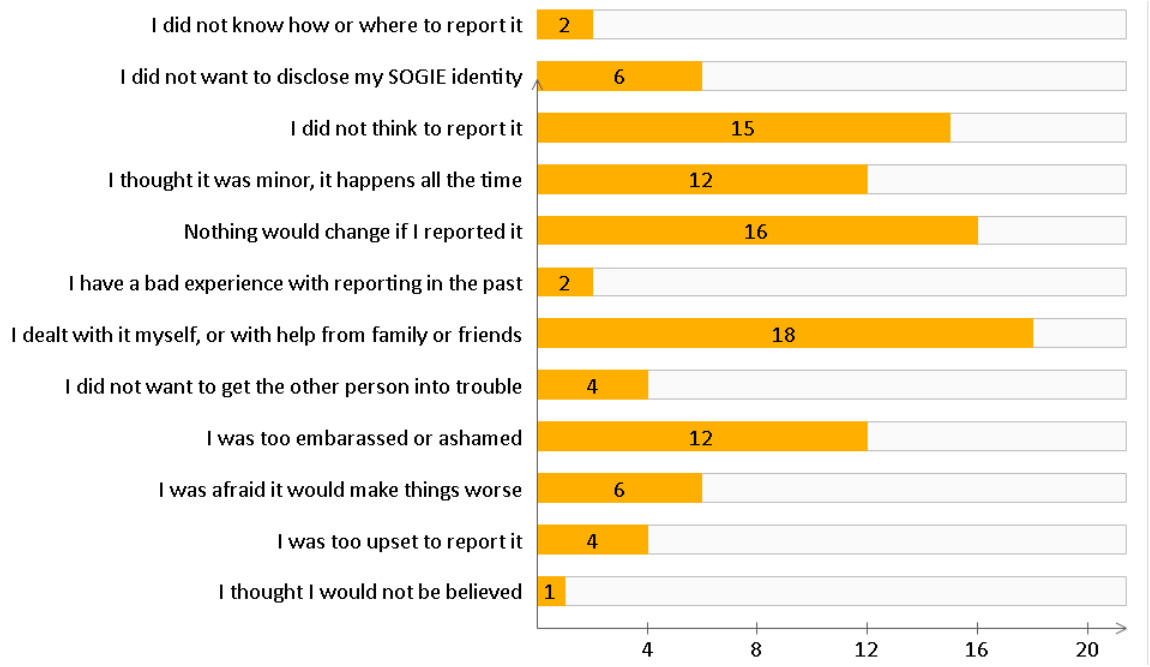
Next, respondents were asked *how many incidents they reported.* Only 14 people indicated that they reported incidents. This reporting rate was very low, given the number of incidents encountered and the nature and number of serious incidents encountered. Four people said they reported 1 incident, 7 people said they reported 2 incidents, one said they reported 3 incidents, 1 said they reported 4, and 1 said they reported 6 incidents.

When asked *where the incident was reported*, five people said they reported it with the police, 8 people said they reported it with the Vanuatu Women's Centre, and one indicated "other".

Given this low reporting rate, it is important to look at the next question, which was, if you did not report the incident, *why did you not report it?* Looking at the responses, the main factors seemd to be fear and lack of trust in the reporting process.

People having little faith in the reporting process itself and/or reporting being able to make a difference was reflected in "nothing would change if I reported it" (16), "I did not think to report it" (15), "I thought is was minor, it happens all the time" (12), and "I dealt with it myself, with help from family or friends".

Fear was another major reason, as in “I was afraid it would make things worse” (6), “I did not want to disclose my SOGIE identity” (6), “I had a bad experience with reporting in the past” (2), “I did not want to get the other person into trouble” (4), and “I thought I would not be believed” (1). Also, people indicated being “too embarrassed or ashamed” (12) or “too upset” (4) to report it. Two people also said they did not know how or where to report it.



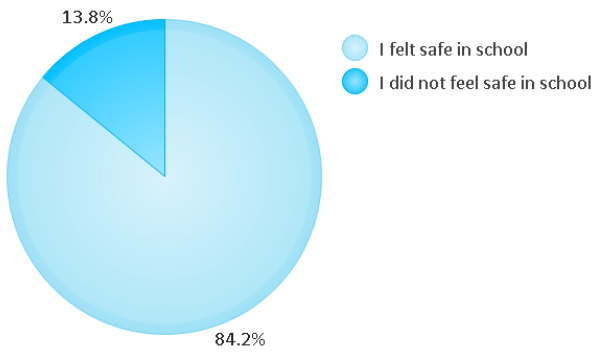
15. Reasons for not reporting incidents

5.3 SOGIE Safety and Needs

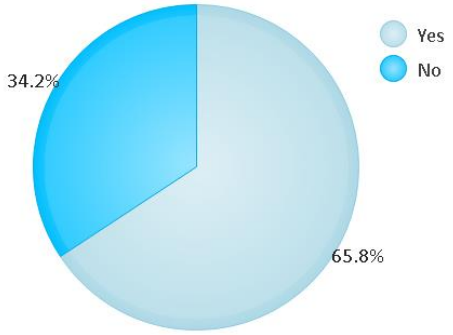
The last three areas of the survey focused on SOGIE perceptions of schools, healthcare, and safety and justice. These three areas were selected because they are in line with the UNDP inclusion index.

Schools are very important arenas for inclusion and safety, given the impact of negative experiences on SOGIE diverse children and youth. When asked if they felt safe in school, 38 (13.5 %) said they did not feel safe, and 237 (84.2%) said they felt safe.

Having SOGIE diversity as part of the curriculum is important from a SOGIE safety, health and inclusion perspective. When asked if SOGIE diversity was talked about in schools, 181 (65.8%) said that SOGIE diversity was not talked about in school and 94 (34.2%) said it was talked about. The



16. Do/did you feel safe in school?

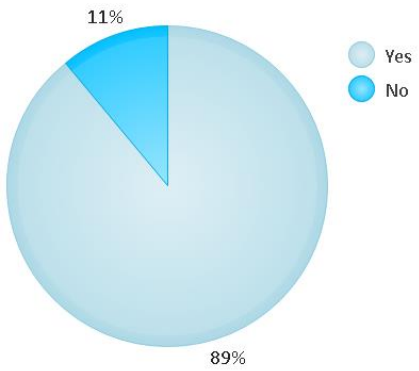


17. SOGIE was talked about in school

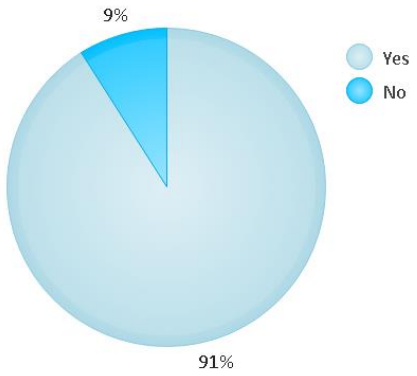
question should probably have been more specific, asking if it was included in the teacher curriculum, and if so, in what areas.

Next, respondents were asked about health care. When asked if they felt safe in hospitals or clinics, 11% said they did not feel safe, and 89 % said they did feel safe.

When asked if they received the proper health care for their needs25 (9 %) said no and 250 (91%) said yes. It should be noted here, however, that the question did not specifically ask about health care appropriate to their SOGIE diverse needs, and also that there may not be full awareness among the respondents about what SOGIE health care can and should look like.



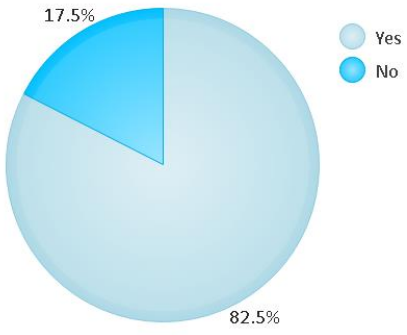
18. Feel safe in hospital/clinic



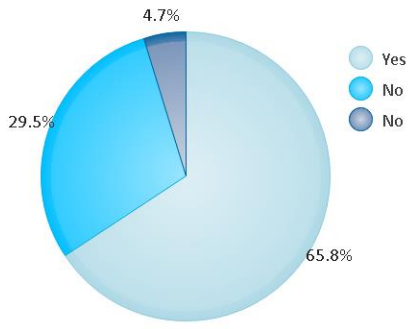
19. Did you receive the proper health care?

Respondents were also asked about their experiences with police. When asked if they felt safe when they went to the police, 48 (18.5%) said they did not feel safe, and 227 (82.5) said they did feel safe . When asked if the police helped or protected them, 81 (29.5%) said they did not, and (181) 65.8 % said they did. Thirteen (4.7%) people did not answer this question.

Given the earlier low rate of incident reporting, the high figures on feeling that the police helped or protected them seem inconsistent. This may be due to the question not clearly specifying if they needed help or protection specifically related to SOGIE identity or incidents.



20. Did you feel safe going to the police?



21. Did the police help or protect you?

The survey also asked what respondents felt was the greatest need of diverse SOGIE people in Vanuatu. This question elicited a wide range of responses.

The need for *greater awareness* was mentioned by 84 respondents, with awareness efforts in the community being most frequent, followed by awareness to police and government.

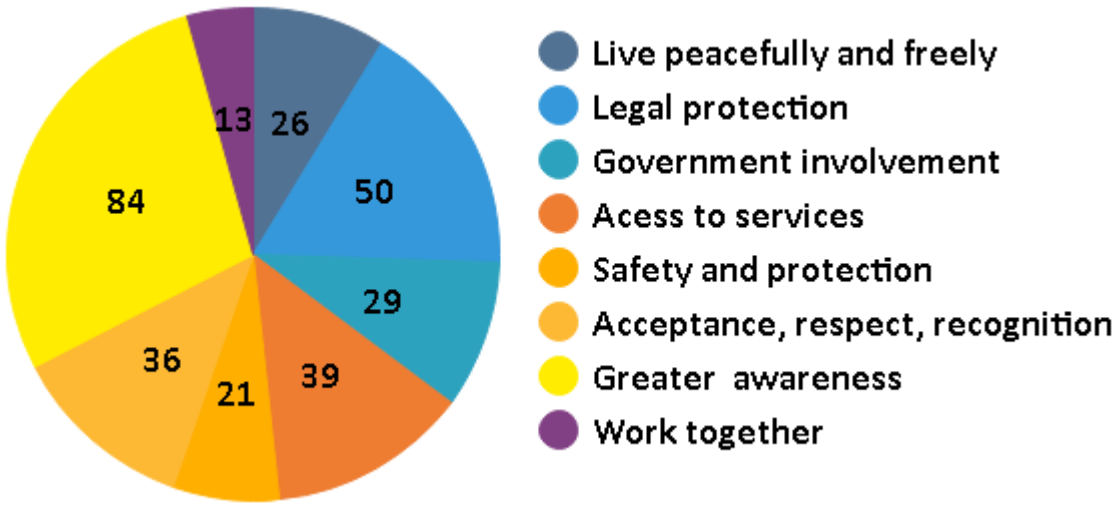
The need for *legal protection* was mentioned by 50 people, including the need for special SOGIE inclusive laws to protect human rights, to stop discrimination, and ensure safety.

Twenty-nine respondents mentioned the need for *government* to be active and involved in addressing the issues. This included legal issues, human rights issues, efforts to support awareness, stopping discrimination, ensuring safety, inclusion and representation, and in general, being open to consultation, hearing the issues, and helping.

Access to services was also mentioned by 29 people. Key areas highlighted included access to jobs and livelihoods, access and access to health care. In a related area, the need for *increased safety and security* was mentioned by 21, along with the need for greater police awareness and better incident management and response.

The respondents also indicated the need to be treated like everyone else. This included the need for acceptance (29), respect (5), recognition (2) and freedom from judgement, especially by religion (3). It also included wanting to live freely, and enjoy their lives in peace, mentioned by 26 people.

To need to work together, with strength and determined, within VPride, and between VPride, government, and partners, was also mentioned by 13 people.



6. Recommendations and Conclusion

This report presented a preliminary, exploratory study of diverse SOGIE people in Vanuatu, covering 275 people who identified themselves as diverse SOGIE. The report provides initial insights into the demographics of this population. It also gave evidence on the experiences, difficult challenges and urgent needs of this population.

Given an overall Vanuatu population of around 300,000, and using a low global estimate of 1.5%, the diverse SOGIE population is expected to be at least 4,500. Given the high structural, social, legal and cultural stigmas around SOGIE diversity in Vanuatu, however, we expect a much higher number of people living their SOGIE diversity in a concealed fashion.

> ***"There are 17 sustainable development goals all based on a single, guiding principle: to leave no one behind. We will only realize this vision if we reach all people regardless of their sexual orientation or gender identity."***
>
> – United Nations Secretary-General Ban Ki-moon, remarks at the High Level LGBT Core Group Event, "Leaving No-One Behind: Equality & Inclusion in the Post-2015 Development Agenda," New York, 29 September 2015

As noted by Pachankis and Bränström (2018), living a closeted life poses a considerable burden on people of diverse SOGIE. In order to address this, they suggest that:

> … the surest route to improving the wellbeing of sexual minorities worldwide is through reducing structural forms of inequality. Yet, another route to alleviating the personal and societal toll of the closet is to develop public health interventions that sensitively reach the closeted sexual minority population in high-stigma contexts worldwide.

Exclusion of diverse SOGIE people comes at a great cost, not only to them, but also to society, including economic, health and safety cost. Given Vanuatu's commitment to human rights, through its own People's Plan and through its international commitments, working on SOGIE inclusion and human rights *must become a priority* for Vanuatu government and for its citizens.

The following avenues should be explored *as soon as possible* by the government, in consultation with diplomatic representatives, donors, INGOs, CSOs, and private sector, collaborating with representatives from the diverse SOGIE community:

1. *Data collection and research*, in line with the UNDP LGBTQ Inclusion Index, and its associated set of indicators to identify the current baseline, map out key progress areas needed, and demonstrate progress in the future
2. *Review of Best Practices,* using the newly launched VPride SOGIE booklet which covers health, education, safety and justice, workplaces, family and communities
3. *Review of Vanuatu law,* to ensure the protection of SOGIE human rights
4. *Development of policy and action plan* to ensure protection, safety, non-discrimination and well-being for all.

In this light, and for all the above strategies, is useful to consider the position expressed by the UN OHCHR's Born Free and Equal campaign that

> "(t)he case for extending the same rights to LGBT persons as those enjoyed by everyone rests on two fundamental principles that underpin international human rights law: equality and non-discrimination. The opening words of the Universal Declaration of Human Rights are unequivocal: 'All human beings are born free and equal in dignity and rights.' Therefore, the protection of people on the basis of sexual orientation and gender identity does not require the creation of new rights or special rights for LGBT people. Rather, it requires enforcement of the universally applicable guarantee of nondiscrimination in the enjoyment of all rights"[34]

7. Appendix 1: VPride SOGIE/LGBTQ Survey

Infomesen we mifala i kolektem i KONFIDENSEL,
olsem bae mifala i no serem wetem eni narafala man o organaesesen

<table>
<tr>
<td><u>Ej (age)</u>
☐ Anda 20 yia
☐ 20 kasem 35 yia
☐ 35 kasem 50 yia
☐ 50 plus yia</td>
<td><u>Disabiliti</u>
☐ Yes
☐ No
☐ Yu no wantem talemaot</td>
<td><u>Status blong Relasenship</u>
☐ Singel, no gat patna
☐ Stap insaed long wan relesensip be no liv tugeta
☐ Stap liv tugeta
☐ Mared/Sivil yunion
☐ Divos
☐ Widowed
☐ Oli fosem yu blong yu mared?</td>
<td><u>Yu blong Wea</u>
☐ Ni-Vanuatu
Yu slip long wanem aelan?
……..
☐ Pacifik aelan
☐ Asian
☐ Whiteman
○ Bon long Vanuatu
○ Immigrated
☐ Other</td>
</tr>
<tr>
<td><u>Genda Aedentiti</u>
☐ Man
☐ Woman
☐ Transman
☐ Transwoman
☐ 3rd gender/ Non-Binary</td>
<td><u>Sekseul Orientesen</u>
☐ Gay
☐ Lesbian
☐ Bi-sexual
☐ Other
☐ Mi no save</td>
<td><u>Rilijin (wanem Jej (Church)</u></td>
<td><u>Edukesen (kasem wanem level)</u>
☐ Primary
☐ Secondary
☐ Vocational
☐ Post-secondary diploma
☐ University (partial, Bachelor, Masters)</td>
</tr>
<tr>
<td><u>Emploemen</u>
☐ Wok ful taem
☐ Wok pat taem
☐ Wok wanwan taem
☐ No wok</td>
<td>Wanem kaen Emploemen
Sipos yu wok:
Wanem kaen wok
……
Wanem industri ……</td>
<td><u>Satisfaksen</u>
Long wan skel 1 kasem 10, yu satisfae wetem laef blong yu tedei olsem wanem?
1 laef i had
10 laef i gud</td>
<td><u>Komfotabol</u>
Long Vanuatu, yu faenem se i isi o had blong stap olsem wan LGBT?
1 hemi had
10 hemi isi
……</td>
</tr>
<tr>
<td colspan="2"><u>Openes - personal</u>
Yu aot olsem wan LGBT long Vanuatu? ☐Yes ☐ No
Supos Yes, yu aot long wuia:
☐ klosap evriwan
☐ frend nomo
☐ famli
☐ ples blo wok</td>
<td colspan="2"><u>Yu avoidem fasin blong stap open?</u>
Long wanen taem? ……..
Wea? ……
Hao? ……
From Wanem? ……
……</td>
</tr>
<tr>
<td>Long olgeta toktok ia wanem nao hemi SOGIE eksperiens blong yu?</td>
<td colspan="3">☐ Oli strong toktok agensenem yu, toktok daon long yu, o eni toktok blong spoilem yu
☐ Wan i talemaot se yu LGBT long ol narafala, be yu no bin givim raet long olgeta blong talemaot
☐ Fasin blong twistem tingting mo kontrolem yu
☐ Talemaot se oli wantem faetem yu, mekem seksuel harasement, o mekem vaelens long yu
☐ Oli faetem yu o mekem vaelens long yu
☐ Oli mekem seksuel harassment o vaelens long yu
☐ Eni narafala toktok o fasin we i no stret we I no stap long list antap
☐ Oli serem ol praevet foto o video we yu no givim raet blong serem
☐ I no gat eni wan long ol toktok antap we i afektem mi</td>
</tr>
</table>

Mos Serius Incident	☐ Wanem i mos sirius insident we I happen long yu? ☐ I gohed long wea ples? ☐ Wuia I bin mekem	
Long ol insident antap hu nao i makem long yu?	☐ Ol parens o gaedien blong yu ☐ Ol narafala we I stap long semfala haos we yu stap liv long hem ☐ Ol brata o sista blong yu ☐ Ol forma patna blong yu ☐ Ol olfala blong famle blong yu ☐ Ol man we yu no save ☐ Ol fren blong yu ☐ Ol pikinini ☐ Ol wok colleagues blong yu	**Hu i helpem yu o wanem i bin helpem yu long olgeta insident ia?** ☐ Hospital ☐ Polis ☐ Women Senta ☐ Famle ☐ Ol fren ☐ Narafala
Aot long olgeta insident antap, yu bin ripotem hamas long olgeta?		
Supos yu ripotem, yu ripotem long huia?		
Sipos yu no ripotem olgeta incidents, wanem nao i mekem se yu no ripotem? ☐ Mi ting se hemi wan smol samting nomo, i no sirius, from i happen ol plente taem finis. ☐ Bae i no gat gud samting i kam aot sipos mi ripotem olgeta ☐ Mi stretem mi wan o ol famle o frens i helpem mi ☐ Mi no wantem se narafala man ia kasem trabol ☐ Mi no gat tingting blong ripotem ☐ Mi sem blong ripotem ☐ Mi fraet se bae i kam moa wos, o bae oli kam bak long mi ☐ Mi no wantem talemaot long man SOGIE aedentiti blong mi ☐ Mi harem no gud tumas blong ripotem ☐ Mi no save hao o wea blong ripotem ☐ Mi ting se bae ol man i no bilivim mi ☐ Las taem mi ripot i go no gud, mi fraet blong mekem bakagen ☐ Wan i stopem mi o diskarejem mi blong ripotem		
Edukasen: Taem yu stap lo skul, yu filim se yu sef? ☐Yes ☐No	**Oli tokbaot SOGIE long skul?** ☐Yes ☐No	
Helt: Taem yu go lo hospital o clinic, hemi givim kea we hemi stret lo nids blo you? ☐Yes ☐No	**Taem yu go lo hospital o clinic, yu filim se yu sef?** ☐Yes ☐No	
Police: Taem yu go lo polis, blo makim wan repot, oli helpim mo protektim yu? ☐Yes ☐No	**Taem yu go lo polis, yu filim se yul sef?** ☐Yes ☐No	
Yu wantim kam wan memba blong VPride?	**Kontakt infomesen** **……** **.** **……** **.**	**Sipos no, from wanem?** **……** **……** **…….**
Long tingting blong yu, wanem nao hemi mos impoten nid blong olgeta SOGIE pipol blong Vanuatu?		
Tank yu tumas blo tek pat long fes SOGIE/LGBT survey long Vanuatu		

8. End Notes

[1]This study uses the term SOGIE to refer to people of diverse sexual orientation and gender identity expression. Other terms also used in this area include SOGIESC (sexual orientation and gender identity and sex characteristics), and LGBT (lesbian, gay, bisexual and transgender)

[2] UNDP, Strategic Plan 2018-2021, DP/2017/38, https://undocs.org/DP/2017/38 See also, UNDP, Connecting the Dots: HIV, Health and Development Strategy 2016-2021 https://www.undp.org/content/undp/en/home/librarypage/hiv-aids/hiv--health-and-development-strategy-2016-2021.html

[3] Dr. Astrid Kersten of HCDI served as the main researcher, with data analysis and statistical report provided by Dr. Bert Kersten. HCDI is grateful to Lorina Raplili for her efficient data entry work. HCDI is also grateful to the 22 enumerators who managed to collect a large number of surveys in a short period of time.

[4] YP+ 10 https://yogyakartaprinciples.org/principles-en/yp10/

[5] UNhttps://www.ohchr.org/Documents/Publications/BornFreeAndEqualLowRes.pdf

[6] UNOHCR *Born Free and Equal*. https://www.ohchr.org/documents/publications/bornfreeandequallowres.pdf (2012)

[7] A useful fact sheet is provided by Free and Equal, entitled *International Human Rights Law and Sexual Orientation & Gender Identity* https://www.unfe.org/wp-content/uploads/2017/05/International-Human-Rights-Law.pdf Also useful is Eurasian Commission on Male Health's *International standards and principles related to SOGIE and HIV* https://ecom.ngo/wp-content/uploads/2018/07/SOGIE-ENG-1.pd

[8] The UN and the Rights of LGBT people https://www.pgaction.org/inclusion/background/united-nations.html; quoted from LGBTI Inclusion Index Concept Note, June 2016.

[9] UNDP, *LGBTI Inclusion Index Concept Note, June 2016*

[10] https://www.pgaction.org/inclusion/pdf/handbook/en.pdf

[11] A set of proposed indicators for the LGBT Inclusion Index https://www.undp.org/content/undp/en/home/librarypage/hiv-aids/lgbti-index.html

[12] *: https://www.equalityjusticealliance.org/about/lgbt-rights/*

[13] Kaleidoscope. *Speaking out: The rights of LGBTI citizens from across the Commonwealth* https://kaleidoscopetrust.com/usr/library/documents/main/speaking-out-lgbti-rights-in-the-cw.pdf

[14] . https://www.spc.int/sites/default/files/wordpresscontent/wp-content/uploads/2017/09/PPA-2018-Part-I-EN2.pdf

[15] PACIFIC PLATFORM FOR ACTION ON GENDER EQUALITY AND WOMEN'S HUMAN RIGHTS 2018–2030 Endorsed by the Ministers for Women's on 5th October 2017 https://www.spc.int/sites/default/files/wordpresscontent/wp-content/uploads/2017/10/PPA-Gender-Equality-Womens-Human-Rights.pdf

[16] https://www.spc.int/sites/default/files/wordpresscontent/wp-content/uploads/2017/10/PPA-Gender-Equality-Womens-Human-Rights.pdf

[17] See report at https://sustainabledevelopment.un.org/content/documents/23336Republic_of_Vanuatu_VNR_2019.pdf

[18] UK Government Equalities Office (2018) National LGBT Survey. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/721704/LGBT-survey-research-report.pdf

[19] A set of proposed indicators for the LGBT Inclusion Index, p. 5 https://www.undp.org/content/undp/en/home/librarypage/hiv-aids/lgbti-index.html

[20] A set of proposed indicators for the LGBT Inclusion Index, p. 5 https://www.undp.org/content/undp/en/home/librarypage/hiv-aids/lgbti-index.html

[21] A set of proposed indicators for the LGBT Inclusion Index, p. 5 https://www.undp.org/content/undp/en/home/librarypage/hiv-aids/lgbti-index.html, p. 10

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[23] Guardian (April 2015) Is 10 % of the population really gay? https://www.theguardian.com/society/2015/apr/05/10-per-cent-population-gay-alfred-kinsey-statistics

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