

Central and local government, funders, and policy makers

“Unfortunately some people still exhibit biases toward Takatāpui people. It is up to us, society and the communities we work and live in to support change to happen.” Māori lesbian Takatāpui person, 65–69 years

“Acknowledge there have always been mixed gender/sexuality. I have heard more than once that it wasn’t known about in our younger years.” NZ European/Pākehā gay man, 80+ years

“It’s tough being Māori, female, and ‘mature.’” Māori lesbian woman, 65–69 years

“Although the situation is much better than it was when I realised my sexuality (when my life was threatened), I still think people in NZ in general are very homophobic especially in smaller towns.” NZ European/Pākehā gay man, 70–74 years

“I’ve been forced out of [club] and [club] for being trans.” Māori bisexual trans person, 75–79 years

“I do not feel safe telling people what I was put thru all tho I mention it to [people] about 3 months ago in one ear and out the other I would not bring it up again.” NZ European/Pākehā, bisexual man, 65–69 years

“I am concerned about how I will be treated if I cannot look after myself. I do not trust my family at all. I do not want to rely on my friends as I don’t consider that I should be a burden on them.” NZ European/Pākehā lesbian trans woman, 65–69 years

“I lived with queer bashing as a youngster and put up with a lot of verbal abuse as a younger adult.” Pasifika gay man, 55–59 years

“I was an only child and ran away from home after parents sent me for shock treatment. Circa 19[xx].” NZ European/Pākehā lesbian woman, 80+ years

Include Takatāpui and Rainbow elders in older persons’ strategies

Existing older person’s strategies do not adequately include Takatāpui and Rainbow older people, or the historical and contemporary discrimination which they have experienced. This means specific needs will fail to be met. Inclusion in older person’s strategies must be guided by Takatāpui and Rainbow elders and needs identified in this research.

Mistreatment continues today for Takatāpui and Rainbow elders, and it’s more common for bisexual, disabled and Māori, Pasifika and ethnic elders and especially trans and non-binary elders. Half of trans and non-binary elders (49%) said they had been verbally or physically abused on the street or in a public place in the last two years.

Mistreatment and fear of mistreatment leads to Takatāpui and Rainbow elders avoiding all kinds of social situations. One in five elders (22%) avoid social support groups for older people.

Include Takatāpui and Rainbow elders in service planning for older people

The planning and funding of services for older people must move to require meaningful inclusion of Takatāpui and Rainbow elders which recognises historical and contemporary experiences of mistreatment and discrimination. At a basic level, this involves expecting services for older people to engage in training and service development. It also includes funders recognising that many Takatāpui and Rainbow elders will not share their sexuality or gender identity unless they feel safe, which means their needs are often invisible to services. Funders must help services shift to become safe places for Takatāpui and Rainbow people to share who they are.

Include Takatāpui and Rainbow elders in service planning for elder abuse

The planning and funding of elder abuse responses must be responsive to the specific needs of Takatāpui and Rainbow elders, including disconnection from families and whānau; social isolation; and fears or experiences of negative responses when disclosing sexuality or gender identity. Screening tools must address specific risk factors for Takatāpui and Rainbow elders, including neglect and institutional policies or practices which cause harm or disregard their rights in terms of culture, sexuality and gender.

Include the needs of elders in funding for Takatāpui and Rainbow communities

Older people feel invisible in Takatāpui and Rainbow community groups and activities. A need for intergenerational spaces inside Takatāpui and Rainbow communities that allow connections across age was particularly voiced by Māori, Pasifika and ethnic people. Funders need to recognise and value projects and activities that move beyond work focused only on young people. This includes funding for training for health, mental health and social services providers, who must know how to work with Takatāpui and Rainbow people across the lifespan.



3 out of 4

Takatāpui and Rainbow elders have been treated badly because of their sexuality (74%)



2 out of 3

trans and non-binary elders have been treated badly because they are trans (67%)



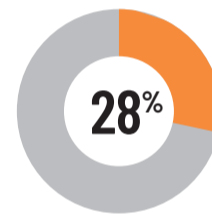
Half

of Māori, Pasifika and ethnic elders have been treated badly because of their race/ethnicity (47%)

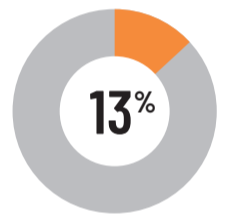


4 out of 5

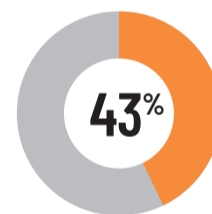
elders living with HIV have been treated badly because of their HIV status (83%)



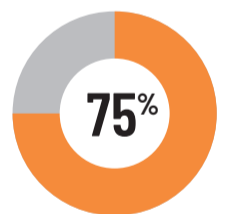
Māori, Pasifika and ethnic elders are more likely to avoid faith communities



Disabled elders are more likely to avoid trying to get home care or support services at home



Bisexual elders are more likely to avoid seeking healthcare



Trans and non-binary elders are more likely to avoid being on the street or in a public place



We heard from 424 Takatāpui and Rainbow elders via a confidential online survey, and we interviewed 11 elders in depth. We also held six focus groups with tangata whenua, Pasifika and ethnic Takatāpui and Rainbow people and service providers. You can read the full report, Uplifting Takatāpui and Rainbow Elder Voices: Tukua kia tū takitahi ngā whetū o te rangi and listen to the 16 interview podcasts at Hohou Te Rongo Kahukura or Rainbow Hub Waikato.