



# With You

**Queer & Trans  
Koreans Surviving  
Violence**

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**A COMMUNITY-BASED RESEARCH REPORT**

**KACEDA**







#WithYou







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## Queer & Trans Koreans Surviving Violence

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A COMMUNITY-BASED RESEARCH REPORT

**KACEDA**

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# INTRODUCTION

**QYUL (궐)—A QUEER/TRANS WORKGROUP OF KACEDA—STARTED** as a small group of friends talking about the ways queer and trans Koreans are erased from conversations about both Korean community and domestic violence. As queer, nonbinary and trans Koreans, all of us survivors, we knew that we quietly absorbed many of the hidden impacts of violence that permeate Korean American communities at large. We were curious about the broader community context in which our experiences of intimate partner violence occurred, particularly as we identified connections between those and experiences of family violence as well as intergenerational trauma.

Though our stories were largely invisible, we felt certain that we were not alone in surviving both queer intimate partner violence and family violence. Intimate partner violence can happen in all types of relationships, across the boundaries of race, gender, sexuality, class, dis/ability, age, and social power. However, it is often framed as an issue that only affects heterosexual relationships, making it harder to name or address in queer/trans ones. When abuse doesn't follow gender normative scripts, it can increase isolation and make it much more difficult to identify harmful dynamics of control.

“*In my family, abuse is just seen as normal. It's not somewhere I look to for support, especially because I'm not out. But in the queer community, abuse is kind of normalized, too. Or it's just “drama”... there's a lot of judgment all around, and it's hard to trust people to really understand.*”

—ANONYMOUS

We began preparing this project in 2016, and conducted both our national survey and local focus groups in 2017. The response was both immediate and positive: within just a month,

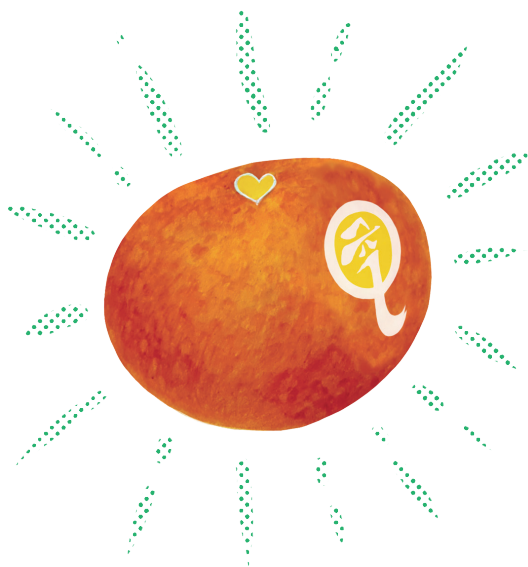




155 queer and trans Koreans from around the country filled out our survey, with many sharing feedback about how important they felt it was to know more about our collective experiences of violence. As we gathered responses, conducted focus groups and began data analysis, we were struck by how deeply violence seemed to be an embedded part of our lives. During this time, we were simultaneously witnessing the rise of American fascism through Donald Trump and targeted attacks on marginalized communities across the country. We saw #MeToo become a rallying cry across the United States as well as in South Korea, as survivors demanded an end to the epidemics of sexual violence and violence against women. In South Korea, activists took #MeToo and added the hashtag #WithYou to emphasize solidarity between and with survivors. Though #MeToo has its many flaws—implicit heterosexism included—we wanted to highlight both #MeToo and #WithYou because of how rare it is to see survivor support and solidarity articulated publicly at all.

Violence does not occur in a vacuum, untouched by other social issues. Many of us are fighting to survive and resist homophobia, transphobia, patriarchy and misogyny, racism, xenophobia, policing and militarism—forms of violence that exacerbate abuse in our intimate relationships. In a time of fear and uncertainty, what do we need to do to survive all of this? Where can we go when we are at our most vulnerable? Most of us, as indicated by our survey results, do not trust our families of origin, our legal systems, police or mainstream domestic violence organizations to help or protect us. So what will we create instead? This project is an offering toward naming what our collective experiences are, in the hope that we can build a safer, more generous, and more loving world for ourselves.

In solidarity,  
**QYUL of KACEDA**



### **WHAT IS QYUL?**

We are a group of queer and trans Koreans, including survivors, advocates, adoptees and immigrants who want to build more support for other LGBTQ Koreans living in the United States. QYUL is a play on 귤 (pronounced *gyul*), the Korean word for mandarin oranges. Mandarin oranges are also known as “Cuties,” which can be abbreviated to “QT”, or “queer/trans”.



# 1. RESEARCH METHODS & LIMITATIONS



**THE QUEER & TRANSGENDER KOREAN** American Survey on Family and Intimate Partner Violence in Our Community was developed and reviewed by QYUL members with the support of Asian Women's Shelter staff. The survey consisted of 84 questions and took participants 30 minutes to complete. It collected information on the following: 1) Demographics; 2) Experiences of violence based on being queer/trans; 3) Experiences of family violence; 4) Experiences of Intimate Partner Violence; and 5) Resources utilized or requested by queer/trans Koreans. Data was collected via online survey, which was in both English and Korean. This survey was disseminated through social media, organizational outreach and word-of-mouth. 155 participants voluntarily and anonymously completed the survey from January to February 2017. In order to increase the reliability of the survey results, only 87 responses were used in the analysis.

Two in-person focus groups for Korean queer/trans survivors of intimate partner violence were also conducted in Oakland, California. They were both facilitated in English by QYUL members and Asian Women's Shelter staff. Focus group participants were asked for their experiences seeking help during abusive relationships, and for their thoughts on what forms of support would have been beneficial for them at the time. There were 7 total focus group participants.



Participation in both the survey and focus groups was completely voluntary, anonymous and confidential, with written consent obtained from all participants. The consent forms included information about the uses of the survey, the risks and benefits, and instructions. All participants were required to be at least eighteen years of age.

For the purposes of this project, we separated domestic violence into two

categories: family violence (experienced as children/youth), and intimate partner violence. We asked people for their experiences with the following:

**EMOTIONAL ABUSE** e.g. controlling, blaming, making you feel ‘crazy’, repeatedly crossing boundaries, etc.

**PHYSICAL VIOLENCE** e.g. hitting, physical intimidation, withholding medical care, not letting you sleep, property destruction, etc.

**VERBAL ABUSE** e.g. yelling, put downs, belittling, etc.

**ISOLATING** e.g. punishing your other relationships, restricting contacts, etc.

**SEXUAL VIOLENCE** e.g. child sexual abuse, incest, rape, inappropriate sexualization, coercing/cajoling for sex, demanding types of sex you don’t want, denying/forcing contraceptives and abortions, etc.

**FINANCIAL ABUSE** e.g. using money as form of coercion, exploitation, etc.

**THREATS TO KILL OR SERIOUSLY INJURE** you or other people close to you

**THREATS TO SELF-HARM OR COMMIT SUICIDE** as a consequence of your actions

**HOMOPHOBIA** e.g. violence based on the perception of being non-heterosexual

**TRANSPHOBIA** e.g. violence based on the perception of being transgender and/or gender-nonconforming

**STALKING BEHAVIORS** e.g. monitoring and surveillance, calling/texting incessantly, intrusive contact, etc.

**USING OTHER FORMS OF SOCIETAL POWER TO EXERT CONTROL** e.g. threats/violence based on outing you, immigration status, prior criminal record, connections to powerful people/institutions, etc.



While we used these discrete categories to help participants identify their experiences, we wanted to note that these different forms of violence cannot be neatly separated, and often co-constitute each other. For example: sexual violence is also a form of physical abuse; physical abuse is also emotional violence that violates boundaries and causes feelings of deep distress, fear, powerlessness and shame; verbal abuse can also be sexualized to humiliate, police and control.

## **DATA ANALYSIS**

All quantitative data was manually coded into Microsoft Excel by data analyst Colin Davy and results were interpreted by researcher Haruki Eda. Qualitative data was analyzed by QYUL members and Asian Women's Shelter staff. All qualitative data was first transcribed, then categorized and analyzed by common themes and frequency.

## **DATA LIMITATIONS**

Several factors may affect the reliability of the research project findings. Because this was a national survey, QYUL attempted to conduct outreach for a more diverse audience that included Korean-speaking immigrants, transgender people, and cisgender men, but by and large, the survey sample mirrors the local and political communities of QYUL members, which are predominantly English-speaking, 1.5 or second generation, queer cisgender women and genderqueer/nonbinary people, and people 40 years of age or under. In addition, both focus groups were conducted in Oakland, and participants were all directly connected to at least one member of QYUL. These factors likely impact the research outcomes, and may not be able to accurately account for the experiences of transgender people, queer men, Korean-speaking immigrants, and undocumented people. In addition, it is possible that the focus groups were impacted by the specificity of the local culture and context of the Bay Area.

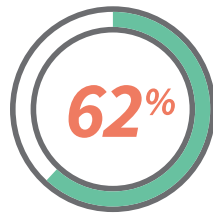


## 2. KEY FINDINGS

“There are others like you. It’s not okay that our lives are like this. We need to change this.”

—ANONYMOUS

OF 87 PARTICIPANTS:



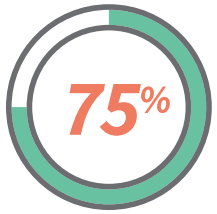
of respondents reported that one or more of their experiences **COMING OUT AS QUEER** resulted directly in harassment or violence against them.



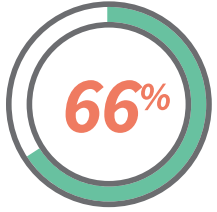
occasionally to frequently experienced one or more forms of **ABUSE FROM FAMILY MEMBERS** when they were children.

The most common forms of violence people experienced were **VERBAL**, **EMOTIONAL**, and **PHYSICAL**.



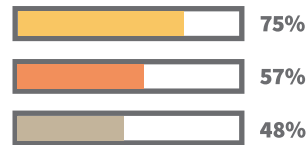


of respondents reported that one or more of their experiences **COMING OUT AS TRANS** resulted directly in harassment or violence against them.

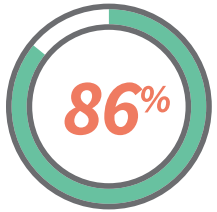


occasionally to frequently experienced one or more forms of **ABUSE FROM AN INTIMATE PARTNER.**

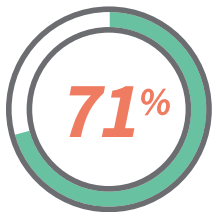
The most common forms of violence people experienced were **EMOTIONAL**, **VERBAL** and **STALKING**.



have occasionally to frequently experienced one or more forms of both **FAMILY VIOLENCE** and **INTIMATE PARTNER VIOLENCE.**



have struggled with both **DEPRESSION** and **ANXIETY.**



have seriously **CONTEMPLATED SUICIDE.**

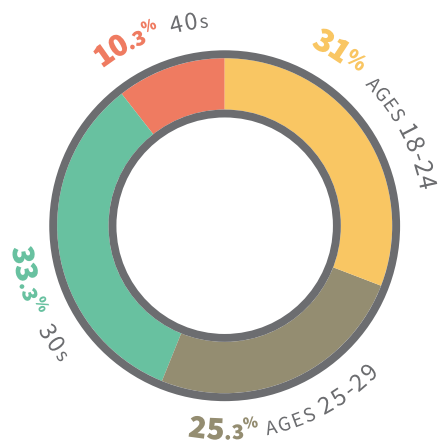
### 3. DEMOGRAPHICS

“You’re never alone! I felt alone and ashamed for being a victim of violence, but I realized that I have a whole community of support—even if they are strangers.” —ANONYMOUS

OF 87 PARTICIPANTS:

#### AGE

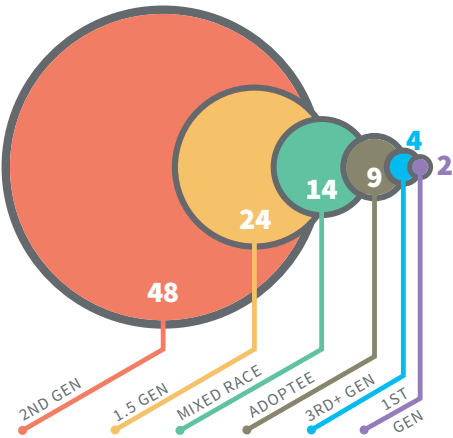
27	AGES 18-24	31%
22	AGES 25-29	25.3%
29	IN THEIR 30s	33.3%
9	IN THEIR 40s	10.3%





## GENERATION, ADOPTEES, MIXED RACE

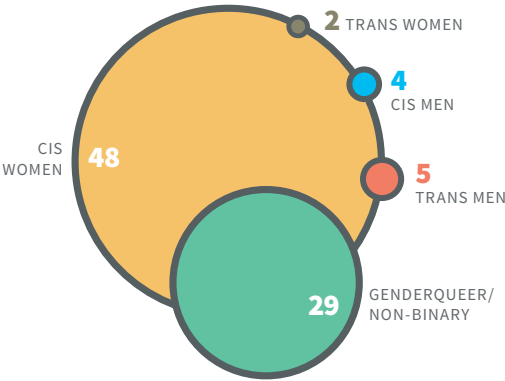
2	1 <sup>ST</sup> GEN	2%
24	1.5 GEN	28%
48	2 <sup>ND</sup> GEN	55%
4	3 <sup>RD</sup> GEN +	5%
9	ADOPTEES	10%
14	MIXED RACE	16%



## GENDER

PARTICIPANTS WERE GIVEN THE OPTION OF SELECTING MORE THAN ONE.

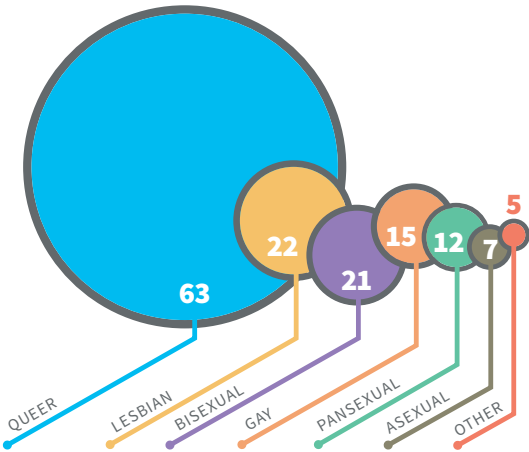
48	CIS WOMEN	55%
29	GENDERQUEER/NON-BINARY	33%
2	TRANS WOMEN	2%
5	TRANS MEN	6%
4	CIS MEN	5%



## SEXUALITY

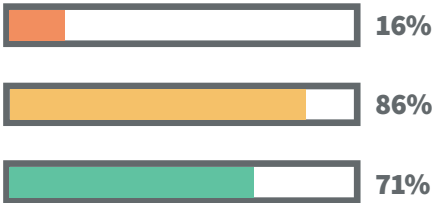
PARTICIPANTS WERE GIVEN THE OPTION OF SELECTING MORE THAN ONE.

15	GAY	17%
22	LESBIAN	25%
21	BISEXUAL	24%
63	QUEER	72%
7	ASEXUAL	8%
12	PANSEXUAL	14%
5	OTHER	6%



## DISABILITY, MENTAL HEALTH

16%	identified as being <b>DISABLED</b>
86%	have struggled with both <b>DEPRESSION AND ANXIETY</b>
71%	have seriously <b>CONTEMPLATED SUICIDE</b>



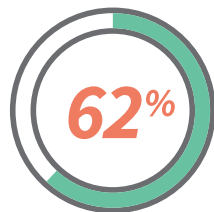
## 4. COMMUNITY-SPECIFIC CHALLENGES

OF 87 PARTICIPANTS:

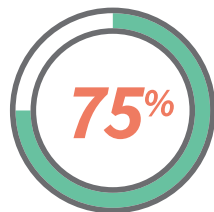
### COMING OUT



are out to **PARENTS WHO ARE SUPPORTIVE** of their queer and/or trans identity.

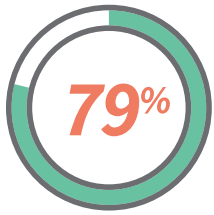


of respondents reported that 1 or more of their experiences **COMING OUT AS QUEER** resulted directly in harassment or violence against them.



of respondents reported that 1 or more of their experiences **COMING OUT AS TRANS** resulted directly in harassment or violence against them.

## GENDER PRESENTATION



fear the threat of violence because of their **GENDER PRESENTATION**.

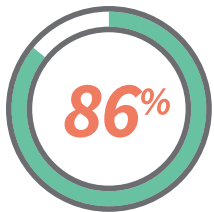
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people report harassment or violence based on how **OTHERS REACT TO THEIR GENDER PRESENTATION**.

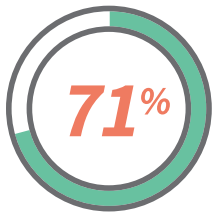
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## MENTAL HEALTH



have struggled with both **DEPRESSION** and **ANXIETY**.

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have seriously **CONTEMPLATED SUICIDE**.

## 5. DEFINING ABUSE

“*I would like to feel less alone about my experience. The abuse was very hidden and only when a big violation happened was I able to step back and realize that it had actually been multiple violations and manipulative behavior over time.*”

—ANONYMOUS

**ABUSE IS A REPETITIVE PATTERN** of actions and behaviors to maintain power and control over a current or former intimate partner. Even though what becomes public might be one particularly bad event, abuse isn't just one bad fight. The entire dynamic of abuse includes ups and downs, rising tensions, apologies and reconciliations. The pattern is not always easily or publicly recognizable, and goes hand-in-hand with isolation: distance from support systems or people able to help. It can include many different forms of violence simultaneously, and people who are abusing will generally use the tools that are most readily available or effective for their situation.

Some examples include manipulating cultural, religious or social justice-based discourse to demand obedience and punish disagreement, using technology to stalk and intimidate someone, and wielding social capital or public systems to further isolate someone.

EXPERIENCES OF FAMILY VIOLENCE

“ We need more specific information for dealing with families and how to break the cycle of violence that gets handed down.” —ANONYMOUS

“ In the adoptee community, there is rampant incest/ sexual family violence. Currently, there is no “out” recognition, discussion, or analysis of this. I would love to build more resources around this issue.”  
—ANONYMOUS



of respondents at least occasionally experience **FAMILY VIOLENCE**.

<b>75%</b> report occasional to frequent experiences of <b>EMOTIONAL ABUSE</b> .	<b>72%</b> report occasional to frequent experiences of <b>VERBAL ABUSE</b> .	<b>52%</b> report occasional to frequent experiences of <b>PHYSICAL ABUSE</b> .
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The most common forms of violence people experienced were:

<b>VERBAL</b> <b>90%</b>	<b>EMOTIONAL</b> <b>89%</b>	<b>PHYSICAL</b> <b>77%</b>
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The forms of violence that occurred most frequently for people were:

<b>EMOTIONAL ABUSE</b> <b>49%</b>	<b>VERBAL ABUSE</b> <b>46%</b>	<b>ISOLATION</b> <b>22%</b>
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Though people report experiencing physical abuse and childhood sexual abuse at lower frequencies,

**77%**

report having experienced at least 1 incident of **PHYSICAL ABUSE** from family members.

**29%**

report having experienced at least 1 incident of **CHILDHOOD SEXUAL ABUSE** from family members.

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As children,

**36%**

of respondents experienced a family member **THREATENING TO SELF HARM OR COMMIT SUICIDE.**

**23%**

of respondents reported being **THREATENED THEMSELVES.**

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**21%**

have been **THREATENED WITH BEING KICKED OUT** because of being perceived as queer or transgender.

**9%**

of respondents have been **KICKED OUT FOR COMING OUT.**

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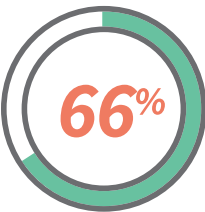
[ SEE FIGURE 01: FAMILY VIOLENCE, on p.27 ]

Acts of violence sometimes occur regularly or even frequently. However, even one act of violence can create a dynamic of fear and control in which the victim is acutely aware of what the person who hurt them is capable of doing again. For example, if someone has been sexually assaulted once, they know it can happen again—and the abusive person doesn't have to continuously assault in order to make threats or maintain power.



EXPERIENCES OF INTIMATE PARTNER VIOLENCE

“All too often, LGBTQ Koreans repeat patterns that are all too common in Korean communities. I think we as LGBTQ Koreans need to learn to recognize the abuse we perpetuate, receive, and witness and understand how to create and sustain healthy relationships. How do we learn to love? Where do we learn to love?” —ANONYMOUS



of respondents at least occasionally experience **INTIMATE PARTNER VIOLENCE**.

The most common forms of violence people experienced were:

EMOTIONAL  
75%

VERBAL  
57%

STALKING  
48%

The forms of violence people experienced the most frequent occurrences of were:

EMOTIONAL ABUSE  
28%

VERBAL ABUSE  
17%

STALKING  
10%

Though people report experiencing physical abuse, sexual abuse and threats to self-harm/commit suicide at lower rates,

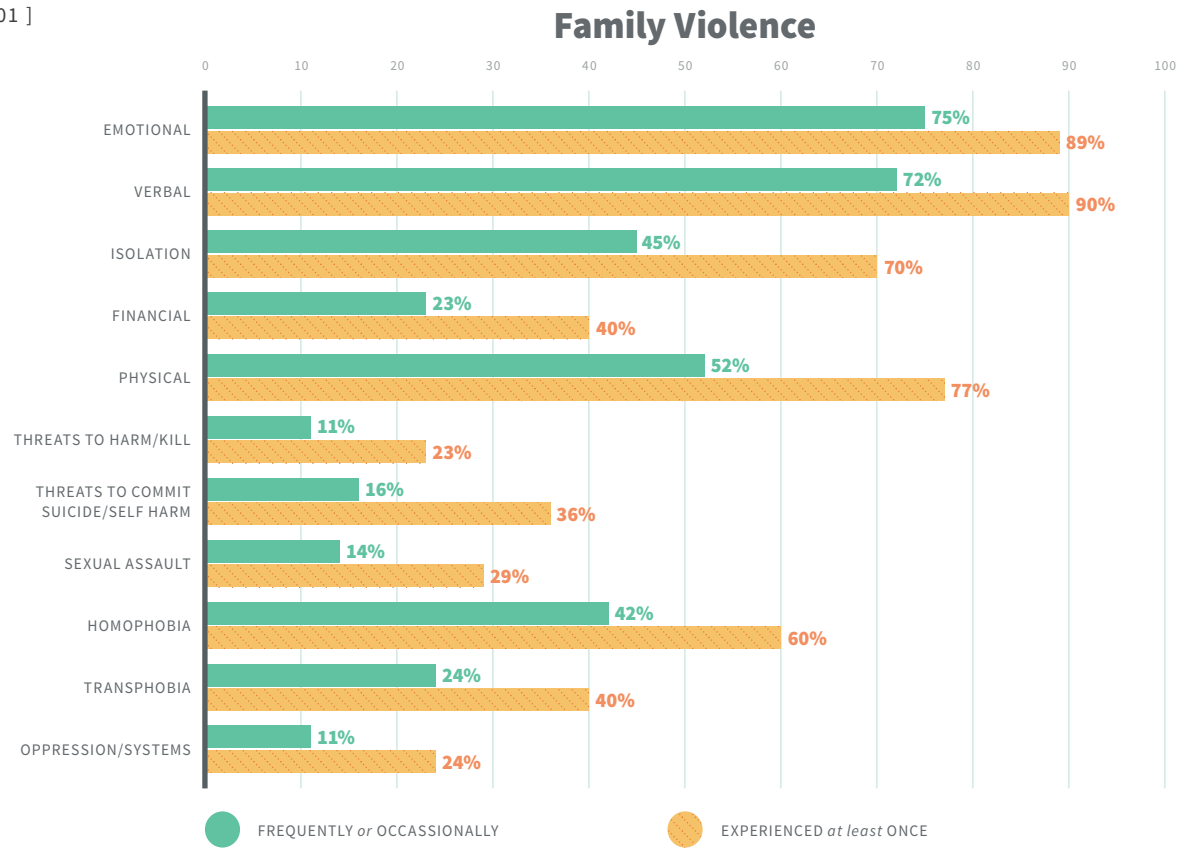
35%  
report having experienced at least one incident of **PHYSICAL ABUSE** from an intimate partner.

38%  
report having experienced at least one incident of **SEXUAL ABUSE** from an intimate partner.

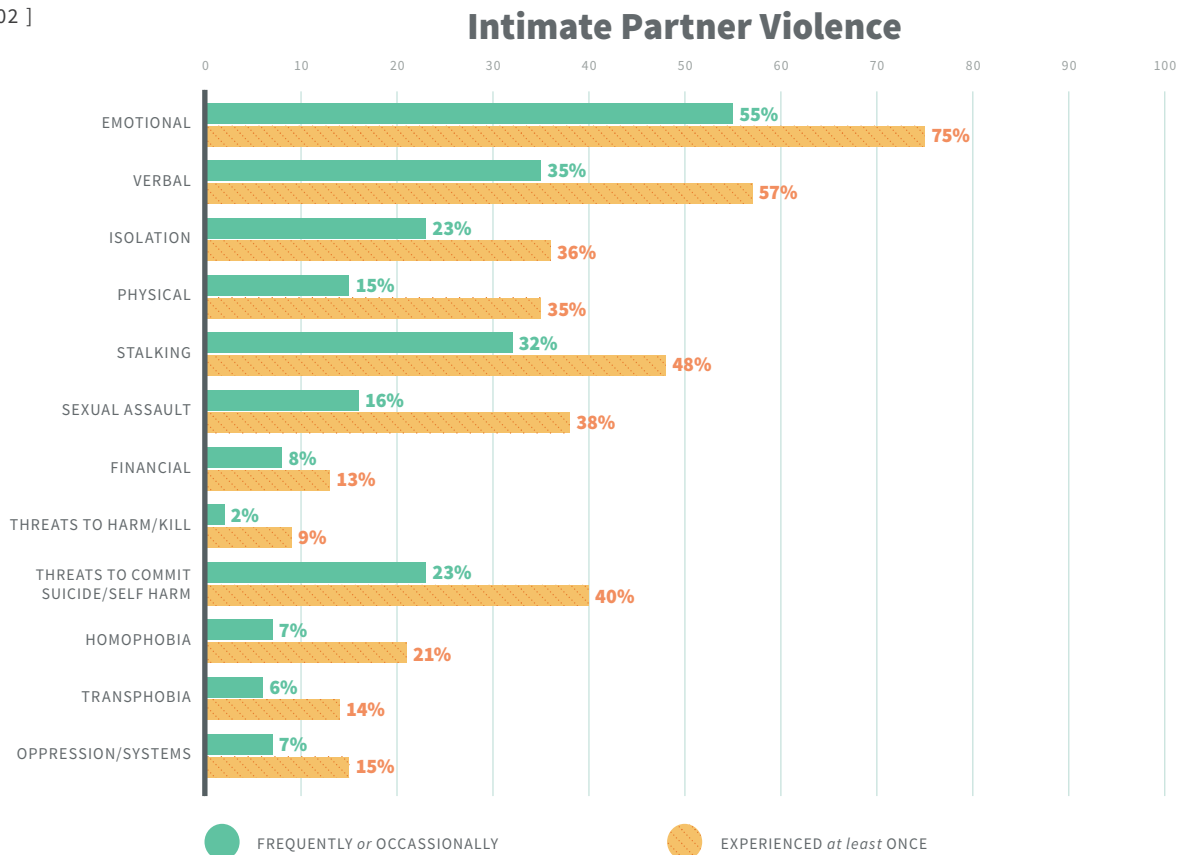
40%  
report experiencing at least one incident of an intimate partner **THREATENING TO SELF-HARM OR COMMIT SUICIDE**.

[ SEE FIGURE 02: INTIMATE PARTNER VIOLENCE ]

[ FIGURE 01 ]



[ FIGURE 02 ]



## TRAUMA DOESN'T HAVE TO MEAN MORE ABUSE

“*My ex-partner isn't a malicious person but I feel they are enacting the hurt they feel onto me. It's hard to heal from that because I can't be angry at them—it just makes me depressed.*” —ANONYMOUS

Often, people will use cultural explanations for violence, their own experiences of trauma, and their partner's love, empathy and caretaking to explain, normalize and justify their abusive behaviors. While cultural norms and trauma can be part of an explanation for someone's behaviors, we are all always engaged in making decisions about how we want to act on our personal histories. It is important to acknowledge our choices and patterns so we can make better choices, not so we can continue to abuse another person—even if we may also be struggling.

***“This is just how Koreans are—we're intense.”***

Normalizing violence as an unchangeable part of Korean culture in order to justify one's own abusive behaviors is harmful. As Koreans, the norms we choose for ourselves are also “Korean culture” and it is our responsibility to create non-abusive communities for each other. *\*This is also applicable for other cultural norms that one may use to normalize their own abuse.*

***“No one else really understands or cares. You're the only one I have.”***

An abusive partner may indeed feel truly isolated and alone. However, if they built connection and relationship with you, they are also capable of choosing to build that with others as well. It is important to build support outside of the relationship for both people, because a partner's need for belonging and acceptance cannot and should not be solely on one person to fulfill.

***“It takes two. This is mutually abusive.”***

Partners might both use violence or communicate their distress or anger with each other in harmful ways. They might both sometimes call each other names or emotionally hurt each other on purpose. We might refer to this as mutual uses of violence, but not mutual abuse. Abuse is a chronic and repetitive pattern of behaviors that maintain an imbalance of power and control. This pattern makes one person become smaller over time, while privileging the entitlement and importance of the other. In the context of imbalance of power and control, the idea of ‘mutual abuse’ is an oxymoron. Chronic imbalance of power is important to consider whenever trying to understand a challenging relationship dynamic.

Often, accusations of mutual abuse are used to flatten the extremely uneven dynamics of abuse or imply that a survivor isn't believable or trustworthy. Someone who is being abused may respond with "unhealthy" responses: they might yell back or curse; they might physically defend themselves; they might lie or manipulate information to de-escalate a potential blow-out or have some control over when and where their partner explodes into violence against them. This does not mean that they are abusive or equally responsible for the continuing dynamics of violence.

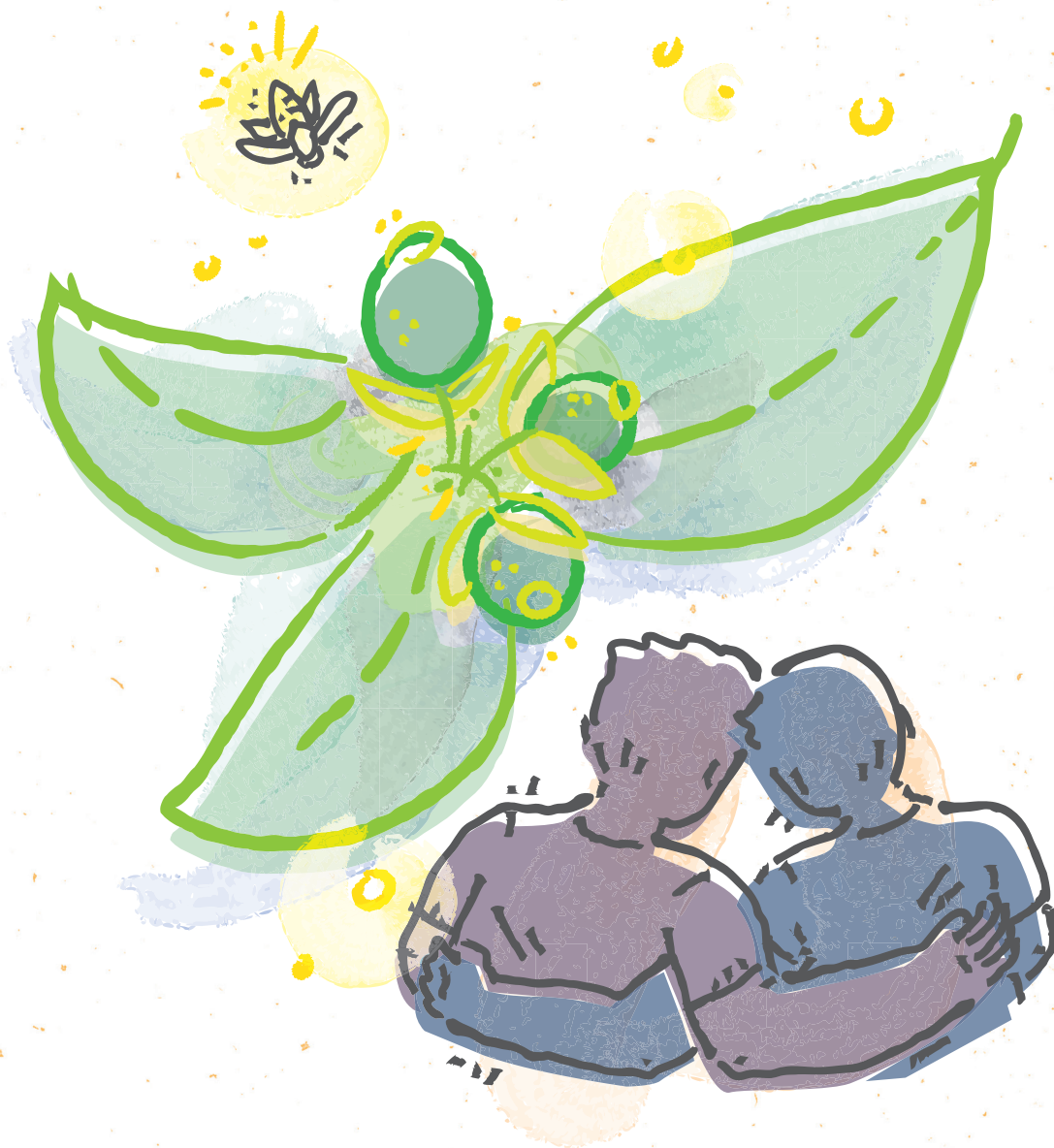
***"You make me want to kill myself."***

An abusive partner may feel distressed and suicidal, and it is important for them to seek support for that. However, using mental health issues to punish a partner for things one doesn't like (e.g. going out, seeing friends, disagreeing with something, saying no), or demanding that a partner take responsibility for all of one's difficult emotions is not an automatic outcome of struggling with mental health issues. Rather, it may speak to issues of power and control.

***"It's because I have a lot of trauma."***

"Survivors" are a diverse group of people with a range of experiences and responses. Surviving violence can trigger future trauma responses like anxiety, fear and distrust, but it does not cause people to become abusive themselves. Many survivors may choose to cope with their trauma by using violence, and many, many others navigate their trauma without choosing to become abusive themselves. It is a survivor's right and responsibility to heal, self-reflect and continue to grow; survivors are not doomed to become abusive as a result of what they've experienced. An explanation for abusive behaviors is not a justification.

**We can all choose to heal from abuse and  
support one another in the process.**



## 6. SEEKING SUPPORT



who experienced IPV **REACHED OUT FOR SUPPORT.**

Of those,

**67%**

reached out to  
**FRIENDS**

**36%**

reached out to  
**MENTAL HEALTH  
PROFESSIONALS**

**10%**

reached out to  
**DOMESTIC VIOLENCE  
ORGANIZATIONS**

**0.03%**

of respondents contacted **POLICE** for help.

Of those, all found police involvement either **HARMFUL** or **UNHELPFUL.**

*Friends and peers are a critical part of a survivor's support during an abusive relationship, especially because queer and trans Koreans are not accessing institutionalized forms of crisis support like police, legal systems or community based organizations.*

However, the surrounding dynamics of the larger community are important factors in whether or not a survivor felt they could reach out for help or access support. A survivor's personal



networks can play a huge role in either interrupting or enabling the cycle of abuse. The community's perception of the individuals involved, the relationship itself, and their ideas about abuse had major impacts on survivors' feelings of pressure or isolation. Survivors described how some of the reactions they experienced from friends and community members pushed them further into isolation. Within queer and/or activist communities, survivors felt additional pressure to keep the abuse secret because their partners were seen as important activists, or they and their partner were idealized by the community as a couple. However, they also felt pressure to stay with their partners and protect them if friends and community members were perceived as overly judgmental or punitive towards them.

Survivors described the ways in which even well-meaning individuals often worsened their situations. While the friends they went to for help believed them and wanted to help them, they lacked a more nuanced understanding of the dynamics of power and abuse, and would impose their own demands upon the survivor in ways that undermined the survivor's own needs and autonomy. In demanding that a survivor leave immediately, that they do so on a specific timeline, or that they help to punish or "out" the abusive person, the survivor's own wishes are often ignored. Moreover, survivors found that their supportive friends would shame them and retaliate against them if they did not do what they wanted them to do. This often resulted in survivors losing the only support they were accessing, increased feelings of shame and self-blame, furthered isolation and a compounded sense that they couldn't tell anyone about what they were going through.

***Therapists and mental health professionals were resources that survivors often sought out for confidential support about their relationships.***

However, they were often deterred by the lack of affordability for mental health services, as well as meeting providers who were not competent in LGBTQ issues, Korean cultural dynamics, or domestic violence as a whole. Though survivors felt that mental health professionals could be a potential source of safety and support for them, they often felt alienated and in some cases, further traumatized by these factors.

“ We need a resource that's specific to us. The only place I knew to call was a sexual assault hotline where they assumed my violator was a man.”

—ANONYMOUS

Most survivors did not turn to any domestic violence or sexual assault organizations due to organizations' heteronormative practices and approaches to domestic violence. Some survivors reported feeling further policed and controlled by domestic violence shelter staff, who would sometimes impose restrictive rules and punishments. Many others did not even think to access a domestic violence or sexual assault organization because they did not feel that their experiences “fit” into what they imagined “real” abuse to look like.

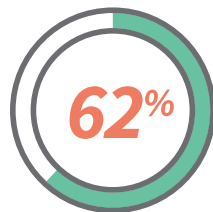
## 7. WHAT WE NEED

***“If you were to experience any form(s) of intimate partner violence in the future, who would you turn to for support?”***



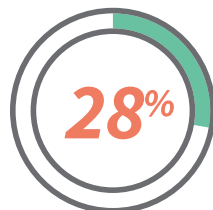
would go to **FRIENDS...**

...but only if the relationship is out and friends are both nonjudgmental and skilled in knowing how to support around issues of domestic violence.



would go to **MENTAL HEALTH PROFESSIONALS...**

...but only if it were affordable, not through larger insurance companies like Kaiser (where survivors experienced neglect, stigma or pathologization from their therapists), and culturally competent around LGBTQ issues, domestic violence and other cultural (Korean) factors.



would go to **DOMESTIC VIOLENCE OR SEXUAL ASSAULT ORGANIZATIONS...**

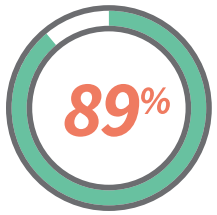
...but only if there were a queer/trans specific program, a queer/trans Korean or queer/trans Asian staff person, or they knew someone they trusted personally at the organization.

Respondents said the following **RESOURCES** would be helpful:



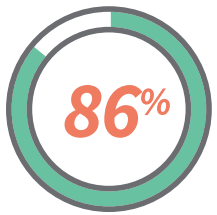
said more information about **HEALTHY RELATIONSHIPS**.

“ I would like more specific information for dealing with families and how to break the cycle of violence that gets handed down.”



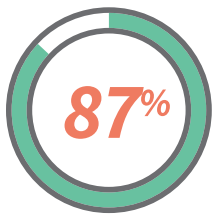
said more information about **WHAT ABUSE LOOKS LIKE**.

“ I’d like more representation of intimate partner violence among queer & trans Koreans. I didn’t realize how I had normalized dating someone who repeatedly became violent.”



said more information about **HOW TO SUPPORT SOMEONE WHO’S BEING ABUSED**.

“ It’s important to know how to be a good listener and stay grounded when someone is recounting a story of violence.”



said **MENTAL HEALTH RESOURCES**.

“ We need support for coming out, and for destigmatizing mental health and emotional connection.”

“ It may be scary to talk about your experience, but I have found that it’s important and necessary to talk to trusted people and make a safety plan. Also taking care of oneself and loving oneself is key. Even when times are really overwhelming, it’s important to come back to oneself and tell yourself that you are a person of worth.”

Within queer/trans Korean communities, we are turning to each other first for support. It's important for all of us to grow our own skills in supporting survivors. What can this support look like? Survivors said the following things were helpful or would have been helpful:

1. **GENTLE EMOTIONAL SUPPORT AND PATIENCE.** Affirm the survivor's experiences. Understand that the person surviving abuse is under a lot of stress and may not have much time or opportunity to safely process how they are actually feeling.
2. **CONSISTENT AND NON-INVASIVE SUPPORT.** It is often overwhelming to be in an abusive relationship, so having someone follow up and stay in touch regularly can help break isolation and show the person that you really care.
3. **NONJUDGMENTAL RESPONSES TO DISCLOSURES OF VIOLENCE.** Listen and reflect back what you hear, and share your honest observations. Remember that condemnations of the abusive person (unless that is what the survivor indicates they want) can be alienating and disempowering. Remember that this is likely someone that they still have love, affection and empathy for, and that ranting about how horrible they are could unintentionally make the survivor feel more shame for what they are experiencing. Keep your responses level and calm, as the focus should be on supporting.
4. **LET SURVIVORS DECIDE WHAT THEY WANT FOR THEMSELVES,** and support them in identifying what their own needs are. Harsh demands for what the survivor should or should not do, or imposing ultimatums on your support can increase feelings of isolation, shame and hopelessness.

**We all have an important part to play in supporting each other and ending abuse.**

# RESOURCES

## KOREAN AMERICAN COALITION TO END DOMESTIC ABUSE

[www.kaceda.org](http://www.kaceda.org)

## ASIAN WOMEN'S SHELTER

[www.sfaws.org](http://www.sfaws.org)

## ASIAN PACIFIC INSTITUTE ON GENDER-BASED VIOLENCE

[www.api-gbv.org](http://www.api-gbv.org)

## KOREAN AMERICAN RAINBOW PARENTS

[www.facebook.com/karplgbtq](https://www.facebook.com/karplgbtq)

## NATIONAL QUEER AND TRANS THERAPISTS OF COLOR NETWORK

[www.nqttcn.com](http://www.nqttcn.com)

## THE NORTHWEST NETWORK OF BI, TRANS, LESBIAN AND GAY SURVIVORS OF ABUSE

[www.nwnetwork.org](http://www.nwnetwork.org)

## LGBTQ PARENTS GATHERING 성소수자 부모모임

[www.pflagkorea.org](http://www.pflagkorea.org)

## THE DARI PROJECT

[www.dariproject.org](http://www.dariproject.org)







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## KACEDA

KOREAN AMERICAN COALITION TO END DOMESTIC ABUSE

미주한인가정폭력방지연대

[kaceda.org](http://kaceda.org)

**KACEDA** (Korean American Coalition to End Domestic Abuse) was founded in 1997 by a small group of Korean women in the San Francisco Bay Area. Today, KACEDA remains volunteer-run and community-centered with strong roots in feminist and queer Korean communities. KACEDA works to end abuse through organizing, education and outreach, survivor support and advocacy. We believe everyone has the right to live with dignity and self-determination. The transformation of our communities is our goal.