

Joint submission from postgraduate law students of the Chinese University of Hong Kong to the Bills Committee on Domestic Violence (Amendment) Bill 2009

**14 July 2009**

Bills Committee on Domestic Violence (Amendment) Bill 2009  
Legislative Council Secretariat  
3/F Citibank Tower,  
3 Garden Road  
Central, Hong Kong

Dear Honourable Members of the Legislative Council, Bills Committee on Domestic Violence (Amendment) Bill 2009:

We, the undersigned, are postgraduate law students, currently completing Juris Doctor Degrees at the Faculty of Law, Chinese University of Hong Kong. The current Domestic Violence (Amendment) Bill 2009 (“the Bill”) is of great interest to us as law students. Therefore, we would like to tender our report titled “Anti-violence protection: Should Domestic Violence Protection be extended to same-sex cohabiters” for your perusal and share with the Committee our common concerns towards the Bill. Given the continued gravity of the problem of domestic violence in our society today, we feel that there is merit to re-examine the existing law dealing with Domestic Violence, in particular with regards to same-sex cohabiters.

At its core, domestic violence is a very topical, because domestic violence is not a social issue squarely confined to heterosexual couples and that among same sex couples it is indeed just as serious. We’d like to draw your attention in particular to pages 4-6, where we have cited primary research from Prof. Winnie Mak of the Department of Psychology at CUHK detailing the rise in instances of domestic violence among same sex couples.

We strove to give equal and due weight in our research to the various community groups and societies, members of the Legislative Council, as well as the Lesbian, Gay, Bisexual and Transgender (LGBT) communities. Thus, we attempted to draw out the overall picture from the public through general surveys and article reviews and combined it with a more detailed analysis through personal interviews with different stakeholders in our society to get a more detailed picture on this issue. This was done so as to generate a more complete analysis than a mere reliance on interviews with selected people would

allow. Our research has indicated that both the public and the selected groups, in particular the LGBT communities, recognize the urgent need for protection under the Domestic Violence Ordinance (DVO), regardless of their sexual orientation or gender. Specifically, the majority of the general public has been found to favour the inclusion of same-sex couples under the DVO. Further, looking at the interviews analysis on pages 45-56, it can be seen that the most salient points on this issue revolves around the clarity of the legislation, specifically the importance of having a clear and unambiguous legislation as well as its scope of protection, in order to adequately protect victims of domestic violence. It is encouraging therefore to see that the issue is being recognized by the many stakeholders as well as the general public as one of violence protection rather than merely one revolving around the morality behind the traditional concept of family and marriage.

We'd like to acknowledge and thank the Committee Members who have previously provided us with their valuable time and guidance towards our research topic in the form of interviews and discussions. It is therefore our sincere hope that the Committee would at least find some value in the findings and our research on this issue to date.

Understandably, one could debate or dispute the particular scope of our research focus as well as the selection of interviewees in this report. We have endeavoured, where possible, to explain our impetus towards the methods and scope in which we decided to conduct the research. Nevertheless, such possible disagreements are an inevitable by-product of any effort in conducting a quantitative and qualitative research within a tight timeframe. As our report is the product of a "reform in action" topic, where the Bill is currently still undergoing your consideration, we were therefore restricted and informed by the ongoing development of the Amendment process and as such our findings are indicative of the data available as of 25 June 2009.

We welcome any queries and or comments regarding this issue and hope that the report could provide a certain frame of reference for the Committee in the amendment process.

Respectfully submitted,

*Gerald Lam*

*Tiffany Leung*

*Florence Ng*

*Flora Tsui*

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# Anti-violence Protection: Should Domestic Violence Protection be extended to same-sex cohabiters

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25 June 2009

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## Introduction

On April 2004, a murder broke out in Tin Shui Wai, a tragedy which was the result of domestic violence. A mother and her two daughters were brutally murdered by the father when the mother tried to leave the relationship. The incident resulted in public uproar when it was discovered that prior to the murder, the mother had sought protection and assistance from the authorities on a number of occasions because she knew of her husband's violent nature. It has alerted the public to the fact that though she had gone to the police in advance, she was ultimately unable to prevent her family and herself from getting hurt.<sup>1</sup>

Rights and social workers have thus rightly demanded the government to immediately amend Hong Kong's domestic violence ordinance to provide families with better and more adequate legislative protection by expanding coverage to divorce couples, the elderly and unmarried partners living together.<sup>2</sup> They have also pressed for the extension of court injunctions against abusers from three months to up to two years.

The unique nature of domestic violence as a social issue called for the enactment of the Domestic Violence Ordinance ("DVO") in 1986. It is a civil remedy which addresses the needs of domestic violence victims by affording them easier, quicker and more readily available civil assistance. Given the continued gravity of the problem of domestic violence in our society today, as well as recent legislative activity on amending the DVO, there is merit to reexamine the existing law as well as the current Domestic Violence (Amendment) Bill 2009 in relation to the legislative void towards the protection of the LGBT community from domestic violence. Members of the public as well as some community groups have expressed concern over the scope of the amendment and the role it may play in altering the traditional definition of family and perhaps pave the way to same-sex marriage in Hong Kong. Our group was therefore cognizant towards the social issue itself as well as interested in the extent (if any) to which this perception is prevalent within the society. We were therefore interested in determining whether the views and aspirations of selected community leaders, Legislative Council Members and the general public could be reconciled with the LGBT community itself in the context of the DVO and on a more general scale the issue of domestic violence. Finally we were interested in critically analyzing the Domestic Violence Bill 2009 and to determine the legislative purpose of such an ordinance. Since domestic violence is an issue quite unlike any other, treading within the realm of private life, we were interested in determining whether it is the goal of the framers to resolve this social problem through retribution, rehabilitation or deterrence (as well as any combination thereof). Further to this analysis we then compared it with the aforementioned groups and the public to see if all stakeholder views could be reconciled.

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<sup>1</sup><http://english.mingpao.com/cfm/database3.cfm?File=20071102/critica/critical1.txt>

<sup>2</sup><http://www.voanews.com/tibetan/archive/2007-05/2007-05-14-voa2.cfm>

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## Legislative Background

The Domestic Violence (Amendment) Bill 2009, currently before the Bills Committee, would, if enacted, result in significant reform of the DVO and bring about considerable changes to the law relating to injunctive relief from domestic violence. Some commentators, however, have expressed the view that the proposals need to go further and make greater changes relating to its approach in addressing the problem of domestic violence in Hong Kong.

The Bill does incorporate a number of the recommendations put forward during the consultation process. However, two key proposals are not present in the draft Bill that was before the Legislative Council. The first proposal referred to the enactment of an express statutory definition of 'domestic violence'<sup>3</sup> and the second included the extension of protection to parties in, or formerly in, same sex relationships.

Homosexual activists have since compiled statistical evidence to demonstrate that domestic violence is not a social issue confined to heterosexual couples and that among same sex couples it is indeed just as serious. Therefore there has been a concerted push by groups for the inclusion of homosexual couples under the DVO's protection.

In order to further understand the positions and the roles of homosexual activists in this issue, Professor Winnie Mak from the Department of Psychology at the Chinese University of Hong Kong conducted a statistic report between November 2008 to February 2009 and provided us with research evidence that domestic violence is indeed on the rise among same sex couples:

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<sup>3</sup><http://law.lexisnexis.com/webcenters/hk/Hong-Kong-Lawyer-/Addressing-the-Problem-of-Domestic-Violence>

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From Belonging Research on "Discrimination Against Partners  
Violence in Hong Kong" 2008.06.18

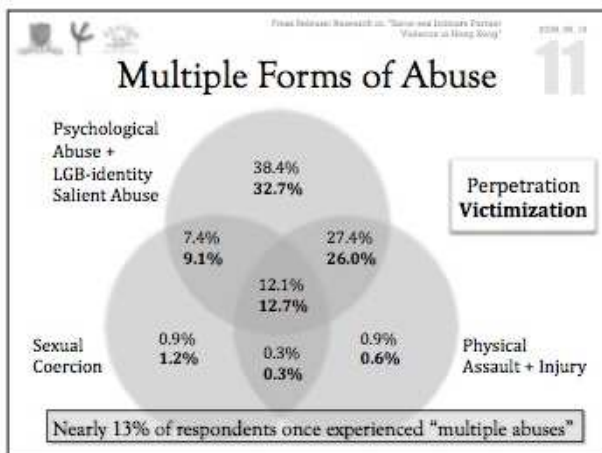
## LGB-identity Salient Psychological Abuse

Items	Perpetration (%)	Victimization (%)
Questioned whether partner was "real" LGB	32.7	18.9
Prevented partner from seeing other LGB friends	18.3	20.1
Forced partner to show physical or sexual affection in public	13.0	12.4
Told partner he/she deserves what he/she gets because he/she is LGB	3.2	5.0
Threatened to tell employer, family, or others partner is LGB	2.7	4.4
Accused partner of making self LGB	2.7	4.1

From Belonging Research on "Discrimination Against Partners  
Violence in Hong Kong" 2008.06.18

## Gender Differences

Items	Male (%)	Female (%)
My partner insisted that I have sex when I didn't want to (but did not use physical force)	22.3	11.9
My partner damaged his/her body	2.5	14.2



From Belonging Research on "Discrimination Against Partners  
Violence in Hong Kong" 2008.06.18

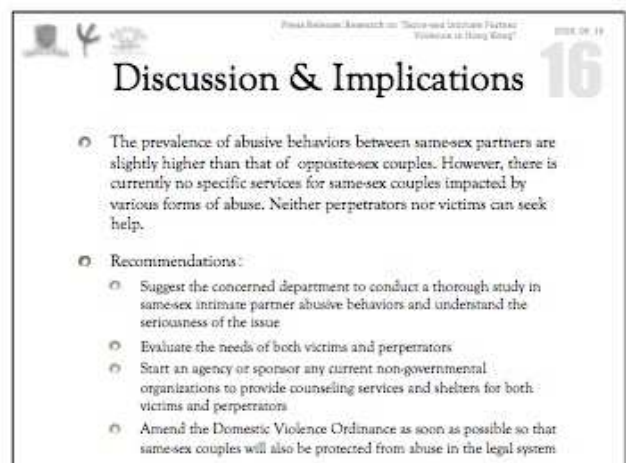
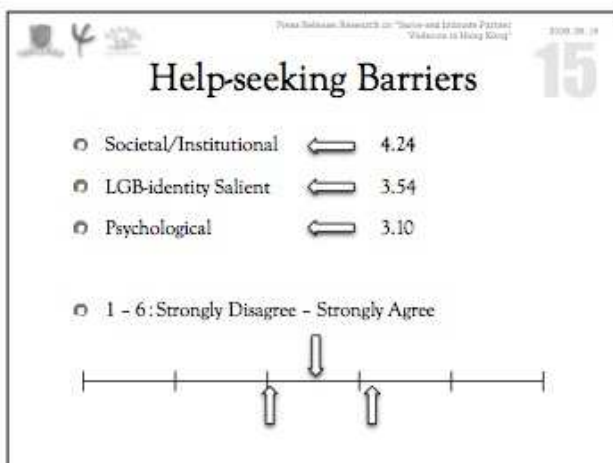
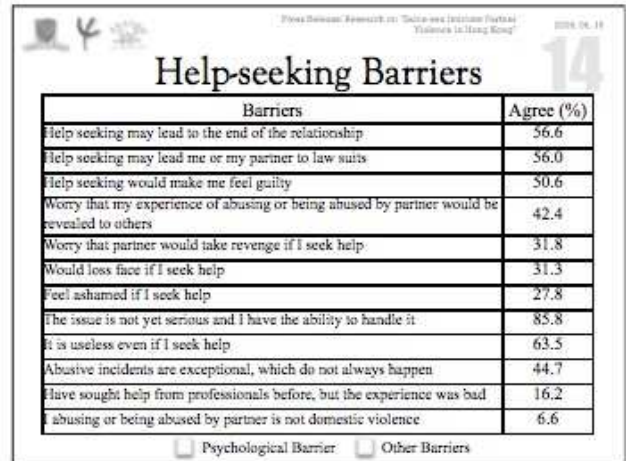
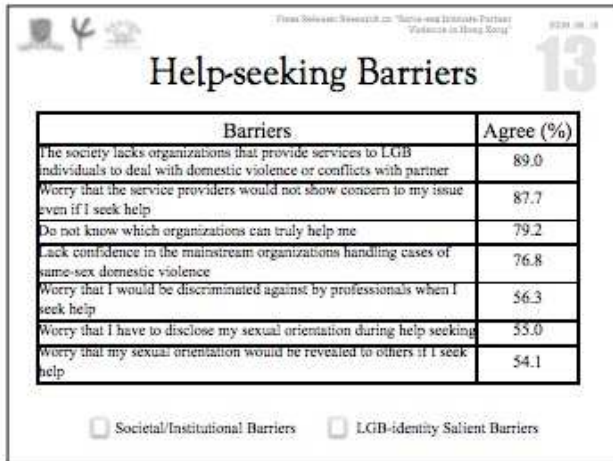
## Help-seeking Behavior & Intention

	Sought help before (%)	May seek help in the future (%)
LGB friends	61.8	70.2
Non-LGB friends (who know my sexual orientation)	60.2	65.2
Non-LGB friends (who do not know my sexual orientation)	14.6	14.0
Relatives	15.2	13.3
Social workers/Counselors/Psychologists	9.9	12.5
LGB-friendly Non-governmental Organizations (e.g. HONGKONG, Women Coalition of HONGKONG, Queer Stars, Rainbow of Hong Kong, etc.)	4.0	12.1
Religious groups (e.g. Church)	2.8	3.2
Teachers	4.7	3.1
General Non-governmental Organizations (e.g. Caritas Family Crisis Support Centre, Tung Wah Group of Hospitals CASE Crisis Centre, Harmony House, University-affiliated Counseling Centres, etc.)	1.6	3.1
Police	2.2	0.6
Social Welfare Department	0.3	0.9



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These statistics show the types of abuse that people involved in same sex relationships have been subjected to and their patterns of behaviors when they sought assistance. From these results, it shows that homosexual couples face similar problems which heterosexual couples face. However, there appears to be a lack of resources and services available for homosexual couples. In addition, as a result of their sexual orientation, there appears to be a lot more barriers to help for homosexual couples. Activists have thus recognized the necessity for same sex couples to be included under the protection of the DVO and believe that the surrounding discussions regarding the proposed extension of the legislation to include same sex couples would raise society's awareness that domestic violence is a social problem not endemic to heterosexual couples.

However, the inclusion of same sex couples in the DVO has stirred up other issues, at the core of

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these issues is the concern that the extension of the DVO to cover same sex relationship will result in bringing the law closer to legalization of same sex marriage.

In relation this concern and applying injunctive relief from domestic violence to same-sex relationships, the Administration said that: "Our law, which reflects the Government's policy position, does not recognize same sex marriage, civil partnership, or any same sex relationship. Recognizing same sex relationship is an issue concerning ethics and morality of the society. Any change to this policy stance would have substantial implications on the society and should not be introduced unless consensus or a majority view is reached by the society."<sup>4</sup>

The Administration continues to state: "Persons in same sex relationship are afforded the same level of protection as with those in heterosexual relationship under our existing criminal legislative framework and other civil law remedies are available under the inherent jurisdiction of the court."<sup>5</sup>

In 2006, William Roy Leung challenged the criminal law on the grounds of discrimination against sexual orientations. Given that the judiciary ruled for the appellant, it is a possibility that same sex relationships would one day be recognized under Hong Kong law. The Court of Final Appeal found that discrimination on the basis of sexual orientation may be unconstitutional.<sup>6</sup> Ultimately, homosexual acts are not criminal offenses, but neither are they legalized.

Referring to the enactment of a statutory definition of domestic violence, one of the initial suggestions for reform after the consultation period was that the term 'domestic violence' needed to be expressly defined in the amended legislation.

In response to these issues, the Government has proposed an amendment of the ordinance to include cohabitation relationship. The Domestic Violence (Amendment) Bill 2009 was gazetted on June 5, 2009 and tabled at the Legislative Council on June 17, 2009. It aims to extend the scope of the domestic violence ordinance to include same-sex cohabitants, providing them with additional civil remedies on top of the current criminal legislative framework.<sup>7</sup>

The Government's decision to extend the scope of the legislation to include same-sex cohabitants raised several issues as well as concern among the public. This will be further explored by the bulk of this report.

<sup>4</sup><http://www.fridae.com/newsfeatures/2009/05/19/8308.hong-kong-300-march-to-protest-anti-gay-legislators-demand-equal-rights>

<sup>5</sup>William Roy Leung v Secretary for Justice [2006] 4 HKLRD 211

<sup>6</sup><http://law.lexisnexis.com/webcenters/hk/Hong-Kong-Lawyer-/Addressing-the-Problem-of-Domestic-Violence>

<sup>7</sup><http://news.gov.hk/en/category/healthandcommunity/090603/html/090603en05006.htm>

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## Selected Quotes

These quotes deliver an overall picture of the current debate on the Domestic Violence Bill 2009. In order to further understand the controversies surrounding the issue, we have interviewed the individuals who voiced out their concerns in these articles and conducted an analysis to elaborate on their views.

Date	Source	Name	Position	Quote
13 Aug 2008	Hong Kong Lawyer	Anne Scully-Hill	Professor, Faculty of Law, CUHK	<i>"Given the positive judicial response to the William Leung challenge to discrimination on the grounds of sexual orientation in the criminal law, one might imagine that it can only be a matter of time before same sex relationships are recognised in Hong Kong law."</i>
23 Dec 2008	The Standard	Wong Sing-chi	Democratic Party legislator	<i>"if the gay community were protected under the Domestic Violence Ordinance it would not match the conventional meaning of 'domestic' and 'family'."</i>
29 Dec 2008	Submission on the proposed amendment to the Domestic Violence Ordinance in the	Joyce Wong	Director of Legal Practitioners, The Law Society of Hong Kong	<i>"The Law Society recommends that protection should be extended to same-sex couples as failure to do so would be discriminatory."</i>

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		form of a letter				
4 Jan 2009		South China Morning Post (SCMP)	Wong Sing-chi	Democratic Party legislator		<i>"Once same-sex relationships are considered under the ordinance, the next step is towards the legalization of homosexual marriage and the breakdown of the 'one husband and one wife system'."</i>
			Joseph Cho Man-kit	Vice President of Hong Kong Ten Percent Club		<i>"Christians are trying to define the meaning of family in Hong Kong."</i>
5 Jan 2009		The Standard	Wong Sing-chi	Democratic Party legislator		<i>"If the bill fails to pass because legislators refused to change the title, it's their responsibility, not mine."</i>
5 Jan 2009		SCMP	Connie Chan Man-wai	The Hong Kong Women's Coalition on Equal Opportunities (HKWCEO)		<i>She urged those calling for a name change to reflect on their reasons for wanting it. "The only reason is discrimination. No one decides to become gay, or wants a same-sex marriage just because same-sex couples [will be] protected under a 'family violence' law."</i>
6 Jan 2009		SCMP	Cardinal Joseph Zen Ze-kun	Leader of the Catholic Church in Hong Kong		<i>"Sooner or later such distorted concepts of 'marriage' and 'family' will bring about other serious consequences"</i>

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7 Jan 2009	Union of Catholic Asian News	Cardinal Joseph Zen Ze-kun	Leader of the Catholic Church in Hong Kong	<i>extending the law to same-sex couples would "definitely lead to a misunderstanding or misinterpretation of the concepts of marriage and family, thereby undermining the foundation of our society."</i>
8 Jan 2009	SCMP	Matthew Mak Pui-chuen	Spokesman of a pressure group calling for extension of the DVO to cover all people living under the same roof	<i>"an inclusion of only gay couples in the law would lead to discrimination against other people. The law should cover everyone because the community has zero tolerance towards violent acts."</i>
9 Jan 2009	Submission of observations of the Zonta Club of HK to the Panel on Welfare Services via email	Thelma Tong	Chairman of Public Affairs and United Nations Committee of the Zonta Club of Hong Kong	<i>"categorising same sex relationships within the concept of 'family relationship' for domestic violence under the Ordinance and not other purposes, may, firstly, raise confusion in the legal jurisprudence on same sex relationships in the laws of Hong Kong generally and secondly, arouse cultural, moral, ethical and public sensitivity on the topic of same sex relationship."</i>
				<i>"If the protection coverage of the Ordinance were to be extended to cover cohabitants of the same sex, it</i>

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					<i>should arguably be extended to <b>cohabitants of the opposite sex</b> as well."</i>
10 Jan 2009	Submission on the proposed amendment to the Domestic Violence Ordinance in the form of a letter	Albert Tse	A physiotherapist practicing in Hong Kong		<i>"Two loving people don't have the right to claims as 'family' only because they are willing to stay together and love to each other. A man living secretly with a loving mistress is not a family but adultery. In the same sense, two homo or partners living together do not equal to a family."</i>
10 Jan 2009	SCMP	Au Mei-po	Spokeswoman for the HKWCEO		<i>"It is to deprive one's human right in the name of religion."</i>
10 Jan 2009	SCMP	Colin Lai Tak-chung	Unknown		<i>"If God is as benevolent as these religious bodies believe, would he wish to see anyone, regardless of his or her sexual orientation, become a victim of domestic violence?"</i>
10 Jan 2009	China Daily (HK Edition)	Chung Yuen-yi	Anti-domestic violence program coordinator of the HKWCEO		<i>"It's ridiculous to get bothered by just a name when we are witnessing an enduring domestic tragedy everyday."</i>
10 Jan 2009	<u>Submission on the proposed</u>	N/A	Amnesty International (Hong		<i>"Same sex relationships are as complicated as any opposite sex</i>

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		<u>amendment to the Domestic Violence Ordinance from Amnesty International (Hong Kong)</u>		Kong)	<i>relationship. To suggest that 'Domestic' is equivalent to 'household', a term commonly referring to inanimate objects like furniture in the home, is ludicrous and insulting."</i>
11 Jan 2009		SCMP	Anonymous		<i>"It is time to stop arguing over semantics and show a little common sense. The amendment simply aims to protect people in a domestic setting from violence. It deserves support."</i>
16 Jan 2009		Union of Catholic Asian News	Michael Tse	Catholic Church's Diocesan Pastoral Commission for Marriage and the Family (DPCMF)	<i>"the local government seems to be "taking a hasty action in favor of homosexuality" in trying to extend the domestic violence law to cover same-sex couples."</i>
			Wong Mei-fung	An officer of the Hong Kong Christian Institute, a Protestant organization	<i>said her organization is in favor of the bill because it is based on human rights. Such rights, she asserted, "should extend beyond the traditional concept of marriage."</i>
			Holly Mok	A member of DPCMF and Executive Secretary of Diocesan Youth	<i>the ordinance's inclusion of heterosexual cohabitants was "a historical error."</i>



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				Commission	
16 Jan 2009	Union of Catholic Asian News	Michael Cheung		Initiator of Catholic-run Chastity Youth Network	<i>"has reason to worry" the bill may pave the way for legal acceptance of same-sex marriages, as happened in other countries."</i>
16 Jan 2009	SCMP	Bernard Chan		Member of the Executive Council	<i>"most Hong Kong people don't care much what happens behind other people's closed doors...That sadly, is why we have TV commercials asking people not to look the other way when they know domestic violence is taking place."</i>
17 Jan 2009	SCMP	Reggie Ho		Honorary Chairman of Horizons, an organization specializing in sexual orientation and gender identity issues	<i>"That is why separation of church and state has been regarded as the ideal for modern governments...Not everyone is religious and not all religious people are homophobic."</i>
18 Jan 2009	SCMP	Ida Choi		Unknown	<i>"It could be your aunt or uncle, son or daughter, brother or sister. Surely your gay relative deserves the same protection under the law as you enjoy?"</i>
20 Jan 2009	Information Note on the definition of	Legal Service Division		Legislative Council Secretariat	<i>"Before reviewing the definition of 'marriage' and 'family' in the</i>



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	"marriage" and "family" in the legislation of Hong Kong				<i>legislation of Hong Kong, it may be worthy to note that freedom of marriage and right to found a family are guaranteed by the Basic Law and the Hong Kong Bill of Rights Ordinance (Cap. 383) (BORO)".</i>
23 Jan 2009	SCMP	Cyd Ho Sau-lan	Civic Act-up legislator		<i>"Some Christians told me that their churches have spent a lot of time talking about the ordinance and encouraged everyone to express their opinion on the amendment."</i>
23 Jan 2009	Submission on the proposed amendment to the Domestic Violence Ordinance in the form of a letter	Cecilia Ng Suk-fun	A Hong Kong Police officer		<i>"The gay communities should also be told in no uncertain terms that the inclusion of same sex couples should not be considered as a springboard to their future demands for their relationship to be regarded as couple under the Marriage Ordinance."</i>
24 Jan 2009	SCMP	Ng Wai-ching	Director of the Association for Concern for Legal Rights of Victims of Domestic Violence		<i>"Australia did not agree to legalize same-sex marriages, but Queensland's domestic and family violence law has covered same-sex couples from 2003. It did not affect marriage policy."</i>

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31 Jan 2009	SCMP	J.Y.K. Cheng	Unknown	<i>"It has been some time since I supported the government. However I back the move to amend the Domestic Violence Ordinance to extend protection to same-sex couples."</i>
				<i>"No one owns the definition of family and even the mainstream definition of it changes with time...families are about love, respect, safety, sharing and happiness. There is nothing wrong with being more inclusive when it comes to its definition."</i>
13 Feb 2009	Submission on the proposed amendment to the Domestic Violence Ordinance in the form of a letter	Dr. Simon Miles		<i>"Same-sex couples form a valid and significant part of our society. As such, they warrant the same legal protection as other couples."</i>
16 Feb 2009	SCMP	Virginia Yue	Spokeswoman of the Concern Group Against Religious Hegemony	<i>"We are not saying that we support gay marriage. That is another issue. But same-sex cohabitants' rights should not be excluded from the law just because some religious groups do not accept gay culture."</i>
2 Mar 2009	SCMP-Young Post	Benny Tai Yiu-ting	Law Professor at HKU	<i>"You could say that in the past few years, churches have become much more active in public, more</i>

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					<i>organized, more outspoken. But judges and legislators should not justify their decisions based on religious viewpoints."</i>
16 Apr 2009	SCMP	Anonymous			<i>"The proposal aims to extend legal protection to people in same-sex relationships who may be caught up in violent situations at home, but it does not sanction same-sex marriage...It should be passed into law."</i>
18 May 2009	The Standard	Leung Kwok-hung	League of Social Democrats legislator		<i>"People are born free and sexuality should also be free."</i>
3 Jun 2009	IS Department, HKSAR Government Press Release	Matthew Cheung Kin-chung	Secretary for Labour & Welfare		<i>"Noting that the intimate relationship between same-sex cohabitants may entail similar special power interface, dynamics and risk factors as in the relationship between heterosexual cohabitants, and that violence incidents can quickly escalate into life-threatening situations or even fatality, we propose to extend the scope of the DVO...to include also same-sex cohabitants."</i>
4 Jun 2009	China Daily (HK Edition)	Choi Chi-sum	Secretary General of The Society for Truth		<i>"It changes the title and classifies different persons. This removes our</i>

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				and Light	<i>concern over the recognition of homosexual marriage.”</i>
			Connie Chan Man-wai	Spokeswoman of F Union, a lesbian group	<i>“We see the sincerity of the government. But we’re now worried about whether there will be any obstacles from lawmakers when the bill is introduced to the LegCo.”</i>
4 Jun 2009	SCMP		Joseph Cho Man-kit	Vice President of Hong Kong Ten Percent Club	<i>“it was a step forward for the law to recognize that domestic violence also occurred in relations between homosexual cohabitants.”</i>
			Tam Yiu-chung	Chairman of the Democratic Alliance for the Betterment and Progress of Hong Kong	<i>The amendment “cleared up fears the law might recognize same-sex marriage.”</i>
6 Jun 2009	IS Department, HKSAR Government – Transcript of Remarks by SLW		Matthew Cheung Kin-chung	Secretary for Labour & Welfare	<i>“Now we come up with a win-win formula which caters for everybody’s needs and concerns as well. So I think this is the best viable option. The way forward is to take the bill forward as quickly as possible.”</i>
4 Jun 2009	The Standard		Matthew Cheung Kin-chung	Secretary for Labour & Welfare	<i>“the decision to extend the scope of The Domestic Violence (Amendment) Bill 2009 to cover not only</i>

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					<i>heterosexual cohabitants but also same-sex couples is to provide them with additional civil remedies on top of the current criminal legislative framework."</i>
5 Jun 2009	SCMP		Matthew Cheung Kin-chung	Secretary for Labour & Welfare	<i>"I must reiterate that the government does not recognize same-sex marriage, civil partnership or any same-sex relationship as a matter of legal status. The proposed amendment will not affect this policy stance, nor will it involve or affect other existing legislation."</i>
					<i>"While views may differ on the means, the end of protecting same-sex cohabitants is shared by all."</i>
15 Jun 2009	SCMP		Kobi Chan	Contributing writer of SCMP	<i>"The amendment renames the Domestic Violence Ordinance as the Domestic and Cohabitation Relationships Violence Ordinance, and introduces a gender-neutral definition of cohabitation. I don't think this will encourage the legalization of marriage among same-sex couples. Besides, I hate domestic violence as it is not good for me, my wife or my children."</i>

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17 Jun 2009		China Daily (HK Edition)					<i>Reporting the results of an online survey by CUHK: “Of 339 responses, 12.7% said that they had suffered three of the four forms of abuse (psychological aggression, sexual coercion, physical assault and injury). Almost half reported having suffered abuse of one of the latter three categories. This is almost 4 times higher than for married couples.”</i>
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## Research Methodology and Limitations

The purpose of our research is to determine the views of the general public, specifically where they stand on the issue at hand and whether these views coincide with the views and expectations of notable community leaders/groups and the LGBT community.

### Qualitative vs. Quantitative Research

Two research methods were chosen to obtain raw data for analysis. First, quantitative analysis conducted by questionnaires was chosen to obtain the public's view on the current issues surrounding the existing Domestic Violence Ordinance. Qualitative research was conducted in the form of observations and interviews. The latter methods were used to obtain information and views from some members of the LGBT community as well as other notable community leaders. By combining the raw data from both the quantitative and qualitative research we were able to determine whether the views from the two target groups coincide.

#### *Quantitative Research - Survey*

Surveys are used for descriptive, explanatory, and exploratory purposes. They are mainly used in studies that have individual people as the units of analysis.<sup>8</sup> The purpose of our survey was to compile numeric data that would specifically elicit the degree of acceptance of the inclusion of the same sex cohabitating couples under the Domestic Violence Ordinance<sup>9</sup> and their views on the groups of individuals that should be protected.

#### *Independent Variables*

The independent variables are variables hypothesized to cause or lead to a certain variation in the dependent variables.<sup>10</sup> There were three independent variables: the age of the respondents, the sex of the respondents, and the religious beliefs of respondents. Initially, our survey was narrowed down to only three age groups, which were to be from 20-30, 31-40, and 41-50. However, after careful discussion the group decided that we would be neglecting a large valuable population between the ages of 51-60 if this range was excluded; the outcome of the statistics would thereby not properly represent the general population of Hong Kong. Therefore, the target unit for the age of respondents included four different age groups.<sup>11</sup> It was important for the research to divide the respondents into age groups as the group wanted to observe whether the degree of acceptance with regards to the inclusion of same sex cohabitating couples under the DVO would decrease as the age increased. Secondly, the variable of religious beliefs of respondents included four major religions and an "unspecified" choice.<sup>12</sup> This question was asked in order to determine whether religious values acted as an influential factor when it came to the respondents' views on the issue at hand. Finally, the sexes of the respondents were

<sup>8</sup> Babbie, Earl and Benaqisto, Lucia, Fundamentals of Social Research Canada, Thomas Canada Limited 2002, 239

<sup>9</sup> Domestic Violence Ordinance (Cap 189)

<sup>10</sup> Wysocki, Diance Kholos, Readings in Social Research Methods Canada, Wadsworth Group 2001, 107.

<sup>11</sup> Survey age groups ranged from 20-30, 31-40, 41-50, 51-60.

<sup>12</sup> Choices for religious beliefs included Buddhist, Catholic, Christian, Atheist, and Other.

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considered because we felt it was important to observe whether opposite sexes felt differently about the issue.

## *Dependent Variables*

Dependent variables are variables whose variation is hypothesized to depend on or be influenced by the independent variable.<sup>13</sup> Our survey consisted of five dependent variables: the knowledge of domestic violence, the knowledge of the Domestic Violence Ordinance, the views of whether the protection of from the current DVO was sufficient, the views on whether specified groups needed protection<sup>14</sup>, and the views on the inclusion of same sex cohabitating couples under the DVO.

## *Construction of Questions*

During the construction of the questions for survey research we decided that it was important to keep the questions simple. Thus, closed ended questions where respondents were asked to select an answer from a list of possible answers were chosen. Most of them were based on a scale of 1 to 5. Foremost, it was necessary and important to determine if the public knew and understood what the definition of 'domestic violence' is.<sup>15</sup> Secondly, we needed to determine whether they knew that Hong Kong had already implemented a Domestic Violence Ordinance to protect victims of domestic violence.<sup>16</sup> The reason for including these two questions in the survey was because if the respondents did not have knowledge of what domestic violence is or that Hong Kong had enacted an ordinance to this effect, we would have to provide the respondents with the correct definition. Thus, if there were any doubts at the outset, surveyors had to provide the correct definition and inform the subjects that at present Hong Kong does indeed have a Domestic Violence Ordinance which aims to protect domestic violence victims. Moreover, the surveyors may have had to provide the respondent information about the current controversy regarding the issue.

The survey also inquired on whether the respondents agreed with the view that the current DVO was sufficient in protecting victims of domestic violence. A scale of 1 to 5 was used, 1 for 'strongly disagree' and 5 for 'strongly agree', with a choice of 'I don't know' provided to respondents who may not know whether the DVO was sufficient in its protection. This question was posed to determine if the general public felt that the DVO was succeeding in its current form in protecting those who were victims of domestic violence.

In addition, the survey requested the respondents to identify which category of people we provided needed the most protection from domestic violence. The groups included the following: married couples, children, elders, same sex cohabitating couples, roommates, domestic helpers, and pets. These questions were asked to determine the degree of protection the general public felt was needed for these specified groups from domestic violence. The questions were also

<sup>13</sup> Wysocki, Diance Kholos, Readings in Social Research Methods Canada, Wadsworth Group 2001, 107.

<sup>14</sup> Specific groups included married couples, children, elders, same sex couples, roommates, domestic helpers and pets.

<sup>15</sup> Please refer to a copy of the survey in the appendix.

<sup>16</sup> Please refer to a copy of the survey in the appendix.



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asked to reflect the public's view on who should be protected under the DVO and was used as a comparison with those views from our other target group.<sup>17</sup>

The final question of the survey directly asked the respondents to give an answer on a scale of 1 to 5, 1 being 'strongly unnecessary' and 5 being 'strongly necessary', on whether the inclusion of same sex cohabitating couples into the DVO was necessary. This question was posed to obtain a definite answer from the respondents on their degree of acceptance on the controversial issue.

## *Sampling*

The purpose of sampling is to select a set of elements (independent variables) from a population in such a way in which the statistics yielded would accurately portray the total population.<sup>18</sup> In randomly selecting the respondents, each element would have an equal chance of selection independent of any other event in the selection process.<sup>19</sup> Therefore, a randomized method was used to choose the specific districts where the surveys were conducted. The process was completed by dividing the districts into three categories: Hong Kong Island, Kowloon, and the New Territories. Each of the districts belonging to each separate category was then placed into a hat and randomly chosen. Two districts were chosen for both Hong Kong Island and Kowloon, while three districts were chosen in the New Territories due to its size.<sup>20</sup> The reason for selecting a wide range of districts was to ensure that the sample truly represented the Hong Kong population.

## *Conducting Surveys*

Surveying was conducted in the 7 specified regions of Hong Kong. A total of 701 surveys were conducted.

### Shatin District

100 surveys were conducted by Gerald Lam, Tiffany Leung, Florence Ng, and Maggie Chan in the Shatin District on May 27, 2009 at New Town Plaza outside the Shatin MTR station and around entrances to the shopping plaza. Florence Ng was approached by Plaza security at one point and asked to produce soliciting permits and to cease soliciting on the premises. The remaining group members were not approached by security officers and were able to satisfactorily solicit members of the public from that location. Florence and Gerald also conducted 2 surveys over the phone with their relatives, all within the range of 31-40 age groups.

### Yuen Long District

100 surveys were conducted by Flora Tsui during May 27 to June 5, 2009. The questionnaires were carried out at In-Citi Plaza, Kar Shing Building, on Kau Yuk Road. Flora had also placed a number of the surveys at her place of work, Smart Kids Music & Arts Workshop, for parents to fill

<sup>17</sup> Members of the LGBT community as well as other notable community leaders.

<sup>18</sup> Babbie, Earl and Benaqisto, Lucia, Fundamentals of Social Research Canada, Thomas Canada Limited 2002, 171.

<sup>19</sup> Ibid 172.

<sup>20</sup> Surveys are to be conducted in Shatin, Yuen Long, Tuen Mun, Wan Chai District, Central District, Wong Tai Sin, and Kowloon City.

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out while waiting to pick up their children from class. Their ages from the completion surveys of both instances mostly ranged from 31-40 and 41-50. She also surveyed the owners of individual boutiques and customers throughout the plaza to obtain their responses with regards to the issue, mostly from the age ranges of 20-30 and 31-40. Flora also lives in Yuen Long. Therefore she was able to pass surveys to her friends and family that lives in Yuen Long, ranging mostly between the ages of 20-30, 41-50 and 51-60. Finally, she also carried out surveys with the security officers who worked at her residence.

## Tuen Mun District

Flora Tsui approached the public on May 31, 2009 and on June 7, 2009 at Tuen Mun Town Plaza. She conducted approximately 10-15 surveys and was then summarily asked to leave the premises as she lacked a valid soliciting permit. Thereafter, she moved to the front of the HSBC and the Bank of China locations outside of the Tuen Mun Town Plaza and approached the public on the street. Flora also passed the surveys to some relatives that lived in Tuen Mun, mostly in the 51-60 age range.

## Wanchai District

The surveys from the Wanchai district were collected over a stretch of almost 2 weeks. Starting from May 29<sup>th</sup> 2009, Florence Ng sent out about 30 e-mails to friends and relatives who live in the district, mostly from the 20-30 and 31-40 age ranges. On Saturday May 30<sup>th</sup> and Sunday May 31<sup>st</sup> 2009 Florence approached people on the streets of Causeway Bay (mostly near Times Square, Lee Theatre Plaza and World Trade Centre) and surveyed nearly 40 people. Further, as Florence lives in the Wanchai district (near Happy Valley), she visited some of her neighbors and completed about 10-15 surveys on the evenings of June 1<sup>st</sup> and 2<sup>nd</sup> 2009. They were mostly in the age range of 51-60. Moreover, as Florence is working in Sun Hung Kai Centre on an internship in Wanchai, the rest of the surveys (about 20-25) were randomly handed out to people near her office (Sun Hung Kai Centre, Convention Centre, Great Eagle Centre) during the lunch hour on the 8<sup>th</sup> to 10<sup>th</sup> of June 2009. During the final stage, Florence found out that the age range group that is lacking the most surveys was 41-50, so she endeavored to selectively hand out surveys to people around that age for the remaining of the survey collection period.

## Wong Tai Sin District

Gerald Lam conducted his surveys in Wong Tai Sin with the help of a volunteer on four different occasions, from June 1<sup>st</sup>, 6<sup>th</sup>, 7<sup>th</sup>, and 11<sup>th</sup>. Firstly the public was surveyed near the Wong Tai Sin Shopping Centre Market (wet market), around the 黃大仙下邨二區 Wong Tai Sin estate (specifically it was conducted around the areas surrounding the estate, the taxis and minibus stands, and near the Wong Tai Sin Government Primary School, all located on Ching Tak Street). He also surveyed around the Wong Tai Sin Community Centre (104 Ching Tak Street, Wong Tai Sin, Kowloon), and outside the Wong Tai Sin Shopping Centre. These are all around the same area outside the MTR station. Further, Gerald also has relatives that used to live in Choi Hung, which is within this district. In that vein he was able to complete most of the 25 surveys (approximately 23) from his relatives' 'dim sum' friends in the age range group of 51-60.

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## Central District

Tiffany Leung completed the 100 surveys in the Central District by handing them out to people who worked at Edko film distribution<sup>21</sup>, mostly in the 20-30, 41-50 and 51-60 age range groups. She also conducted a number of surveys over the phone and by electronic mail to friends and relatives. Furthermore, she able to complete the surveying by handing out surveys to undergraduate and PhD students studying at the Chinese University, City University and Hong Kong University respectively who lived in the Central District.<sup>22</sup>

## Kowloon City

Maggie Chan conducted the surveys by approaching the public in Kowloon Walled City Park, located on Tung Tsing Road, during the period of May 28, 2009 to June 7, 2009. She also left surveys within a pharmacy located in Kowloon City that asked customers to fill them out.

All the completed surveys were then submitted to Flora Tsui for data compilation on the evening of June 10<sup>th</sup> 2009 and June 19<sup>th</sup> 2009.

## *Difficulties encountered with survey exercise*

While conducting the surveys the group came across various difficulties. Primarily, the public was very reluctant to answer and to be solicited. Some respondents required a lot of convincing before stopping to fill out the survey. Secondly, while carrying out the surveys at Shatin New Town Plaza and Tuen Mun Town Plaza, we were often asked to leave the premises because the plazas were private and restricted areas that required soliciting permits. Without a permit we were not allowed to conduct our questionnaires on their property. This posed great difficulty because many respondents refused to stop and answer the survey due to the heat from being outdoors. Thirdly, the lack of time also posed as a challenge as due to the layout of the summer course, only roughly two weeks remained for the group to conduct all 700 surveys without adversely affecting the remainder of the report. Fourth, we found that it was vitally important to keep a neutral position when trying to explain to some respondents the current controversy with regards to the amendments of the DVO. This posed as a difficulty because if the surveyor were to elicit any signs of agreement or disagreement with the inclusion of same sex couples under the DVO, it would ultimately affect the respondents' answers. Many of the surveyors were indeed questioned back by the public on whether the DVO, or in particular whether legislative intervention itself would be adequate in solving this social problem in which animated discussions were held ad hoc on the street. Such a situation is perhaps unavoidable but surveyors were consciously guiding the respondents back to the questions itself and engaged in such social commentary after the completion of the surveys.

Nevertheless, we found that through dressing professionally, using a pleasant demeanor, having a female interviewer do or help with the surveying, as well as the overall design of the survey being one of simplicity, all aided us in completing the number of surveys and reaching the goal that we set out. Also, by passing the survey to some relatives and friends who lived in those areas,

<sup>21</sup> Edko film distribution is a company that belonging to Tiffany's mother, located in Central District.

<sup>22</sup> Undergraduate and PhD students were students of Professor Leung, Tiffany's father.

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and asking those to further pass along the survey to their friends and relatives, this assisted us tremendously in completing all 700 questionnaires within the short time frame.

## Qualitative Research – Interviews

Conducting qualitative research allowed us to pursue the issue in greater depth. Interviews can also be used as an alternative method of collecting survey data. The advantages of conducting interviews is that if the respondent is unclear on the intent of a question or indicates that they do not understand, the interviewer can clarify the matter, and thereby obtain relevant responses. Moreover, the interviewer can also observe the respondents as well as ask follow-up questions based on the answers provided. However, it was admitted at the outset that the interviewer must be very careful when conducting the interview. It would be detrimental to the overall study if the interviewers interpret their final answers in a biased position. Thus the interviewers endeavored to stay neutral.

Standard open ended questions were posed to selected interviewees, which were listened to by the interviewers and recorded and videotaped digitally, followed up with additional relevant questions. There was a general plan of inquiry but not a rigid set of questions that was asked in particular words or in a particular order. The interview was conducted in the form of a conversation in which the interviewer established a general direction for the conversation and pursued specific topics or issues that was raised by the respondent. The interviewer also ensured that the respondent remained on track with the issue at hand and to only discuss issues that were relevant to the research.

## General plan of inquiry

It was important that our interviewer was able to obtain responses that were relevant to our research objective. We needed to obtain the views and aspirations from selected community leaders and related social groups on the amendment of the Domestic Violence Ordinance. Though the group primarily aimed for interviews to be conducted conversationally, it was also believed that it was important that the interviewer had a set of questions to guide the respondents in producing the answers that we needed for our analysis.

First and foremost, we had to begin with generic questions about the depth of the respondents' knowledge with regards to the issues surrounding the amendment of the ordinance. Subsequently, we asked the respondents for their personal views on the controversy with regards to the issue. For example, the newly proposed inclusion of same sex couples, changing the name of the ordinance, and the inclusion of other groups cohabitating under the same roof. Secondly, it was important to ask whether they felt that the inclusion of same sex couples under the domestic violence ordinance would give way to the legalization of gay marriages in Hong Kong. This question posed as a major concern for legislators when the first amendment was passed in 2007, thus it was vital to learn their point of view on the issue. The questions asked during the interviews were similar to those that were posed in the surveys. This was because we needed the information for comparison purposes for the objective of our research.

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## Difficulties and limitations with the qualitative research

The difficulty that arose from conducting the interviews was to ensure that the interviewer kept an objective position and refrained from asking loaded or leading questions. Furthermore, we found it very difficult to make certain that the interview was conversational rather than a strict question and answer format. It was tricky to probe the interviewees for more information about how they truly felt without accidentally producing some leading questions. Finally, due to the differing personalities of the interviewees as well as the individual personality of the interviewer(s), it was sometimes difficult to guide the interviews in such a way as to elicit the interviewees' views without being overbearing or biased. Thus, many interviews were either too short or too long on topics which were outside the scope of our study, depending on the level of familiarity with the subject matter by the interviewees as well as their personal preference on a particular issue at hand. For example, the topic of gay marriage came up quite a number of times even though this particular issue is of tangential importance in the context of domestic violence and whether it should be extended to same-sex cohabiters.

## Difficulties and limitations with the quantitative research

When conducting research we were constrained by the element of time and financial restraints. However, the group decided to produce a sample size that would represent Hong Kong. Therefore, 25 surveys per age group were conducted in each district, except for Wanchai with 101, totally the number of 701.

### *Survey Errors*

1. When creating our survey we neglected to include the education level of the respondent as an independent variable. It was realized after conducting the first interview in Shatin that the education level of the respondent may have a direct affect on the responses to the issue. Without this independent variable we were unable to conduct a correlation with regards to education level and the acceptance of the inclusion of same sex cohabitating couples into the DVO.
2. We also omitted the independent variable of "sexual orientation", because we felt that it was too personal to ask a respondent. However, if this survey were conducted in the form of an internet survey, this variable would most likely have been included and would yield another dimension towards the research findings.
3. In the question "Do you think the following categories of people should be protected", unmarried heterosexual couples were omitted. This was an error because we were unable to draw a comparison between married couples, unmarried heterosexual couples, and same sex cohabitating couples.
4. Within the independent variable of religion, we neglected to include a section for the respondents to fill out their religious belief if "other" was to be chosen. This was an error, since as investigators we were unable to determine whether the specific religious belief

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that was not specified stood as a factor to the respondents' views on whether same sex cohabitating couples should be protected under the DVO.

5. In Yuen Long and Kowloon City Districts, surveys were left at boutiques and places of business where the surveyors may not have been present to answer any of the participants' misunderstanding of the questions being presented on the surveys. This may have affected the answers given by the respondents due to the lack of understanding from the respondent.
6. During the input of our data, it was found that some surveys returned with missing values. For example, the sex of the respondent was sometimes omitted, and their religious beliefs were omitted. This could have been due to human error, or the possibility that the respondent missed the question. The surveys which returned with missing values could not help the investigators produce accurate data for analysis.

## *Partiality of surveys*

Primarily, the surveys were to be conducted impartially and without prejudice; therefore the districts of Hong Kong were randomly selected. However, after completing the surveys it was observed that there may be a slight probability that our surveys may be biased. First, though surveys were conducted in separate districts, the respondents could not be conclusively determined that they lived in that specified district. For example, many respondents from the Shatin district may have been travelling to Shatin from other districts of Hong Kong and respondents in Central district may only be working there but does not reside there. Secondly, a probability sample is representative of a population if all elements in the population have an equal chance of selection in that sample.<sup>23</sup> However, we observed that some of the Central District surveys were conducted by surveying undergraduate and Ph.D. students at universities. Therefore the education level of those respondents is evidently higher and or different from the overall proportion in relation to the general public within the Central District, thus not truly representing the population of the region. Thirdly, some surveys in Wanchai and Yuen Long Districts were conducted at the places of the surveyors' residences by asking neighbors, which is in itself a form of self-selection and not sufficiently randomized. Fourth, many surveys were conducted by surveying friends and relatives. The fact that the respondent personally knows the surveyor may have affected the respondents' true responses. This is because the surveyors' "personal leanings" may have affected the sample to the point where it does not truly represent the target population.<sup>24</sup>

Nevertheless, it is important to note that there is still a very high risk that biases are introduced into the samples when picking people off the street for surveying. Bias in connection with sampling simply means that those selected are not typical or representative of the larger

<sup>23</sup> Babbie, Earl and Benaqisto, Lucia, Fundamentals of Social Research Canada, Thomas Canada Limited 2002, 239

<sup>24</sup> Ibid 168.



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populations they have been chosen from. Such biases are virtually inevitable, especially when one picks people of the street.<sup>25</sup>

## *Ethical Considerations*

We had ethical considerations throughout our research process. It was important that our participants knew which university we were from and what the purpose of our research was. It was also necessary to let all participants in our research know how the raw data was to be analyzed. Moreover, it was vital that all participants had voluntarily agreed to participate in our research. There was also a question of anonymity and confidentiality which would be was a concern for the respondents; thus it was decided at the outset that the identities of the participants would be anonymous. There were no significant problems and the highest possible standard of ethics was applied when surveys were conducted by the investigators.

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<sup>25</sup> Ibid 168.

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## Quantitative Research Results

Please see Appendix I



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## Quantitative Research Key Statistics

### Statistics

We surveyed 100 respondents from 7 Districts, except in Wanchai where we surveyed 101, totaling 701 respondents representing the general public of Hong Kong.

#### Districts of Hong Kong

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Shatin	100	14.3	14.3	14.3
Yuen Long	100	14.3	14.3	28.5
Tuen Mun	100	14.3	14.3	42.8
Central Western District	100	14.3	14.3	57.1
Wanchai District	101	14.4	14.4	71.5
Wong Tai Sin District	100	14.3	14.3	85.7
Kowloon City	100	14.3	14.3	100.0
Total	701	100.0	100.0	

We surveyed people who were between the ages 20-60. Our results showed that 24.8% of the respondents were between the ages of 20-30; 25.1% were between the ages of 31-40; 25% were between ages 41-50 and 25.1% were between 51-60.

#### Age of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20-30	174	24.8	24.8	24.8
31-40	176	25.1	25.1	49.9
41-50	175	25.0	25.0	74.9
51-60	176	25.1	25.1	100.0
Total	701	100.0	100.0	

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57.9% of the total respondents were female, while 40.9% were male. We had a 1.1% error where 8 respondents omitted to answer the question.

Respondents' Sex

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	8	1.1	1.1	1.1
Female	406	57.9	57.9	59.1
Male	287	40.9	40.9	100.0
Total	701	100.0	100.0	

In terms of religious beliefs, the majority of the respondents were Atheists, accounting for 48.8%; followed by Christians with 24.2%; Buddhists with 13.6%; Catholics with 8.3%; and the remaining 5.1% were believers of other religions that were unspecified. Out of the 701 respondents, 12 of them omitted a response to the religion question, representing 1.7% of the total.

Religious Beliefs of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Buddhist	94	13.4	13.6	13.6
Catholic	57	8.1	8.3	21.9
Christian	167	23.8	24.2	46.2
Atheist	336	47.9	48.8	94.9
Other	35	5.0	5.1	100.0
Total	689	98.3	100.0	
Missing System	12	1.7		
Total	701	100.0		

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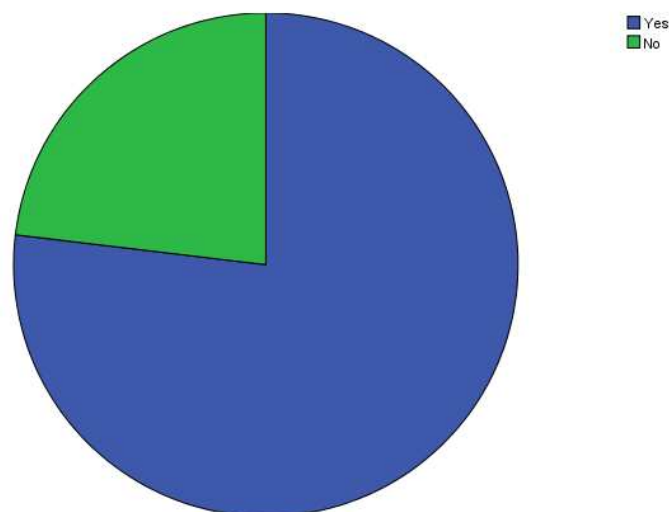
With regards to the question of whether the general public had knowledge and understanding of what domestic violence is, 94.9% of the respondents knew and understood the definition of domestic violence without us providing an explanation. 5.1% of the respondents did not know what domestic violence meant and required us to explain to them what domestic violence means.

Knowledge of What Domestic Violence is

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	665	94.9	94.9	94.9
No	36	5.1	5.1	100.0
Total	701	100.0	100.0	

Further, 76.9% of the respondents knew that Hong Kong had implemented legislation in relation to domestic violence, while 23.1% were not aware of the existence of the legislation.

Knowledge of Hong Kong having implemented the Domestic Violence Ordinance



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On the degree of protection extended to victims of domestic violence by the DVO, 26% of the respondents did not know whether the protection is sufficient; 20.4% strongly agree that the DVO provides sufficient protection; 19.4% of the respondents were indifferent; 14% disagree; 10.8% agree; and 9.4% strongly disagree.

Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	66	9.4	9.4	9.4
Disagree	98	14.0	14.0	23.4
Indifferent	136	19.4	19.4	42.8
Agree	76	10.8	10.8	53.6
Strongly Agree	143	20.4	20.4	74.0
I don't know	182	26.0	26.0	100.0
Total	701	100.0	100.0	

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For each of the specified categories, namely Married Couples, Children, Elderly, Cohabiting Same-sex Couples, Roommates, Domestic Helpers and Pets, the respondents were asked to rate the degree of need for protection against domestic violence. 72.4% of the respondents thought it was strongly necessary to protect married couples; 88.7% felt it was strongly necessary to protect children; 82.5% felt it was strongly necessary to protect the elderly; 34.5% felt it was strongly necessary to protect cohabiting same-sex couples; 22.7% thought it was strongly necessary to protect roommates; 51.1% felt it was strongly necessary to protect domestic helpers; and 41.9% felt it was strongly necessary to protect pets (Please refer to the next page for statistics).

The need for protecting Married Couples

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	3	.4	.4	.4
Unnecessary	8	1.1	1.1	1.6
Indifferent	42	6.0	6.0	7.6
Necessary	140	20.0	20.0	27.6
Strongly Necessary	507	72.3	72.4	100.0
Total	700	99.9	100.0	
Missing System	1	.1		
Total	701	100.0		

The need for protecting Children

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	1	.1	.1	.1
Unnecessary	1	.1	.1	.3
Indifferent	20	2.9	2.9	3.1

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Necessary	57	8.1	8.1	11.3
Strongly Necessary	622	88.7	88.7	100.0
Total	701	100.0	100.0	

The need for protecting the Elderly

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	2	.3	.3	.3
Unnecessary	4	.6	.6	.9
Indifferent	37	5.3	5.3	6.1
Necessary	80	11.4	11.4	17.5
Strongly Necessary	578	82.5	82.5	100.0
Total	701	100.0	100.0	

The need for protecting cohabitating Same-sex Couples

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	46	6.6	6.6	6.6
Unnecessary	49	7.0	7.0	13.6
Indifferent	163	23.3	23.3	36.8
Necessary	201	28.7	28.7	65.5
Strongly Necessary	242	34.5	34.5	100.0
Total	701	100.0	100.0	

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The need for protecting Roommates

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	93	13.3	13.3	13.3
Unnecessary	89	12.7	12.7	26.0
Indifferent	221	31.5	31.5	57.5
Necessary	139	19.8	19.8	77.3
Strongly Necessary	159	22.7	22.7	100.0
Total	701	100.0	100.0	

The need for protecting Domestic Helpers

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	15	2.1	2.1	2.1
Unnecessary	28	4.0	4.0	6.1
Indifferent	115	16.4	16.4	22.5
Necessary	185	26.4	26.4	48.9
Strongly Necessary	358	51.1	51.1	100.0
Total	701	100.0	100.0	

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The need for protecting Pets

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly unnecessary	46	6.6	6.6	6.6
Unnecessary	122	17.4	17.4	24.0
Indifferent	123	17.5	17.5	41.5
Necessary	116	16.5	16.5	58.1
Strongly Necessary	294	41.9	41.9	100.0
Total	701	100.0	100.0	

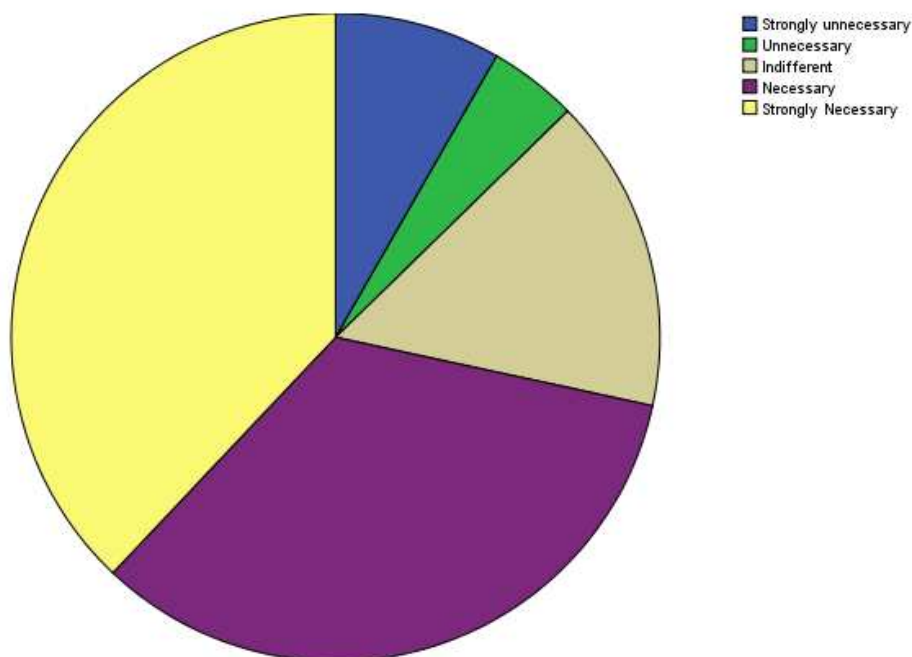


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When asked whether it is necessary to include same-sex cohabitating couples under the DVO, 37.9% felt that it is strongly necessary; 33.7% felt that it is necessary; 15.7% were indifferent; 8.3% felt it is strongly unnecessary; and 4.4% thought it is unnecessary.

The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary



## Analysis

### *The need for protecting Married Couples*

#### (i) Relationship with gender

Over 65% of male respondents felt that there is a strong need to protect married couples against domestic violence, while close to 80% of female respondents felt the same. This correlation suggests that females feel there is a greater need to protect married couples against domestic violence. This result may be due to the fact that women are likely victims of domestic violence.<sup>26</sup> Another reason that may explain the correlation is that some women feel that since they are physically inferior to men, they

may be at a disadvantage when engaging in violent acts. However, this may not always be the case.

(ii) Relationship with age

When observing the responses with regards to correlation between the age of respondents and the need for protecting married couples, we found that the numbers collected were similar across all 4 age groups, with the percentages ranging from 68-77%

(iii) Relationship with religion

When observing the responses from with regards to the correlation between religious beliefs and the need for protecting married couples, we found that the numbers were very consistent across the 5 groups, with the percentage ranging from 68-79%. Those respondents who were Catholic felt that it was most necessary to protect married couples from domestic violence. Meanwhile, amongst the column of “strongly unnecessary”, the Buddhist group accounted for the most significant numbers.

These results indicate that neither age nor religion has significant impact on the general public’s view on the need to protect married couples against domestic violence. It would be reasonable to conclude that about 70-80% of the Hong Kong population feel that there is a strong need to protect married couples.

## *The need for protecting Children*

(i) Relationship with gender

Close to 90% of both male and female respondents felt that there is a strong need to protect children against domestic violence.

(ii) Relationship with age

When observing the responses with regards to correlation between the age of respondents and the need for protecting children, we found that the results are again similar across all 4 age groups, with approximately 90% of the respondents feeling that it is strongly necessary to protect children from domestic violence for the same reasons stated above.

(iii) Relationship with religion

When observing the responses with regards to the correlation between religious beliefs and the need for protecting children, we found that the numbers are very consistent across the 5 groups, with approximately 90% of the respondents feeling strongly that children must be protected from domestic violence. Buddhist respondents indicating a strong need for protecting children showed the biggest percentage (97.9%) among the various religious groups.

The results we obtained suggest that generally the public feels that there is a great need to protect children against domestic violence which may be due to the fact that children are dependent, both financially and emotionally, on their parents and are most vulnerable and often lack the means to leave their abusive parents.

## *The need for protecting Elderly*

### (i) Relationship with gender

In terms of the need to protect the elderly, both female and male respondents felt that it is strongly necessary, with 80.5% and 85.7% respectively.

### (ii) Relationship with age

Over 80% of the respondents felt that there is a strong need to protect elderly people from domestic violence across the 4 age groups with the 20-30 age range group showing the most significant percentage (86.2%).

### (iii) Relationship with religion

The majority of the respondents believed that it is strongly necessary to protect elderly people from domestic violence, which can be broken down to 93% of Catholics, 89% of Buddhists, 83% of Atheists, 77.2% of Christians, and 71.4% of other unspecified religions.

Although the general sentiment towards the protection of the elderly is not as strong as that of children, a significant portion of the Hong Kong population (at least over 70%) feels that it is strongly necessary to protect elderly people against domestic violence regardless of gender, age or religion. The reason for these results could be that elderly people are financially and physically dependent on their children and other family members, and are prone to abuse.

## *The need for protecting Roommates*

### (i) Relationship with gender

Regarding the need to protect roommates from domestic violence, a substantial number of respondents felt indifferent. 32.5% of the female respondents and 31% of the male respondents were indifferent, while only 26.6% of females and 17.4% of males felt that it is strongly necessary to protect roommates from domestic violence.

### (ii) Relationship with age

Regarding the need to protect roommates from domestic violence, the biggest percentage of respondents felt indifferent with 31-40 being most significant (36.4%) age group and 51-60 being the least significant (26.1%) age group.

### (iii) Relationship with religion

Close to 30% of the Catholic respondents felt that it is strongly unnecessary to protect roommates from domestic violence, followed by 22% of Christian respondents feeling

the same. 45.7% of other unspecified religion believers felt indifferent towards the need to protect roommates, followed by 35% of Buddhist respondents who also felt indifferent.

From these results, we can conclude that the Hong Kong population has mixed views on whether roommates should be protected against domestic violence with more people feeling indifferent than necessary/unnecessary. Overall, there is no marked correlation between the need to protect roommates with gender, age or religion with percentage distributions of less than 30% in the various responses.

### *The need for protecting Domestic Helpers*

#### (i) Relationship with gender

A majority of the female respondents (76.1%) felt the need to protect domestic helpers against domestic violence, among which 47.3% indicated that it is strongly necessary to protect them. As for the male counterparts, an even more significant percentage (79.8%) felt the need to protect domestic helpers, of which over half of the male respondents (56.1%) indicated that protection is strongly necessary. Nevertheless, 13.6% of male and 18.2% of female respondents, i.e. more females than males, felt indifferent towards protecting domestic helpers from domestic violence.

#### (ii) Relationship with age

Amongst the 4 age groups, respondents from the 51-60 age range group felt the strongest need to protect domestic helpers against domestic violence with 62.5% of them giving a “Strongly Necessary” rating, followed by young adults who are between 20-30 years old with half of them expressing a strong need to protect domestic helpers. Meanwhile, less than half of the respondents within each of the 31-40 and 41-50 age groups felt it was strongly necessary to protect domestic helpers against violent acts in a household.

#### (iii) Relationship with religion

Majority of the Buddhist, Catholic and Christian respondents indicated a strong need to protect domestic helpers against domestic violence with 53.2%, 61.4% and 57.5% within each of the respective religious groups. Among them, the biggest percentage of Catholics felt that it is strongly necessary to protect domestic helpers. 49.4% of the Atheists also felt that there is a strong need to protect domestic helpers, while only 28.6% of believers of unspecified religions felt the same way. The survey results show that 42.9% of these believers are indifferent towards the need for protecting domestic helpers.

From these results, we can observe that about 80% of the Hong Kong population feels that there is a need to protect domestic helpers against domestic violence regardless of their gender. However, people aged 31-50 appear to be less in favor of protecting the

latter against domestic violence. This could be due to the fact that people in this age group are often the breadwinners and the likely employers of domestic helpers and therefore do not feel a need for the domestic helpers to be protected against themselves. Furthermore, it is possible that such a response was due to a psychological power struggle because of the employer and the employee relationship. The employer may harbor the judgment that the domestic helpers are subordinate and are already protected by their employment contract and do not need further protection. Nevertheless, there are still significantly more people who find it necessary to protect domestic helpers than unnecessary.

## *The need for protecting Pets*

### (i) Relationship with gender

The percentage of respondents indicating a strong need for protecting pets against domestic violence is almost the same between the two genders, with 41.6% of female and 41.8% of male respondents. For the female population, 19.2% of them felt indifferent, while 13.3% thought it is unnecessary to protect pets. On the other hand, fewer of the male respondents (15.7%) felt indifferent towards the protection of pets, while a more significant 23.3% of them thought it is unnecessary.

### (ii) Relationship with age

The youngest respondents appear to be most supportive of protecting pets against domestic violence with about half of them in the 20-30 age range group indicating a strong need to protect pets. Interestingly, though there is a decreasing trend in terms of the percentage of people who felt that it is strongly necessary to protect pets within the next two age groups at 40.3% and 30.3% for the 31-40 and 41-50 groups respectively, the percentage of respondents who indicated a strong need in the 51-60 age group went up to 47.7% again.

### (iii) Relationship with religion

The biggest percentage was of Catholic respondents (50.9%) who indicated that there is a strong need to protect pets against domestic violence, followed by similar percentages of Christian respondents (44.9%), Buddhist respondents (44.7%) and Atheist respondents (41.7%). As for believers of other unspecified religions, almost half (48.6%) felt indifferent, while only 20% of them felt that it is strongly necessary to protect pets. On the other hand, 25.5% of Buddhist respondents and 20.5% of Atheist respondents indicated that it is unnecessary to protect pets.

The results indicate that a significant percentage (40-50%) of the Hong Kong population feels the need to protect pets against domestic violence regardless of gender or religion. Though there seem to be a negative correlation between age and the need for protecting pets, the 51-60 age group deviated from the trend. This could be due to the fact that, again, people in the 31-50 age groups are the busy breadwinners in the family who may not have the time or

luxury to even keep pets and therefore do not appreciate pets as much as the other age groups. Nevertheless, the overall public sentiment is that there is a need to protect pets against domestic violence than not. One reason may be that pets are entirely dependent on their owners and at the same time cannot express themselves or have no means of escaping an abusive owner.

## *The need to include same-sex cohabitating couples under the DVO*

### (i) Relationship with gender

With regards to whether there is a correlation between gender and the public's views on the inclusion of same-sex cohabitating couples under the DVO, we found that close to 70% of female respondents felt that it is necessary, where 38.7% of those respondents felt that it is strongly necessary. Close to 75% of male respondents felt that it is necessary and 36.6% of those respondents felt that it is strongly necessary. However, 10.6% of the female respondents felt that it is strongly unnecessary, while only 5.6% of the male respondents felt the same.

### (ii) Relationship with age

When observing the statistics for the correlation between age and the need to include same-sex cohabitating couples under the DVO, we found that there is a negative correlation with the degree of acceptance of including same-sex couples under the DVO decreasing as the age level increases. In the 20-30 age group, close to 80% of the respondents felt that it is necessary to include same-sex cohabitating couples, of which 44.8% thought that it is strongly necessary. The 31-40 age group shows approximately 75% acceptance, while the 41-50 and 51-60 age range groups show 60% and 70% acceptance respectively. Furthermore, a significant number of respondents (14.8%) in the 51-60 age range group felt that it is strongly unnecessary to include same-sex cohabitating couples under the protection of the DVO.

### (iii) Relationship with religion

With regards to the correlation between religious beliefs and the inclusion of same-sex cohabitating couples under the DVO, we found that the majority of the Buddhist, Catholic, Christian as well as Atheist respondents felt that it is necessary to include same-sex cohabitating couples with 73.4%, 87.8%, 76.1% and 71.8% within each of the respective religious groups. Among them, the biggest percentage of Catholics (52.6%) indicated that there is a strong need to include same-sex couples, followed by Christians with 52.1%. However, Christians and individuals with unspecified religious beliefs also significantly showed that they felt the inclusion of same-sex cohabitating couples is strongly unnecessary, reporting 14.4% and 14.3% respectively. It is evident from our statistics that individuals with unspecified religious beliefs are least supportive of the inclusion of same-sex cohabitating couples under the DVO with over 30% of them indicating that it is unnecessary and again over 30% felt indifferent.

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Although the majority of the Hong Kong population (about 70%) indicated that there is a need for the inclusion of same-sex cohabitating couples under the DVO, the results we obtained suggest that generally speaking, males in Hong Kong are slightly more supportive of the inclusion than their female counterparts. While the percentage of the female population who felt that the inclusion is unnecessary is 16%, only 8% of the male population felt the same. Because the correlation is not a particularly strong one, we may only infer that some females in Hong Kong are less accommodating of same-sex cohabitating couples or that they are more conservative than their male counterparts.

As for the negative correlation between age and the need to include same-sex cohabitating couples in the DVO's coverage, one explanation may be that young people are more open minded and more ready to depart from traditional values. Usually, the older a person gets, the less willing he or she may be to accept changes and new values. Older people also tend to feel more obliged to conform to cultural and traditional institutions, such as familial and heterosexual relationships. Moreover, homosexuality was rarely openly discussed let alone acknowledged back in the 60s or 70s.

The correlation between religious beliefs and the need to include same-sex cohabitating couple under the DVO is therefore somewhat surprising to us because contrary to popular views, more Catholics and Christians than other religious believers in Hong Kong in fact are supportive of the inclusion. Over half the people of both the Catholic and Christian faith indicated that there is a strong need to include same-sex cohabitating couples in the DVO's coverage. It is perhaps a nature of the religion itself where the preaching on compassion and understanding towards others have guided the behavior of the respondents and the way they approach a particular social issue.



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## Qualitative Research: Interview Analysis

According to Father Lawrence Lee Len, chancellor of the HK Diocese, the proposed amendment of the bill to include same sex cohabitants is intended to reconcile two racial groups, one involving homosexuals and their supporters while the other involving heterosexuals and those who uphold traditional values of family, like religious groups.

“The aim of the name change is to avoid people from including same sex relationship or civil partnership between two persons of the same gender under the category of family or marriage since 'domestic' gives the meaning usually understood as involving family”. Father Lawrence Lee said. “As a Catholic priest, a member of the Catholic Church, we don’t give support to the legalizing of civil partnership, same sex people staying together should never be referred to in the same footing as a husband and wife.”

*1. Will the extension of the ordinance to include cohabitation relationships affect traditional concepts of marriage and family?*

While most members of the community believe that the law should give protection to all members of the community regardless of their sexual orientation, certain social groups fear the amendment will cause confusion about the public. For example, members of Catholic churches fear that the legislation would confuse traditional values that is inherent in family and marriage which has traditionally been understood as a life long commitment between two persons of different sex. According to Life Site News, Cardinal Joseph Zen Ze-kun said in a January 5 press statement that extending the law to same sex couples would “definitely lead to a misunderstanding or misinterpretation of the concepts of marriage and family, thereby undermining the foundation of our society”.<sup>27</sup>

Furthermore, Father Lawrence Lee said the Catholic diocese would accept the bill only if it does not result in undermining the traditional definition of the family.<sup>28</sup>

At an RTHK interview, Legislative member Cyd Ho proposed the legislation should adopt the term “Civil Partnership” instead so the conservative sectors would be assured that marriage would be exclusively covering heterosexuals. She further added that “Civil Partnership” has been prevalent in many common law jurisdictions and it should be brought to the public’s attention to decide if the majority of the Hong Kong people believe we should have civil partnership.

While members of homosexual organizations find “Civil Partnership” to be an acceptable term as a recognition for same sex cohabitants, Mr Siu Chou, a member of the Ten Percent Club, a homosexual organization, believes the new name and the extension to include cohabitants has not undermined the definition of family but rather, narrowed the scope of family. “What constitutes family has evolved to include all different types of relationships, like extended family members,

<sup>27</sup> <http://www.lifesitenews.com/ldn/2009/jan/09011606.html>

<sup>28</sup> <http://www.ucanews.com/2009/01/16/catholics-worry-amendment-may-change-traditional-meaning-of-family/>



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two people living together, grandparents and grandchildren, these are all family, and they should all be protected from domestic violence.” He said.

Siu Chou believes the original amendments in 2007 has widened the scope of family because it included heterosexual cohabitants, but with the recent amendments, the legislation distinguished three types of relationships and made it clear that any cohabitation relationships will not be consider under family. “This is to reconcile with the people who oppose to the recent amendments, but I believe family should not only include marriage.”

From a liberal’s point of view, one could understand why Siu Chou, a member of the homosexual community would feel that the proposed amendments are problematically formulated. On one hand, the amendments try to address the concerns of the conservative churches; on the other hand it also tries to recognize that same sex cohabitants do encounter domestic violence as their heterosexual counterparts do. In doing so, the Government has taken a limited view to the definition of family. Over the past few decades, the forms, compositions and patterns of family have undergone drastic changes in contemporary Hong Kong. According to Joseph Cho, Vice President of Ten Percent Club at a RTHK radio show, one out of five marriages result in divorce. Hence a divorced woman living with her son would feel that they have formed a family; as well cohabitation has been increasingly common in Hong Kong as a form of family.

However, not all religious groups worry that the bill will undermine traditional values. For example, the Hong Kong Christian Institute is in favor of the bill because it is “based on human rights and such rights should extend beyond the traditional concept of marriage.”<sup>29</sup> Mrs Wong Mei-Fung, a representative of Hong Kong Christian Institute, disagrees that the inclusion of cohabitants in the bill would have any affect on the traditional values of family and marriage. She said the ordinance’s emphasis is on “the nature of the relationship and the law on domestic violence is the only law that protects these relationships”.

She explains that society has evolved and the nature of relationships today is drastically different and more complicated than before. “I don’t think the issue here is that the inclusion of cohabitants would affect the concept of marriage because cohabitation is already far from marriage, which is a contract that binds two people living together.” She said. “We have to understand from the perspective of cohabitants why they do not get married. The issue isn’t to attack marriage relationship but rather question why should heterosexuals be protected by this law when homosexuals can’t?”

Moreover, many members of the public put aside the concerns with the title of the ordinance and stressed that the importance of the ordinance is to give better protection for families and victims of domestic violence, the discussion should not be focused on what implications the title of the ordinance may have on current laws but rather how can the legislation be improved to provide better protection for victims.

<sup>29</sup><http://www.ucanews.com/2009/01/16/catholics-worry-amendment-may-change-traditional-meaning-of-family/>

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In agreement with Mrs Wong, Legislative Committee member Mr Leung Kwok Hung (Long Hair) disagrees that the issue is about the inclusion of homosexuals under the law. “There are no reasons why people should be excluded from the law because of their sexual orientations.” He said. “Sexual orientation is a freedom of choice, an [sic] person may not like to be involve in the same activities as homosexuals, but that does not mean they hate them, if you ask anyone if homosexuals should be protected against domestic violence, of course their answer is yes.” Long Hair believes that the issue with the amendments to the title of the legislation is only a concession; the purpose of the legislation is to provide protection for potential victims.

Furthermore, Mr. Kwok Kiu Chung from the Hong Kong Human Rights Monitor also welcomes the proposal from the Government. He believes that the ordinance does not affect the traditional definition or the value of marriage and family because society is constantly evolving and the definition of family changes from time to time; therefore what the name implies would not be a problem as long as it fits the development of people and society. “Same sex couple should have their rights protected” He said. “If protection provided by the ordinance is reasonable and enough, the name of the ordinance should not be a problem because the ordinance focuses on protection rather than name.”

We questioned both Father Lawrence Lee, of the Catholic Church and Mrs Fu, from the Society of Truth and Light to determine if they accept the view that if the intention of the ordinance is to protect people from domestic violence, such a controversy over the definition of the title still emerged. They replied that though they believe no violence should be perpetrated against anyone, they object to any “back door approaches” which may make it possible to change the definition of marriage and family without proper discussion. They are willing to stand by their principles at the expense of having same sex cohabitants excluded from the protection provided under the DVO because according to Mrs Fu, “the confusion in definition of marriage and family will result in more people suffering in the long run.”

Despite the fact that there is a general consensus on the fact that same sex couples should be protected by the DVO, the extension of the title to include same sex cohabitants has stirred up controversies among the public. Mainly, the concerned groups are members of religious organizations and homosexual organizations. Religious groups leaned towards a more conservative approach in order to uphold traditional values of family and marriage, thus preventing same sex cohabitants from being recognized with the same status as married couples. Homosexual groups, on the other hand, believe the definition of family and marriage is much broader now and should encompass more than just married couples. However, members of political parties and human rights organization and some religious institutions believe the definition of ‘family’ is irrelevant with regards to the DVO because domestic violence is characterized by the nature of the relationship regardless of whether they are homosexuals or heterosexuals. Furthermore, the ordinance’s purpose is to provide protection for these victims.

From these analyses, it seems that the controversy arises from different perspectives on what the law should do. The more liberal groups, including homosexual and rights organizations believe

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the law should be fluid and reflect the realities of society thus the law should evolve as society changes. However, the more conservative groups, including religious organizations, believe that it is more important for the law to be descriptive, where it should give guidelines as to what constitutes a family or a relationship. Even so, taken from the Government's point of view, because we live in a (semi) democratic society, the law should reflect what the majority of the people say.

## *2. The Clarity of the Legislation*

Regarding the title of the DVO, some members of parties and social groups are more concerned with the clarity of the legislation rather than the implications that it would have on traditional concepts of family and marriage. They stressed the importance of having a clear and unambiguous legislation. Ms. Priscilla Leung highlighted some of the potential issues which might occur as a result of the ambiguous definition originally drafted in the bill.

“In the original draft, the definition of spouse, whether it includes cohabitation relationship and whether cohabitation relationship applies to homosexuals and heterosexuals are not very clear.” She said “The existing law is very ambiguous even though it was originally drafted in 1986, at that time heterosexual relationship actually has been defined to be seen as spousal relationship or matrimonial. Thus accordingly, if the same definition applies to homosexuals, it can lead to misunderstandings or potential disputes on the definition of 'spouses'.”

Ms Leung further claimed that due to the refusal of the Government to admit that they are trying to amend the law towards the direction of legalization of homosexual marriage, the existing draft is not applicable to homosexual relationships. She said that “if we want to protect domestic violence, we need to draft a very clear law which contains unambiguous definitions to distinguish spousal relationship between men and woman and cohabitation relationship between man and woman or man and man or woman and woman, only by distinguishing the definition between heterosexual and homosexual relationship could we grasp the Government’s expectations of the legislation.”

Similarly, the Society of Truth and Light, an organization that addresses social ethics, media behavior, and sex culture in Hong Kong from Christian right point of view, demands a clearer definition of the word domestic and cohabitation from the Government.

Mrs. Fu, a representative from the Society of Truth and Light argues that the current title is misleading and finds the legislation dissatisfactory. “The original law on domestic violence was enacted in 1986 and it was set up to protect spouses” she said, “the law has since then extended its protection to include former family members as well as extended family members. All those relationships that were protected are people in special relationship base on blood or adoption, but currently the law has extended to include people involve in same sex relationships as well.”

She raised many questions such as "what is the definition of same sex relationships - is it that they have sexual relationships? Or that they live together? The ordinance says 'intimate relationship' but how do you determine what constitutes an 'intimate relationship'? What is meant by

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cohabitation? Does it include classmates living together? Or tenants and landlords living under the same roof? [sic] What are the principles use to include certain people and exclude others?" Mrs. Fu demands for a response to these questions from the Government. She further proposed that the government should use the title "Abusive Violence Ordinance" as used in the United States because it gives a more lucid description of what the legislation protects.

Furthermore, Ms. Priscilla Leung has proposed that Hong Kong should adopt the same practices as other jurisdictions. "We have examples of other countries who [sic] did have a draft covering residents or cohabitants under same domicile without intimate relationships." As a result of the changes in society, policies and law would change accordingly, for example, where different groups in the community, such as the gay and lesbian groups, has voiced out their needs. "There is a consensus that we should pass certain laws to protect these cohabitants from violence, no one object to pass a law to protect them from violence." She said. "However people object to a law which would change the existing marriage system to in order to broaden its coverage of spousal relationships and homosexuals."

In addition, Ms. Leung urges the Government to further clarify the law because she believes that this can result in a serious problem due to similar problems experienced by other countries such as the United States. "Many states have pass [sic] laws to legalize gay marriage, as a result, many of those states face litigation explosion, some of these states even almost went bankrupt from providing legal aide to different kinds of dispute coming out of the legalization of gay marriage" She said. "That's why when we pass a law, we must make sure it doesn't cause any kind of ambiguity, we do not want a large amount of the Hong Kong Government and our tax payers' money to be spent on this kind of legal disputes and litigation as a result of the definition of the law heading towards different directions that Government claim not to be intended."

Ms. Cyd Ho welcomes the administration on keeping the protection of marriage and cohabitation relationships in one piece of legislation because "it would speed up the process and prevent victims from getting hurt. If we have to protect homosexuals in another piece of legislation that would go on for years." However, Ms. Ho stated some shortcomings regarding clarity with the draft of the current bill. She stated that the bill contains provisions that are inconsistent with the title. For example the title stated clearly that the term cohabitants includes heterosexuals as well as homosexuals but within the provisions, it only states cohabitants without reference to heterosexuals or homosexuals. Ms. Ho believes that this may leave leeway to disputes, "we recognize the policy intend as it stands now, however, as society evolves, judges and lawyers would access the case according to the same provision, and without adequately clarifying the terms, there would leave some blank in the legislation that would cause confusion to the public." She said.

Ms. Cyd Ho also addressed another problem with the bill, where there is a proposed amendment on the court proceedings which requires judges to assess whether the relationship is long term or not; this has the possibilities of becoming a very subjective and arbitrary process. "I believe we should adopt the same approach adopted in New Zealand, that any cohabitation relationship, if it

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goes beyond 2 years it would equal marriage; that would avoid subjectivity to the issue”

Despite the concerns addressed above, many members of parties and social groups find the present changes to the legislation acceptable. For example, certain social groups support the Government's inclusion of cohabitation because it is “neutral about the sex of the people involved in the relationship” as said by members of Woman Coalition.

Mr. Siu Chou believes the Government is explicit with what they meant by “Cohabitation relationships”. “Before the amendments, intimate relationship is defined by the length of the relationship and whether the relationship will continue to last.” He said “These are very vague factors and it is difficult to determine whether a relationship will last or not. Now the government has factored in other considerations, such as do they have kids? Are they financially dependent on each other? In this sense, I believe the government has provided for more clear considerations on what constitutes an 'Intimate relationship' and therefore a better description on what 'cohabitation relationship' means.”

In addition, Mr. Mak believes that the ordinance gives a clear message that it “includes protection of family members, married couples, and people living together, so it distinguishes those three types of relationships clearly.”

It has also come to our attention that politicians have the most concerns regarding the issues with the clarity of the bill; both politicians are legislative members and have years of experience with the laws of Hong Kong. One can conclude that their opinions are drawn from the perspective of law and thus their concerns are focused on the prevention of further disputes and litigation. Legislative members Priscilla Leung and Cyd Ho worry that the Government's struggle to strike a balance between legalizing same sex marriage and extending the protection to same sex cohabitants will result in serious problems such as those faced by other countries with regards to a similar issue. Along with other social groups such as Society of Truth and Light, Ms. Leung urges the Government to further clarify the title to prevent further disputes. However, many members of the public are satisfied with the current amendments because it is neutral about sexual orientations, it gives a clear definition on terms such as “Cohabitation” and “Intimate relationship” and it distinguishes three types of relationships that are protected under the DVO.

### *3. The Scope of the Legislation*

In addition to the concerns relating to the clarity of the DVO, there are also controversies surrounding the scope of the legislation. There are debates on whether the legislation should be broader and offer protection to more people or narrower and focus on specific relationships.

Mr. Mak, a member of Hong Kong Sex Culture Society, believes that the law should extend to protect everyone because “everyone's lives are valuable and everyone could face similar problems despite their relationship status. For example, roommates that have been living together for a long time could face the problems homosexual and heterosexual couples face too, the law should protect them as well.”



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Similarly, many rights workers, such as Mr. Kwok from the Human Rights Monitor, believe the Government should extend protection to landlords and tenants because "they share the same roof and they share the same kind of relationship that could result in violence; since they bring about the issue, why that only those involve in 'intimate relationships' can be protected under the DVO while others cannot?"

Legislative councilor Priscilla Leung Mei-Fun believes it is optimal to expand the scope of protection to all residents living under the same domicile. "There's been incidents [sic] where innocent members have been murdered brutally by tenants of the same area, that is a very alarming situation that has alerted many Hong Kong residents. A law should cover those fragile members from being attacked by people living under the same domicile because they have access to their homes." Ms. Leung disapproves that the law should be so narrow to only include same sex relationships under cohabitation; moreover she also urges the Government to be clearer in its definition of "cohabitation".

However, Ms. Cyd Ho pointed out a potential problem with the legislation if it extends to protect anyone who lives under the same domicile. For example, this would allow a domestic helper to apply for injunction from the DVO and prevent the employer from entering her own house.

There are many among the public that adopt a more narrow approach to the issue. For example, Long Hair prefers the DVO to be more narrow rather than wide because domestic violence refers to a specific issue and requires specific laws to protect victims because the relationships involved are "by nature, more complicated and in addition, there are protections provided under criminal laws to protect other types of relationships."

"A lot of people find it difficult to point fingers at their intimate partners or family members," he said, "if you report that you have been abused by your grandson, without the DVO, the police will just treat the problem as a family problem and refer you to social workers, now with the ordinance, the police have a duty to act."

Furthermore, there are many groups that believe that what is protected under the ordinance should dependent upon the nature of the relationship because the ordinance focuses on the intensity of the emotions in the relationship rather than the type of relationship; in this sense, the ordinance should be more narrow to only encompass intimate relationships.

For example, Ms. Connie Chan, a member of Hong Kong Women's Coalition, an organization that defends the human rights of sexual minorities facing discrimination due to their sexual orientation or gender identity, believes it is unnecessary to further define the scope of the legislation because domestic violence is characterized by "the nature of the relationship and the degree of intensity of emotions between two parties and thus, the ordinance is about protecting victims in these relationships. Moreover, this is why domestic violence is a civil law issue, because people involve in domestic relationships do not want to see their partners suffer under criminal sanctions. Roommates or landlords and tenants do not experience the same kind of domestic relationships thus they have protection under criminal law."

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Some social and rights groups and certain political members believe the DVO should extend to protect roommates as well as landlords and tenants because everyone that lives under the same roof could face similar problems as those involved in intimate relationships. Therefore they have advocated for a broader approach to the issue. However other social groups, especially homosexual groups and political members, adopted a more narrow approach to the issue because domestic violence relates to specific problems that includes intimate couples. Because the DVO is the only law that protects them, they see the nature of problems couples face as more complicated than problems landlords, tenants and roommates face. Furthermore, landlords, tenants and roommates can seek for assistance provided under criminal law.

It would appear that the definition of domestic violence varies among different organizations. Some members believe domestic violence concerns everyone living under the same roof because people living in the same place have potential to create violence and therefore they deserve protection from the DVO as well, just like heterosexual or homosexual couples. Other members believe domestic violence is more than just violence occurring between people living under the same domicile because it involves the complexity and emotional intensity of the relationship and therefore the DVO will provide specific protection for them.

#### *4. Will the extension of the bill to include cohabitants bring the law closer to legalizing same sex marriage?*

With the Government's refusal to provide grounds for justifying the inclusion of same sex cohabitants while at the same time not recognizing gay marriage, there are suspicions among the public that the proposal to extend the bill to include cohabitants is a backdoor approach to legalizing same sex marriage. The struggle to maintain a neutral position with regards to the legalization of same sex marriage while extending the DVO to cover same sex cohabitants remains at the heart of the problems.

Two thirds of the groups at the legislative committee hearing said they worry one result may be demands for a judicial review on the legalization of homosexuality. According to Union of Catholic Asian News, Michael Cheung, an initiator of Catholic-run Chastity Youth Network, told the hearing his group "has reason to worry" the bill may pave the way for legal acceptance of same-sex marriages, as happened in other countries and he asked if the local government can guarantee that gay activists would not demand a judicial review to change the existing laws on marriage.<sup>30</sup>

In response to these concerns, Ms Chan said "Protecting and legalizing same sex couples are separate issues concerning separate laws. Furthermore, the government made it clear that this is a cohabitation relationship, which means that it is not to do with legalizing same sex marriage." Moreover certain members of the legislative committee find it absurd to make such arguments, "Such concerns are nonsense" said Long Hair, "the ordinance is about protecting victims, not to encourage any kind of relationships."

<sup>30</sup><http://www.ucanews.com/2009/01/16/catholics-worry-amendment-may-change-traditional-meaning-of-family/>

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One would imagine that homosexual groups would welcome the DVO as the beginning of a broader understanding of relationship within Hong Kong which can lead to civil partnership or even the recognition of gay marriage. However, Mr. Siu Cho expressed strong disappointment with the way the government handled this issue. According to him, the government failed to address this concern and let it become a societal uproar. He said that “if in the very beginning, the government have addressed clearly to the public that extending the legislation to protect cohabitants will not have any effect on legalizing same sex marriage, then there would not have been such a moral panic among the public. Now the government is force to rewrite the legislation to exclude any ties that would link cohabitant relationships to family, which I believe is very unfortunate.”

Many have expressed the opinion that the DVO does make a progression towards legalizing same sex marriage. For example, as mentioned above, Ms. Priscilla Leung has addressed the concern that while the DVO does lean towards the direction of recognizing same sex marriage, more disputes will arise as a result of the Government's ambiguous position on the legalization of same sex marriage. Similarly, Michael Cheung of the Catholic-run Chastity Network fears that the inclusion of homosexual couples in the DVO would open gateways to further disputes on existing laws regarding same sex marriage. However, members of homosexual organizations are infuriated with these remarks. They stressed that these are two separate issues and they have no intention to legalize same sex marriage, where their main concern is on protecting victims. Certain members were disappointed with the fact that the Government let the legalization of same sex marriage become a public concern with the DVO.

## *5. How effective is the legislation?*

Many social groups put aside the issues with the implications of the DVO on the present law and turned their attention to the function of the legislation itself. Mrs. Wong Mei Fun from the Christian Institute worries that the current issues and concerns with the legislation will cause the Government to side track from the original intention of the amendments, which is to further increase protection as well as prevent further increase in domestic violence cases.

“The discussion should not be about the types of relationships protected, it should be about protecting victims, while we are sitting here debating on the meaning of the legislation, the victims of domestic violence continue to increase.” Mrs. Wong continues by saying that “the law does not define what family means, it is about offering protection for people involved in domestic relationships.”

Due to the exclusion of certain groups in the law which stirred up controversies, the issue now got sidetracked to the problems with “who can be protected by the law?” when the original purpose of the amendments is to solve the problem of “how can the law give better protections to the victims?”

Regarding the function of the law, Mrs. Wong addressed concerns that the present law is too focused on the protection of victims after domestic violence has occurred rather than the



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prevention of increased cases of domestic violence. “I still believe to [sic] prevent domestic violence, we have to start from creating education programs against domestic violence” She said.

“There should be some methods of prevention or some services before relationship deteriorates. For example, we propose for educational programs to prevent relationships from becoming a sort of domestic violence and to help the abusers, who are usually subjected to society pressure and dissatisfaction with life, to cope with their stress and anger.”

Mrs. Wong is worried that mere protection will be insufficient to prevent more domestic violence cases from happening. “Domestic violence cases are usually hidden. People don’t know its happening therefore if the victim does not reach out themselves, there will be no prevention or protection because the cases are silent and hidden.” She said.

The Hong Kong Christian Institute has spent 20 years advocating for better protection for victims of domestic violence, they have proposed for a domestic violence court that conducts its own investigations on the cases. Such action is necessary because “domestic violence cases are not like any other violence cases because of the nature of the relationship involved” Mrs. Wong said, “for example, victims of domestic violence are usually dependent on their partner or they do not want to see their partner get punished, therefore like sexual assault cases, domestic violence cases should have a court of its own.” Mrs. Fu from the Society of Truth and Light agrees that the ordinance should provide compulsive training and counseling to abusers. “Abusers have some misconception about violence thus they believe violence can solve problems but they fail to see that it only exacerbates the problem” She said. “Training programs will be effective to prevent violent behaviors from occurring in relationships.” Mrs. Fu also believes that training programs can have rehabilitation effect as well and make sure abusers do not enter into violent behaviors in their next relationship.

However, Mr. Kwok from Human Rights Monitor believes the ordinance needs to reach further in its rehabilitation effect. He believes that by improving the education system for the officials to alert them about the complexity of domestic violence cases will be the Government’s biggest challenge. “The Government itself does not even have a good education on this aspect; education on sexual orientation is not enough, it is necessary to educate authorities about the nature of family violence so they will understand that what they are dealing with is not like any typical violence or dispute case.”

“The main spirit of the legislation is to protect victims of domestic violence.” He said. Without the DVO, the protection for families is insufficient. First a lot of law enforcement officials do not have clear understanding of domestic violence. Second, they do not good intentions when they study the cases of domestic violence thus usually they just treat these cases as trivial family arguments and do not follow the case in detail. Mr. Kwok said that “even with evidence of domestic violence, the Government does not follow the cases in detail. So in terms of rehabilitation, it is not sufficient. The government should extend rehabilitation effects to the victims and also people who commit domestic violence.”

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However, Mrs. Chan from the Woman's Coalition Club believes that it is not an issue of whether the law is leaning towards protection, prevention, or rehabilitation. "The core theme of the DVO is to show that domestic violence is wrong." She said. "The law on its own already has a lot of support from the Government, like shelters, protocols, or training for frontline personnel, these resources are not required by law but they are available to solve such a complicated issue as domestic violence. Therefore, with the criminal sanctions available under the legislation, the law on domestic violence does include prevention, protection, as well as punishment." But even in the presence of including cohabitants in the ambit of the bill, Mrs. Chan fears that this will still be insufficient to protect victims who experience violence in the context of what they themselves understand as a family relationship and at the hands of the person they themselves view as their cohabiting partner. She recalled an incident where a client was threatened by her ex-girlfriend but that she was afraid to go to authorities for help because of her sexual orientation.

"This is the biggest problem we face right now" Ms. Chan said, "I face these cases everyday where victims are afraid to ask for help because they feel outcast by society hence they are afraid others will not understand them. Our social group is very small; we don't have enough facilities and support to help those victims. The issue will continue to be alive even after the bill is enacted because the approaches and protection methods for heterosexual couples do not apply to homosexual couples."

In addition, Mr. Siu Chou is not optimistic with the effects of the legislation. "The legislation provides for a very basic level of protection, it serves as a last resource, providing injunctions so there will be a distant between the victim and abuser enabling the victim to seek help while the abuser calms down" He said. "However, the law will not be enough to solve the disputes or the problems between victim and abuser." Mr. Siu Chou also proposed for training programs for police and social workers. "More training towards the police and social workers will increase awareness among authorities that when it comes to domestic violence, homosexuals face the same problems as heterosexuals."

Religious and rights associations urge the Government to focus their attention on the function of the DVO. They believe that the biggest problem right now with domestic violence is a lack of sufficient education on domestic violence matters. In order to prevent further increase in domestic violence cases, they proposed to have training programs to teach officials about domestic violence and how to handle those cases as well as education programs to rehabilitate abusers and victims. While religious and rights workers are hopeful that the DVO does have potential to solve domestic violence issues, homosexual groups are more pessimistic with regards to the effects of the DVO on same sex relationships. They believe that as long as homosexuals remain unaccepted by society, with a lack of empathy towards homosexual relationships from the public, the DVO will not be helpful in protecting same sex couples because the public does not view homosexual relationships the same way as heterosexual relationships.

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## Conclusion

The unique nature of domestic violence has, as expected, not been lost on the general public, the selected community groups or leaders. The results of this comprehensive study, which utilized both quantitative and qualitative methods to gather data, have yielded useful and surprising results that could form the basis for further social research into this issue, as it continues to evolve alongside society. This study set out, as its overriding objective, on determining whether the unique perspective and actual situation faced by the LGBT in regards to domestic violence could be reconciled with the general public and other stakeholders. It is evident that both the public and selected groups, in particular the LGBT communities, recognize the urgent need for protection against domestic violence, regardless of their sexual orientation or gender. Specifically, the majority of the general public was found to favour the inclusion of same-sex couples under the Domestic Violence Ordinance. In that vein, our results also indicate that all stakeholders in this debate realize the severity of such a social problem and harbor no ill will or objection towards the inclusion of same-sex couples under the ordinance. The viewpoints only begin to diverge between the stakeholders where the discussion of the DVO moved beyond domestic violence and treaded towards semantics: The exact definition of "cohabitation relationships". The issues have been framed by different community groups and leaders on what it means to include this term within the ordinance and the effect it may have on the traditional definition of family and even marriage. Other community leaders, however, felt that laws must change hand in hand with society. Thus, on the whole the selected community leaders do not oppose the amendment to the Domestic Violence Ordinance to include same-sex cohabiters in theory, but harbor reservations on the implications it may have on Hong Kong society as a whole. It is therefore a battle of principles, morality and perhaps wits. The current Domestic Violence (Amendment) Bill 2009 is currently still going through the Bills Committee, which had the disadvantage of being a "reform in action" topic for our study. Further research therefore would have an advantage that we lack in further exploring the exact dimensions of the new amendment (as it is still in a current state of flux) and determine whether the concerns of all stakeholders as well as the public have been given due weight and consideration.

Finally, critical analysis of the Bill was done with the view of determining whether it adequately protects victims of domestic violence, in particular victims who are in a same-sex relationship, to see whether the concerns of all the stakeholders are on the same plane: the victim's perspective. Through an in-depth interview analysis as well as a review of existing academic and non-academic literature, press releases and talk shows, it was possible to gauge the legislative intent of such an ordinance. It can conclusively be said that the stakeholders as well as the government all have one goal: to deter and prevent domestic violence from its outset as well as having a civil remedy to halt the continued exercise of domestic violence by the abuser on his/her victim(s) through the use of court injunctions.

It is the researchers' sincere hope that through the compilation of this study and the interaction with the overall public and its leaders, we were able to help bridge a gap between the different segments of society and at least begin the process of dialogue on this critical issue. Barring any

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sudden legislative U-turns, it is most probable that same-sex cohabiters would be included under the protection of the Domestic Violence Ordinance after its amendment process. It is therefore indeed heartening to see that the Legislative Council is heeding the calls to extend protection to a different class of minority victims while upholding the territory's obligations under Article 2 and 26 of the International Covenant on Civil and Political Rights (ICCPR), under Hong Kong's own Constitutional provision, Article 25 of the Basic Law on equality, as well as the spirit of the Convention on the Elimination of All forms of Discrimination Against Women (CEDAW). For a world class city that prides itself on its strong rule of law and political institutions, it must continually strive for the highest standards of protection, especially its most vulnerable members of society.

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## Appendix I: Quantitative Research Results

**Age of Respondents \* Knowledge of What Domestic Violence is Cross tabulation**

			Knowledge of What Domestic Violence is		
			Yes	No	Total
Age of Respondents	20-30	Count	170	4	174
		% within Age of Respondents	97.7%	2.3%	100.0%
	31-40	Count	168	8	176
		% within Age of Respondents	95.5%	4.5%	100.0%
	41-50	Count	161	14	175
		% within Age of Respondents	92.0%	8.0%	100.0%
	51-60	Count	166	10	176
		% within Age of Respondents	94.3%	5.7%	100.0%
	Total	Count	665	36	701
		% within Age of Respondents	94.9%	5.1%	100.0%

**Age of Respondents \* Knowledge of Hong Kong having implemented the Domestic Violence Ordinance Cross tabulation**

			Knowledge of Hong Kong having implemented the Domestic Violence Ordinance		
			Yes	No	Total
Age of Respondents	20-30	Count	135	39	174
		% within Age of Respondents	77.6%	22.4%	100.0%
	31-40	Count	142	34	176
		% within Age of Respondents	80.7%	19.3%	100.0%
	41-50	Count	122	53	175
		% within Age of Respondents	69.7%	30.3%	100.0%

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51-60	Count	140	36	176
	% within Age of Respondents	79.5%	20.5%	100.0%
Total	Count	539	162	701
	% within Age of Respondents	76.9%	23.1%	100.0%

**Age of Respondents \* Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient? Cross tabulation**

			Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient?						
			Strongly Disagree	Disagree	Indifferent	Agree	Strongly Agree	I don't know	Total
Age of Respondents	20-30	Count	23	28	44	19	35	25	174
		% within Age of Respondents	13.2%	16.1%	25.3%	10.9%	20.1%	14.4%	100.0%
	31-40	Count	17	24	38	21	34	42	176
		% within Age of Respondents	9.7%	13.6%	21.6%	11.9%	19.3%	23.9%	100.0%
	41-50	Count	8	27	25	24	33	58	175
		% within Age of Respondents	4.6%	15.4%	14.3%	13.7%	18.9%	33.1%	100.0%
	51-60	Count	18	19	29	12	41	57	176
		% within Age of Respondents	10.2%	10.8%	16.5%	6.8%	23.3%	32.4%	100.0%
Total	Count	66	98	136	76	143	182	701	
	% within Age of Respondents	9.4%	14.0%	19.4%	10.8%	20.4%	26.0%	100.0%	

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**Age of Respondents \* The need for protecting Married Couples Cross tabulation**

			The need for protecting Married Couples					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-30	Count	1	4	13	30	125	173
		% within Age of Respondents	.6%	2.3%	7.5%	17.3%	72.3%	100.0%
	31-40	Count	1	0	11	35	129	176
		% within Age of Respondents	.6%	.0%	6.2%	19.9%	73.3%	100.0%
	41-50	Count	0	2	8	31	134	175
		% within Age of Respondents	.0%	1.1%	4.6%	17.7%	76.6%	100.0%
	51-60	Count	1	2	10	44	119	176
		% within Age of Respondents	.6%	1.1%	5.7%	25.0%	67.6%	100.0%
Total		Count	3	8	42	140	507	700
		% within Age of Respondents	.4%	1.1%	6.0%	20.0%	72.4%	100.0%

**Age of Respondents \* The need for protecting Children Cross tabulation**

			The need for protecting Children					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-30	Count	0	0	5	17	152	174
		% within Age of Respondents	.0%	.0%	2.9%	9.8%	87.4%	100.0%
	31-40	Count	0	0	4	9	163	176
		% within Age of Respondents	.0%	.0%	2.3%	5.1%	92.6%	100.0%

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41-50	Count	0	0	5	17	153	175
	% within Age of Respondents	.0%	.0%	2.9%	9.7%	87.4%	100.0%
51-60	Count	1	1	6	14	154	176
	% within Age of Respondents	.6%	.6%	3.4%	8.0%	87.5%	100.0%
Total	Count	1	1	20	57	622	701
	% within Age of Respondents	.1%	.1%	2.9%	8.1%	88.7%	100.0%

Age of Respondents \* The need for protecting the Elderly Cross tabulation

			The need for protecting the Elderly				
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary
Age of Respondents	20-30	Count	1	0	10	13	150
		% within Age of Respondents	.6%	.0%	5.7%	7.5%	86.2%
	31-40	Count	0	2	9	24	141
		% within Age of Respondents	.0%	1.1%	5.1%	13.6%	80.1%
	41-50	Count	0	0	6	28	141
		% within Age of Respondents	.0%	.0%	3.4%	16.0%	80.6%
Total	Count	2	4	37	80	578	701
	% within Age of Respondents	.3%	.6%	5.3%	11.4%	82.5%	100.0%



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**Age of Respondents \* The need for protecting cohabitating Same-sex Couples Cross tabulation**

			The need for protecting cohabitating Same-sex Couples					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-30	Count	5	14	31	49	75	174
		% within Age of Respondents	2.9%	8.0%	17.8%	28.2%	43.1%	100.0%
	31-40	Count	13	7	50	43	63	176
		% within Age of Respondents	7.4%	4.0%	28.4%	24.4%	35.8%	100.0%
	41-50	Count	15	16	43	48	53	175
		% within Age of Respondents	8.6%	9.1%	24.6%	27.4%	30.3%	100.0%
	51-60	Count	13	12	39	61	51	176
		% within Age of Respondents	7.4%	6.8%	22.2%	34.7%	29.0%	100.0%
Total		Count	46	49	163	201	242	701
		% within Age of Respondents	6.6%	7.0%	23.3%	28.7%	34.5%	100.0%

**Age of Respondents \* The need for protecting Roommates Cross tabulation**

			The need for protecting Roommates					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-30	Count	15	17	53	44	45	174
		% within Age of Respondents	8.6%	9.8%	30.5%	25.3%	25.9%	100.0%
	31-40	Count	25	7	64	44	36	176
		% within Age of Respondents	14.2%	4.0%	36.4%	25.0%	20.5%	100.0%
	41-	Count	27	31	58	28	31	175

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50	% within Age of Respondents	15.4%	17.7%	33.1%	16.0%	17.7%	100.0%
51-	Count	26	34	46	23	47	176
60	% within Age of Respondents	14.8%	19.3%	26.1%	13.1%	26.7%	100.0%
Total	Count	93	89	221	139	159	701
	% within Age of Respondents	13.3%	12.7%	31.5%	19.8%	22.7%	100.0%

**Age of Respondents \* The need for protecting Domestic Helpers Cross tabulation**

			The need for protecting Domestic Helpers					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-	Count	1	1	29	56	87	174
	30	% within Age of Respondents	.6%	.6%	16.7%	32.2%	50.0%	100.0%
	31-	Count	3	6	27	55	85	176
	40	% within Age of Respondents	1.7%	3.4%	15.3%	31.2%	48.3%	100.0%
	41-	Count	7	15	34	43	76	175
	50	% within Age of Respondents	4.0%	8.6%	19.4%	24.6%	43.4%	100.0%
	51-	Count	4	6	25	31	110	176
	60	% within Age of Respondents	2.3%	3.4%	14.2%	17.6%	62.5%	100.0%
	Total	Count	15	28	115	185	358	701
		% within Age of Respondents	2.1%	4.0%	16.4%	26.4%	51.1%	100.0%

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**Age of Respondents \* The need for protecting Pets Cross tabulation**

			The need for protecting Pets					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-30	Count	5	14	43	26	86	174
		% within Age of Respondents	2.9%	8.0%	24.7%	14.9%	49.4%	100.0%
	31-40	Count	6	35	22	42	71	176
		% within Age of Respondents	3.4%	19.9%	12.5%	23.9%	40.3%	100.0%
	41-50	Count	18	36	40	28	53	175
		% within Age of Respondents	10.3%	20.6%	22.9%	16.0%	30.3%	100.0%
	51-60	Count	17	37	18	20	84	176
		% within Age of Respondents	9.7%	21.0%	10.2%	11.4%	47.7%	100.0%
Total		Count	46	122	123	116	294	701
		% within Age of Respondents	6.6%	17.4%	17.5%	16.5%	41.9%	100.0%

**Age of Respondents \* The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary**

**Cross tabulation**

			The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Age of Respondents	20-30	Count	3	8	29	56	78	174
		% within Age of Respondents	1.7%	4.6%	16.7%	32.2%	44.8%	100.0%
	31-	Count	14	7	28	68	59	176

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40	% within Age of Respondents	8.0%	4.0%	15.9%	38.6%	33.5%	100.0%
41-50	Count	15	10	26	63	61	175
50	% within Age of Respondents	8.6%	5.7%	14.9%	36.0%	34.9%	100.0%
51-60	Count	26	6	27	49	68	176
60	% within Age of Respondents	14.8%	3.4%	15.3%	27.8%	38.6%	100.0%
Total	Count	58	31	110	236	266	701
	% within Age of Respondents	8.3%	4.4%	15.7%	33.7%	37.9%	100.0%

**Respondents' Sex \* Knowledge of What Domestic Violence is Cross tabulation**

		Knowledge of What Domestic Violence is		
		Yes	No	Total
Respondents' Sex	Count	8	0	8
	% within Respondents' Sex	100.0%	.0%	100.0%
	Female			
	Count	381	25	406
	% within Respondents' Sex	93.8%	6.2%	100.0%
	Male			
	Count	276	11	287
	% within Respondents' Sex	96.2%	3.8%	100.0%
Total	Count	665	36	701
	% within Respondents' Sex	94.9%	5.1%	100.0%

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**Respondents' Sex \* Knowledge of Hong Kong having implemented the Domestic Violence Ordinance Cross tabulation**

		Knowledge of Hong Kong having implemented the Domestic Violence Ordinance		
		Yes	No	Total
Respondents' Sex	Count	5	3	8
	% within Respondents' Sex	62.5%	37.5%	100.0%
	Female Count	315	91	406
	% within Respondents' Sex	77.6%	22.4%	100.0%
	Male Count	219	68	287
	% within Respondents' Sex	76.3%	23.7%	100.0%
Total	Count	539	162	701
	% within Respondents' Sex	76.9%	23.1%	100.0%

**Respondents' Sex \* Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient? Cross tabulation**

		Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient?						
		Strongly Disagree	Disagree	Indifferent	Agree	Strongly Agree	I don't know	Total
Respondents' Sex	Count	0	0	0	1	4	3	8
	% within Respondents' Sex	.0%	.0%	.0%	12.5%	50.0%	37.5%	100.0%
	Female Count	42	55	83	48	82	96	406
	% within Respondents' Sex	10.3%	13.5%	20.4%	11.8%	20.2%	23.6%	100.0%
	Male Count	24	43	53	27	57	83	287
	% within Respondents' Sex	8.4%	15.0%	18.5%	9.4%	19.9%	28.9%	100.0%
Total	Count	66	98	136	76	143	182	701
	% within Respondents' Sex	9.4%	14.0%	19.4%	10.8%	20.4%	26.0%	100.0%

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**Respondents' Sex \* The need for protecting Married Couples Cross tabulation**

		The need for protecting Married Couples					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	0	0	0	1	7	8
	% within Respondents' Sex	.0%	.0%	.0%	12.5%	87.5%	100.0%
	Female Count	2	8	29	53	313	405
	% within Respondents' Sex	.5%	2.0%	7.2%	13.1%	77.3%	100.0%
	Male Count	1	0	13	86	187	287
	% within Respondents' Sex	.3%	.0%	4.5%	30.0%	65.2%	100.0%
	Total Count	3	8	42	140	507	700
	% within Respondents' Sex	.4%	1.1%	6.0%	20.0%	72.4%	100.0%

**Respondents' Sex \* The need for protecting Children Cross tabulation**

		The need for protecting Children					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	0	0	0	0	8	8
	% within Respondents' Sex	.0%	.0%	.0%	.0%	100.0%	100.0%
	Female Count	0	1	12	32	361	406
	% within Respondents' Sex	.0%	.2%	3.0%	7.9%	88.9%	100.0%
	Male Count	1	0	8	25	253	287

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	% within Respondents'						
	Sex	.3%	.0%	2.8%	8.7%	88.2%	100.0%
Total	Count	1	1	20	57	622	701
	% within Respondents'						
	Sex	.1%	.1%	2.9%	8.1%	88.7%	100.0%

**Respondents' Sex \* The need for protecting the Elderly Cross tabulation**

		The need for protecting the Elderly					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	0	0	0	3	5	8
	% within Respondents'	.0%	.0%	.0%	37.5%	62.5%	100.0%
	Sex						
	Female Count	1	3	23	52	327	406
	% within Respondents'	.2%	.7%	5.7%	12.8%	80.5%	100.0%
	Sex						
	Male Count	1	1	14	25	246	287
	% within Respondents'	.3%	.3%	4.9%	8.7%	85.7%	100.0%
	Sex						
Total	Count	2	4	37	80	578	701
	% within Respondents'	.3%	.6%	5.3%	11.4%	82.5%	100.0%
	Sex						

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**Respondents' Sex \* The need for protecting cohabitating Same-sex Couples Cross tabulation**

		The need for protecting cohabitating Same-sex Couples					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	0	0	2	4	2	8
	% within Respondents' Sex	.0%	.0%	25.0%	50.0%	25.0%	100.0%
	Female Count	29	30	91	107	149	406
	% within Respondents' Sex	7.1%	7.4%	22.4%	26.4%	36.7%	100.0%
	Male Count	17	19	70	90	91	287
	% within Respondents' Sex	5.9%	6.6%	24.4%	31.4%	31.7%	100.0%
	Total Count	46	49	163	201	242	701
	% within Respondents' Sex	6.6%	7.0%	23.3%	28.7%	34.5%	100.0%

**Respondents' Sex \* The need for protecting Roommates Cross tabulation**

		The need for protecting Roommates					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	1	4	0	2	1	8
	% within Respondents' Sex	12.5%	50.0%	.0%	25.0%	12.5%	100.0%
	Female Count	59	34	132	73	108	406
	% within Respondents' Sex	14.5%	8.4%	32.5%	18.0%	26.6%	100.0%
	Male Count	33	51	89	64	50	287



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	% within Respondents'						
	Sex	11.5%	17.8%	31.0%	22.3%	17.4%	100.0%
Total	Count	93	89	221	139	159	701
	% within Respondents'						
	Sex	13.3%	12.7%	31.5%	19.8%	22.7%	100.0%

**Respondents' Sex \* The need for protecting Domestic Helpers Cross tabulation**

		The need for protecting Domestic Helpers					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	0	1	2	0	5	8
	% within Respondents'	.0%	12.5%	25.0%	.0%	62.5%	100.0%
	Sex						
	Female Count	8	15	74	117	192	406
	% within Respondents'	2.0%	3.7%	18.2%	28.8%	47.3%	100.0%
	Sex						
	Male Count	7	12	39	68	161	287
	% within Respondents'	2.4%	4.2%	13.6%	23.7%	56.1%	100.0%
	Sex						
Total	Count	15	28	115	185	358	701
	% within Respondents'	2.1%	4.0%	16.4%	26.4%	51.1%	100.0%
	Sex						

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**Respondents' Sex \* The need for protecting Pets Cross tabulation**

		The need for protecting Pets					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents' Sex	Count	2	1	0	0	5	8
	% within Respondents' Sex	25.0%	12.5%	.0%	.0%	62.5%	100.0%
	Female Count	32	54	78	73	169	406
	% within Respondents' Sex	7.9%	13.3%	19.2%	18.0%	41.6%	100.0%
	Male Count	12	67	45	43	120	287
	% within Respondents' Sex	4.2%	23.3%	15.7%	15.0%	41.8%	100.0%
	Total Count	46	122	123	116	294	701
	% within Respondents' Sex	6.6%	17.4%	17.5%	16.5%	41.9%	100.0%

**Respondents' Sex \* The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary Cross tabulation**

		The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Respondents'	Count	0	2	0	2	4	8

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Sex	% within Respondents' Sex	.0%	25.0%	.0%	25.0%	50.0%	100.0%
Female	Count	42	21	61	125	157	406
	% within Respondents' Sex	10.3%	5.2%	15.0%	30.8%	38.7%	100.0%
Male	Count	16	8	49	109	105	287
	% within Respondents' Sex	5.6%	2.8%	17.1%	38.0%	36.6%	100.0%
Total	Count	58	31	110	236	266	701
	% within Respondents' Sex	8.3%	4.4%	15.7%	33.7%	37.9%	100.0%

## Religious Beliefs of Respondents \* Knowledge of Hong Kong having implemented the Domestic Violence Ordinance Cross tabulation

		Knowledge of Hong Kong having implemented the Domestic Violence Ordinance		
		Yes	No	Total
Religious Beliefs of Respondents	Buddhist Count	80	14	94
	% within Religious Beliefs of Respondents	85.1%	14.9%	100.0%
	Catholic Count	50	7	57
	% within Religious Beliefs of Respondents	87.7%	12.3%	100.0%
	Christian Count	133	34	167
	% within Religious Beliefs of Respondents	79.6%	20.4%	100.0%

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Atheist	Count	247	89	336
	% within Religious Beliefs of Respondents	73.5%	26.5%	100.0%
Other	Count	18	17	35
	% within Religious Beliefs of Respondents	51.4%	48.6%	100.0%
Total	Count	528	161	689
	% within Religious Beliefs of Respondents	76.6%	23.4%	100.0%

**Religious Beliefs of Respondents \* Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient?**

## Cross tabulation

		Whether the Degree of Protection from the Domestic Violence Ordinance is Sufficient?					
		Strongly Disagree	Disagree	Indifferent	Agree	Strongly Agree	I don't know
Religious Beliefs of Respondents	Buddhist Count	17	14	12	4	17	30
	% within Religious Beliefs of Respondents	18.1%	14.9%	12.8%	4.3%	18.1%	31.9%
	Catholic Count	3	5	9	12	21	7
	% within Religious Beliefs of Respondents	5.3%	8.8%	15.8%	21.1%	36.8%	12.3%
	Christian Count	11	19	31	23	56	27
	% within Religious Beliefs of Respondents	6.6%	11.4%	18.6%	13.8%	33.5%	16.2%
Atheist	Count	24	53	72	33	45	109
							336

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	% within Religious Beliefs of Respondents	7.1%	15.8%	21.4%	9.8%	13.4%	32.4%	100.0%
Other	Count	7	5	6	4	4	9	35
	% within Religious Beliefs of Respondents	20.0%	14.3%	17.1%	11.4%	11.4%	25.7%	100.0%
Total	Count	62	96	130	76	143	182	689
	% within Religious Beliefs of Respondents	9.0%	13.9%	18.9%	11.0%	20.8%	26.4%	100.0%

Religious Beliefs of Respondents \* The need for protecting Married Couples Cross tabulation

		The need for protecting Married Couples					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	1	2	4	23	64	94
	% within Religious Beliefs of Respondents	1.1%	2.1%	4.3%	24.5%	68.1%	100.0%
	Catholic Count	0	1	3	8	44	56
	% within Religious Beliefs of Respondents	.0%	1.8%	5.4%	14.3%	78.6%	100.0%
	Christian Count	0	0	6	30	131	167
	% within Religious Beliefs of Respondents	.0%	.0%	3.6%	18.0%	78.4%	100.0%
	Atheist Count	2	5	25	75	229	336
	% within Religious Beliefs of Respondents	.6%	1.5%	7.4%	22.3%	68.2%	100.0%
	Other Count	0	0	4	4	27	35

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	% within Religious Beliefs of Respondents	.0%	.0%	11.4%	11.4%	77.1%	100.0%
Total	Count	3	8	42	140	495	688
	% within Religious Beliefs of Respondents	.4%	1.2%	6.1%	20.3%	71.9%	100.0%

Religious Beliefs of Respondents \* The need for protecting Children Cross tabulation

		The need for protecting Children					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	0	0	1	1	92	94
	% within Religious Beliefs of Respondents	.0%	.0%	1.1%	1.1%	97.9%	100.0%
	Catholic Count	0	0	2	4	51	57
	% within Religious Beliefs of Respondents	.0%	.0%	3.5%	7.0%	89.5%	100.0%
	Christian Count	0	0	5	19	143	167
	% within Religious Beliefs of Respondents	.0%	.0%	3.0%	11.4%	85.6%	100.0%
	Atheist Count	1	1	10	30	294	336
	% within Religious Beliefs of Respondents	.3%	.3%	3.0%	8.9%	87.5%	100.0%
	Other Count	0	0	2	2	31	35
	% within Religious Beliefs of Respondents	.0%	.0%	5.7%	5.7%	88.6%	100.0%
	Total Count	1	1	20	56	611	689
	% within Religious Beliefs of Respondents	.1%	.1%	2.9%	8.1%	88.7%	100.0%

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**Religious Beliefs of Respondents \* The need for protecting the Elderly Cross tabulation**

		The need for protecting the Elderly					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	0	0	2	8	84	94
	% within Religious Beliefs of Respondents	.0%	.0%	2.1%	8.5%	89.4%	100.0%
	Catholic Count	1	0	2	1	53	57
	% within Religious Beliefs of Respondents	1.8%	.0%	3.5%	1.8%	93.0%	100.0%
	Christian Count	0	0	13	25	129	167
	% within Religious Beliefs of Respondents	.0%	.0%	7.8%	15.0%	77.2%	100.0%
	Atheist Count	1	3	15	38	279	336
	% within Religious Beliefs of Respondents	.3%	.9%	4.5%	11.3%	83.0%	100.0%
	Other Count	0	1	5	4	25	35
	% within Religious Beliefs of Respondents	.0%	2.9%	14.3%	11.4%	71.4%	100.0%
	Total Count	2	4	37	76	570	689
	% within Religious Beliefs of Respondents	.3%	.6%	5.4%	11.0%	82.7%	100.0%

**Religious Beliefs of Respondents \* The need for protecting cohabitating Same-sex Couples Cross tabulation**

		The need for protecting cohabitating Same-sex Couples					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	4	5	30	16	39	94
	% within Religious Beliefs of Respondents	4.3%	5.3%	31.9%	17.0%	41.5%	100.0%

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	Catholic	Count	3	4	6	17	27	57
		% within Religious Beliefs of Respondents	5.3%	7.0%	10.5%	29.8%	47.4%	100.0%
	Christian	Count	13	13	28	48	65	167
		% within Religious Beliefs of Respondents	7.8%	7.8%	16.8%	28.7%	38.9%	100.0%
	Atheist	Count	24	17	88	106	101	336
		% within Religious Beliefs of Respondents	7.1%	5.1%	26.2%	31.5%	30.1%	100.0%
	Other	Count	2	6	8	10	9	35
		% within Religious Beliefs of Respondents	5.7%	17.1%	22.9%	28.6%	25.7%	100.0%
	Total	Count	46	45	160	197	241	689
		% within Religious Beliefs of Respondents	6.7%	6.5%	23.2%	28.6%	35.0%	100.0%

**Religious Beliefs of Respondents \* The need for protecting Roommates Cross tabulation**

			The need for protecting Roommates					
			Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist	Count	6	18	33	11	26	94
		% within Religious Beliefs of Respondents	6.4%	19.1%	35.1%	11.7%	27.7%	100.0%
	Catholic	Count	17	6	8	14	12	57
		% within Religious Beliefs of Respondents	29.8%	10.5%	14.0%	24.6%	21.1%	100.0%
	Christian	Count	37	19	45	22	44	167
		% within Religious Beliefs of Respondents	22.2%	11.4%	26.9%	13.2%	26.3%	100.0%
	Atheist	Count	29	45	114	80	68	336



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	% within Religious Beliefs of Respondents	8.6%	13.4%	33.9%	23.8%	20.2%	100.0%
Other	Count	4	0	16	8	7	35
	% within Religious Beliefs of Respondents	11.4%	.0%	45.7%	22.9%	20.0%	100.0%
Total	Count	93	88	216	135	157	689
	% within Religious Beliefs of Respondents	13.5%	12.8%	31.3%	19.6%	22.8%	100.0%

**Religious Beliefs of Respondents \* The need for protecting Domestic Helpers Cross tabulation**

		The need for protecting Domestic Helpers					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	1	7	11	25	50	94
	% within Religious Beliefs of Respondents	1.1%	7.4%	11.7%	26.6%	53.2%	100.0%
	Catholic Count	1	2	7	12	35	57
	% within Religious Beliefs of Respondents	1.8%	3.5%	12.3%	21.1%	61.4%	100.0%
	Christian Count	7	5	26	33	96	167
	% within Religious Beliefs of Respondents	4.2%	3.0%	15.6%	19.8%	57.5%	100.0%
	Atheist Count	6	12	51	101	166	336
	% within Religious Beliefs of Respondents	1.8%	3.6%	15.2%	30.1%	49.4%	100.0%
	Other Count	0	2	15	8	10	35
	% within Religious Beliefs of Respondents	.0%	5.7%	42.9%	22.9%	28.6%	100.0%
	Total Count	15	28	110	179	357	689
	% within Religious Beliefs of Respondents	2.2%	4.1%	16.0%	26.0%	51.8%	100.0%

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Religious Beliefs of Respondents \* The need for protecting Pets Cross tabulation

		The need for protecting Pets					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	3	24	16	9	42	94
	% within Religious Beliefs of Respondents	3.2%	25.5%	17.0%	9.6%	44.7%	100.0%
	Catholic Count	2	4	13	9	29	57
	% within Religious Beliefs of Respondents	3.5%	7.0%	22.8%	15.8%	50.9%	100.0%
	Christian Count	16	23	24	29	75	167
	% within Religious Beliefs of Respondents	9.6%	13.8%	14.4%	17.4%	44.9%	100.0%
	Atheist Count	21	69	48	58	140	336
	% within Religious Beliefs of Respondents	6.2%	20.5%	14.3%	17.3%	41.7%	100.0%
	Other Count	3	2	17	6	7	35
	% within Religious Beliefs of Respondents	8.6%	5.7%	48.6%	17.1%	20.0%	100.0%
	Total Count	45	122	118	111	293	689
	% within Religious Beliefs of Respondents	6.5%	17.7%	17.1%	16.1%	42.5%	100.0%

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**Religious Beliefs of Respondents \* The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary Cross tabulation**

		The view on whether the inclusion of Same-sex cohabitating couples under the DVO is necessary					
		Strongly unnecessary	Unnecessary	Indifferent	Necessary	Strongly Necessary	Total
Religious Beliefs of Respondents	Buddhist Count	5	4	16	31	38	94
	% within Religious Beliefs of Respondents	5.3%	4.3%	17.0%	33.0%	40.4%	100.0%
	Catholic Count	2	1	4	20	30	57
	% within Religious Beliefs of Respondents	3.5%	1.8%	7.0%	35.1%	52.6%	100.0%
	Christian Count	24	3	13	40	87	167
	% within Religious Beliefs of Respondents	14.4%	1.8%	7.8%	24.0%	52.1%	100.0%
	Atheist Count	21	15	59	137	104	336
	% within Religious Beliefs of Respondents	6.2%	4.5%	17.6%	40.8%	31.0%	100.0%
	Other Count	5	6	11	6	7	35
	% within Religious Beliefs of Respondents	14.3%	17.1%	31.4%	17.1%	20.0%	100.0%
	Total Count	57	29	103	234	266	689
	% within Religious Beliefs of Respondents	8.3%	4.2%	14.9%	34.0%	38.6%	100.0%

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## Appendix II: Survey Sample



### <家庭暴力條例>研究問卷調查



The Chinese University of Hong Kong  
香港中文大學  
研究院 Graduate School

年齡: 20-30 31-40 41-50 51-60 性別: 女 男  
 你的宗教信仰是: 佛教 天主教 基督教 無宗教信仰 其他  
 你是否知道家庭暴力是什麼? 是 否  
 你是否知道香港已為家庭暴力問題立法? 是 否

你認為現有的<家庭暴力條例>對家庭暴力受害者提供足夠的保障。

非常不同意 1 2 3 4 5 非常同意 不知道

你認為以下類別應受到保護:

夫妻 非常不同意 1 2 3 4 5 非常同意

兒童 非常不同意 1 2 3 4 5 非常同意

長者 非常不同意 1 2 3 4 5 非常同意

同性伴侶 非常不同意 1 2 3 4 5 非常同意

室友 非常不同意 1 2 3 4 5 非常同意

家庭傭工 非常不同意 1 2 3 4 5 非常同意

寵物 非常不同意 1 2 3 4 5 非常同意

時時的<家庭暴力條例>只包括異性伴侶關係，你認為家庭暴力條例有需要包括同性伴侶嗎?

非常不同意 1 2 3 4 5 非常同意

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## < Domestic Violence Ord. > Research Survey



Age: 20-30 31-40 41-50 51-60 Sex: F M

Religious Belief: Buddhism Catholicism Christianity None  
Other

Do you know what Domestic Violence is? Yes No

Did you know that Hong Kong enacted an ordinance regarding domestic violence? Yes No

Do you believe that the current <Domestic Violence Ordinance> provides adequate protection to victims?

Strongly Disagree 1 2 3 4 5 Strongly Agree I don't know

Do you think the following categories of people should be protected:

Husband and wife Strongly unnecessary 1 2 3 4 5 Strongly necessary

Children Strongly unnecessary 1 2 3 4 5 Strongly necessary

Elderly Strongly unnecessary 1 2 3 4 5 Strongly necessary

Homosexual couples Strongly unnecessary 1 2 3 4 5 Strongly necessary

Housemates Strongly unnecessary 1 2 3 4 5 Strongly necessary

Domestic Helpers Strongly unnecessary 1 2 3 4 5 Strongly necessary

Pets Strongly unnecessary 1 2 3 4 5 Strongly necessary

The <Domestic Violence Ordinance> currently only covers heterosexual couples living together. Do you believe that it is necessary for the Ordinance to cover homosexual couples as well?

Strongly unnecessary 1 2 3 4 5 Strongly necessary