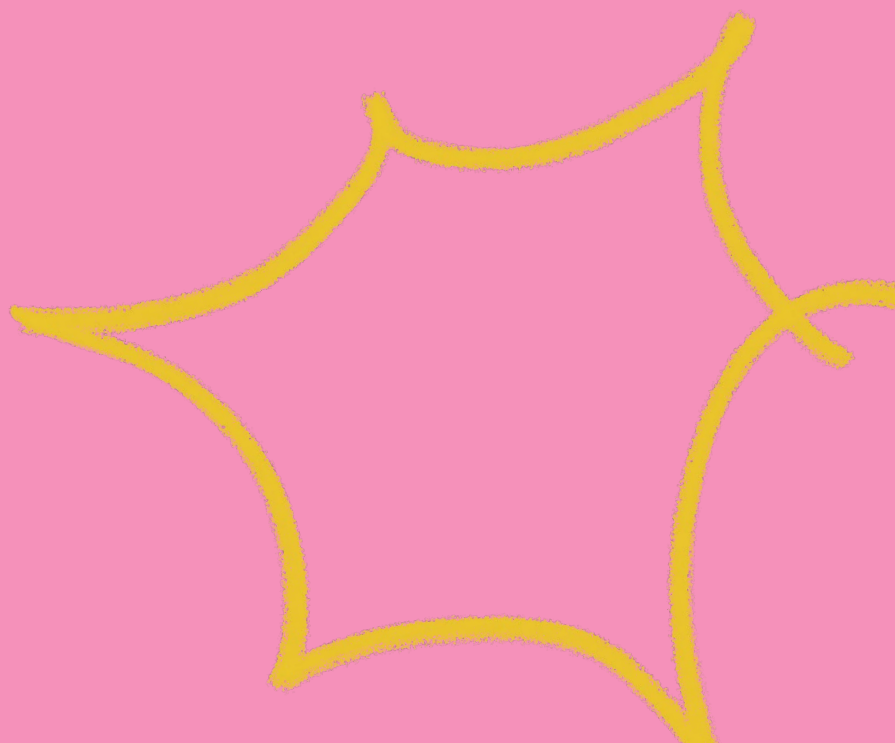


# Identity and Culture among Young People with Oranga Tamariki Involvement in the Identify Survey.

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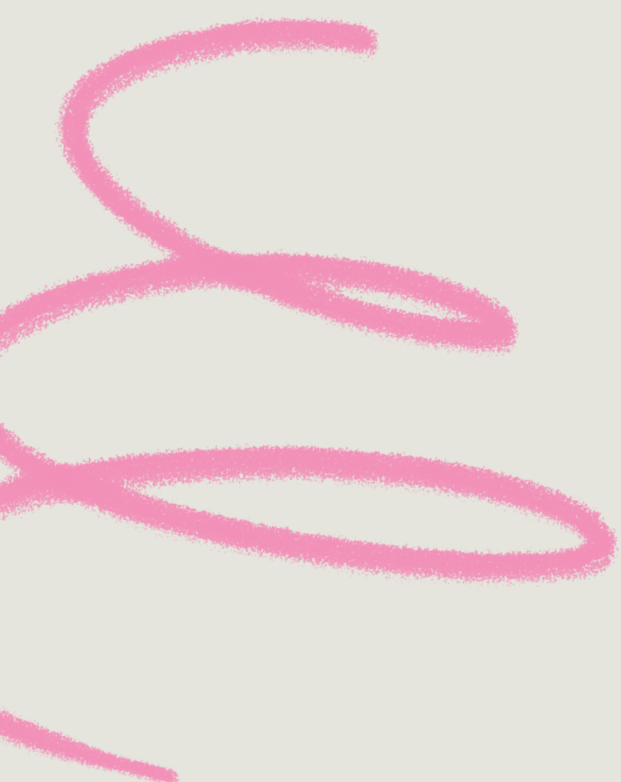


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- Karah Mackie
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# 1 How to use this report

This report, along with the other reports in this series, builds on the initial Community and Advocacy Report from *Identify*. The Community and Advocacy report provides an overview of key areas of relevance for a range of takatāpui and rainbow young people in Aotearoa New Zealand. This report focuses on *some* of the current issues and priorities for takatāpui and rainbow young people that have had involvement with Oranga Tamariki or Child Youth and Family Service (CYFS) in relation to their experiences in secondary school.

We also recognise that reading and engaging with the findings in this report can be distressing. People reading the report, including whānau/family and friends and allies of takatāpui and rainbow young people, may need to access helpful supports and resources. We have provided a list of mental health supports and resources towards the end of this report.

The survey included additional items that are not included in this report (see [Identify survey for researchers](#)), and we invite other organisations or individuals interested in other analyses, including with sub-groups in the study, to contact us ([identifysurvey@auckland.ac.nz](mailto:identifysurvey@auckland.ac.nz)).

Definitions for the key terms, including some words that are *italicised*, are provided in the Glossary.

## 1.1 The words we use throughout this report

In this report, we use the terms takatāpui and rainbow collectively to include MVPFAFF+ and Rainbow Pacific identities and LGBTQIA+ people — that is, people whose genders, sexualities, and/or variations in sex characteristics exist beyond cisgender, heterosexual, and endosex norms. We recognise that everyone relates to the term rainbow differently, and that many of the words used, including rainbow, throughout the survey and this report are within a Pākehā framework of understanding gender, sexuality, and sex characteristics. Although we use rainbow inclusively in the report and the survey, care must be taken to recognise the diversity that can be obscured by this umbrella term. Where specific groups of young people within this umbrella term are discussed, we make this explicit in the text. It is important to note that some survey items only asked about “rainbow” identities and did not explicitly state takatāpui, in such situations the report only uses the word “rainbow” to describe these data, however in other instances the report uses takatāpui and rainbow.



## 1.2 Explanation of statistical language and making sense of the stats

- The **mean (M)** is the average of a sample. It is found by dividing the sum of the values for a sample, by the number of cases in the sample
- **Standard deviation (SD)** measures how spread out the sample is in relation to the mean. That is, a larger standard deviation means that there is a greater difference between the mean and the upper and lower bounds of the sample, whereas a lower standard deviation means that the values in the sample are closer together
  - 68% of the values will fall within one standard deviation of the mean, and 95% of the values will fall within two standard deviations, assuming a normal distribution
- **N** refers to the total number of the *Identify* sample population. Sometimes, we also use *N* to show the total number of participants who answered a particular question, in cases where we also show the smaller percentages of that number (or *n*)
- **n** refers to a subset of the *Identify* sample population. The *n* is used to show the number of participants who gave a certain response, out of those who were shown the question
- **Percentages** are based on the valid responses to each question. In *Identify*, not all participants were given the opportunity to answer every question, and participants may have skipped some questions
- A **proportion** is a part (usually a number) with a size that is relative to other parts
- Please note that integers are used for simplicity, so decimal places are rounded to 0, based on Swedish rounding
- **Statistical significance** refers to cases where the differences between groups are statistically meaningful (in most cases here, focused on whether it mattered if participants had been involved with Oranga Tamariki or not). Where differences are not significant, this means that the potential error of the measurement overlaps, so the values are practically equivalent.

## 2 Executive summary

This is the first of four reports that focus on the experiences of participants who have ever had involvement with Oranga Tamariki (or CYFS) at some point in their lives. The report has identity and culture as the focus. Understanding the ways that identity is patterned in young people who have had involvement with Oranga Tamariki can help to develop considerations for responsive care.

This report is the outcome of a collaboration of care-experienced young people, VOYCE-Whakarongo Mai kaimahi, and academic researchers, to identify and explore some key aspects of identity that are relevant to takatāpui and rainbow young people's experiences with Oranga Tamariki. By identifying these features, we hope that the unique needs, experiences, and perspectives of takatāpui and rainbow young people who have had involvement with Oranga Tamariki can be recognised and respected. Understanding these aspects of identity can help ensure policies and processes respond and foster a sense of belonging and empowerment, creating environments where young people can feel fully seen, valued and understood. By embracing and honouring the diverse dimensions of identity, we believe culturally sensitive and inclusive approaches that promote hauora and wellbeing can be developed.

The *Identify* survey is the largest study focused on takatāpui and rainbow young people (aged 14-26) in Aotearoa New Zealand to date. This survey was live between February and August 2021. In total, 4784 takatāpui and rainbow young people were included in the final analysis. As part of the Identify Survey, participants were asked "Have you ever been involved with Oranga Tamariki (OT) or Child, Youth and Family Services (CYFS) as a young person?", and those who responded yes are the focus in these series of reports.

This report draws on a diverse sample of rainbow and takatāpui young people who reported that they had been involved with Oranga Tamariki, including 186 (44.4%) who were currently in secondary education, 122 (29.1%) who were in post-secondary education, and 110 (26.3%) who were not in education but were either in paid or unpaid employment, or were unemployed.

Among participants with Oranga Tamariki involvement, 26% (n = 107) were Māori; 2% (n < 10) Pacific; 7% (n = 31) Asian; and 63% (n = 271) Pākehā, NZ European, or another European identity. There were also around 1% respectively of participants who were Middle Eastern, Latin American, African, or North American. Significantly higher rates of Māori and lower rates of Pākehā, NZ European, or another European identity were found in the Oranga Tamariki involved group. Pacific and Asian participants are both under-represented among those involved with Oranga Tamariki and those who had never been involved, relative to the national population.

Participants reported a wide array of gender identities and modalities. The distribution of gender identities among those who had been involved with Oranga Tamariki is significantly different to those who had not been involved. Of those with involvement,

40% (n = 168) of participants were classified as cisgender women/girls (34%, n = 142) or men/boys (6%, n = 26), 15% (n = 64) as trans men/boys and 4% (n = 15) as trans women/girls, 35% (n = 145) as non-binary and 5% (n = 22) as questioning their gender.

Similarly, a wide array of sexualities was reported. Participants with *intersex variations* or variations of sex characteristics were also present; however, they accounted for fewer than ten participants, which did not permit any targeted analysis.

While the rate of disability was already high for the whole Identify sample, relative to the general Aotearoa New Zealand population (~15%; Manatū Hauora - Ministry of Health, 2013<sup>1</sup>), the proportion of participants reporting a functional disability who had been involved with Oranga Tamariki was higher than those who had never been involved with Oranga Tamariki.

Other salient aspects of identity were identified, including age (where there was a slight younger skew in those involved with Oranga Tamariki), regional distribution, and material deprivation. Findings on Material deprivation showed significant disparities for those with involvement compared to young people without involvement. Finally, experiences related to wairua, spirituality and religion were also highly relevant to young people's experiences of identity.

The findings show that takatāpui and rainbow young people who reported ever being involved with Oranga Tamariki have a range of ages, ethnicities, genders, sexualities, disabilities, and diverse experiences of material deprivation, faith and spiritual identities and experiences. Many of these aspects of identity are more diverse in the sample of young people with Oranga Tamariki involvement compared to young people with no involvement. An intersectional awareness of the complexity, as well as opportunities, associated with these identities will be useful when developing and implementing takatāpui and rainbow-affirming process, policy, and practice at Oranga Tamariki. The report concludes with insights that may help improve experiences for takatāpui and rainbow young people involved with Oranga Tamariki.

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<sup>1</sup> Manatū Hauora - Ministry of Health. (2013). *Disability*. <https://www.health.govt.nz/our-work/populations/maori-health/tatau-kahukura-maori-healthstatistics/nga-mana-hauora-tutohu-health-status-indicators/disability>

## 2.1 Key Findings

- Participants who reported involvement with Oranga Tamariki had a diverse breadth of gender and sexual identities. Young people who reported involvement were significantly more likely to be:
  - Māori
  - Using culture-specific terms to identify their gender and/or sexuality
  - Trans or non-binary
  - School-aged
  - Report functional disabilities
- A lower proportion of young people with involvement reported Pacific or Asian ethnicities compared to young people with no involvement with Oranga Tamariki. Caution is required when extrapolating these findings to wider populations of Pacific and Asian young people with involvement.
- A smaller proportion of young people with involvement said they felt comfortable as a rainbow person in their cultural and ethnic communities compared to young people with no involvement.
- Participants came from most regions of Aotearoa New Zealand, though the larger cities were most highly represented.
- Material deprivation was reported by a higher proportion of young people with Oranga Tamariki involvement compared to takatāpui and rainbow young people with no involvement.
- A higher proportion of participants with involvement reported sexuality and gender identity change efforts (conversion practices) compared to young people without involvement.
- The report concludes with detailed insights that may support the wellbeing of takatāpui and rainbow young people involved with Oranga Tamariki, for instance:
  - The higher proportion of takatāpui and rangatahi Māori participants among those with Oranga Tamariki involvement underscores the importance of inclusive services, policies and cultural competency training that support Māori identities, including intersections with takatāpui, rainbow, trans and non-binary, and disabled identities.
  - The higher proportions of young people with involvement who report being trans and non-binary, highlights the value of gender-affirming care, policies and training for all adults who work with young people with Oranga Tamariki involvement.
  - The more frequent experience of functional disabilities and material deprivation amongst young people with involvement indicates that policies, processes, and training that can be sensitive to the additional

challenges these experiences produce may be beneficial to improving the wellbeing of young people with involvement in Oranga Tamariki.

## 3 Background

### 3.1 About Identify

*Identify* is an online survey for takatāpui, MVPFAFF+ and LGBTQIA+ (rainbow) young people and allies aged 14-26 years of age in Aotearoa New Zealand. The survey data was collected in 2021, from mid-February until the end of August. *Identify* asked about young people's experiences across a range of contexts, including education, employment, home, health, values and community. The survey included questions on factors that supported wellbeing as well as challenges in these contexts.

*Identify* is a collaboration between rainbow community researchers and organisations InsideOUT Kōaro and RainbowYOUTH, who work with rainbow young people in Aotearoa. Our team includes principal investigator Dr John Fenaughty and co-investigators Dr Jaimie Veale, Dr Elizabeth Kerekere, Dr Patrick Thomsen, Dr Peter Saxton, Dr Mohamed Alansari, Dr And Pasley, Alex Ker, Pooja Subramanian (RainbowYOUTH) and Tabby Besley (InsideOUT Kōaro).

## 4 Methods

### 4.1 Analytic approach

The lead author partnered with VOYCE-Whakarongo Mai to produce these reports. Four young people from VOYCE-Whakarongo Mai's networks who were takatāpui and/or rainbow, and included at least two who were Māori, and at least two who were trans and/or non-binary, were invited to participate in the project, and all agreed. After the first meeting, an additional young person working at VOYCE-Whakarongo Mai joined the group as a co-author. In total, the group met six times, first in-person, and then on Microsoft Teams to iteratively explore the findings for each of the four reports. In each workshop, co-authors were asked to identify what areas from the survey needed to be included in each upcoming report, as well as how they made sense of the findings and what relevance they saw for ongoing practice. This process continued iteratively for each of the four reports via Microsoft Teams, except for the final meeting which was held in person in Ōtautahi Christchurch to facilitate a farewell to the project. In workshops, 2, 3, and 4 the lead author presented back the summary of the insights and implications produced in the previous workshop for member-checking by the co-authors, and any changes were discussed and the reports were amended accordingly.

### 4.2 Survey design

The *Identify* Survey study received ethical approval from the New Zealand Health and Disability Ethics Committee (20/NTB/276). After developing the first draft of our survey questionnaire, the research team held community hui across Aotearoa New Zealand

and invited feedback on the survey content, structure, branding and recruitment. The hui were attended by community members, rainbow organisation representatives, young people and academics, with the opportunity for people to give feedback via email if they were unable to attend. Nine hui were held in Te Tai Tokerau, Tāmaki Makaurau, Te Whanganui-a-Tara and Ōtautahi during January and February 2020.

Questions in the survey were either developed by the research team, often following community consultation, or were replicated or adapted from existing studies with rainbow communities (e.g., *Counting Ourselves*<sup>2</sup>) or youth in general (e.g., the Youth'19 Survey<sup>3</sup>); While many new questions were necessarily developed, replication or adaptation of key measures was important for generating data that was comparable across studies.

The survey was assembled in Qualtrics and designed so that participants were only shown questions relevant to their previous answer (e.g., only participants who reported they were at secondary school were shown questions on secondary school). Early in the survey, participants were asked if they were rainbow young people or allies or friends of rainbow people. This question was used to branch to an 'allyship pathway' in the survey, whereby allies were asked a set of questions about being a rainbow ally, and a 'rainbow pathway'. Self-identified rainbow young people were asked questions relevant to their experiences as a rainbow person. These two survey branches were analysed as separate datasets. In this report, we present the initial findings from rainbow young people.

We conducted in-person recruitment at community events, including Pride festival events in the main centres, as well as nightclub events and community meetings. Posters were placed in prominent community venues, such as queer- and trans-friendly bars and cafes, schools and tertiary institutions, and in the libraries of two large cities. Online recruitment was conducted via advertisements and posts on Facebook, Instagram, TikTok, Twitter, YouTube, and Grindr. Word of mouth, including via social media, and preliminary data 'teasers' in mainstream media stories, also advertised the survey.

The survey contained various sections addressing different areas of participants' lives, including demographics; secondary, tertiary and post-secondary education; employment and work; health; family/whānau and friends; home and living environment; and community involvement.

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<sup>2</sup> Veale, J., Byrne, J., Tan, K. K., Guy, S., Yee, A., Nopera, T. M. L., & Bentham, R. (2019). *Counting Ourselves: The health and wellbeing of trans and nonbinary people in Aotearoa New Zealand*. Hamilton, NZ: Transgender Health Research Lab, University of Waikato. [https://countingourselves.nz/wp-content/uploads/2022/09/Counting-Ourselves\\_Report-Dec-19-Online.pdf](https://countingourselves.nz/wp-content/uploads/2022/09/Counting-Ourselves_Report-Dec-19-Online.pdf)

<sup>3</sup> Fleming, T., Peiris-John, R., Crengle, S., Archer, D., Sutcliffe, K., Lewycka, S., & Clark, T. (2020). *Youth19 Rangatahi Smart Survey Initial Findings: Introduction and Methods*. The Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. <https://www.youth19.ac.nz/publications/category/Reports>

As part of the Identify Survey, participants were asked “Have you ever been involved with Oranga Tamariki (OT) or Child, Youth and Family Services (CYFS) as a young person?”. The Identify Survey questions are framed to capture the maximum number of young people who have engaged with Oranga Tamariki, including both Care and Protection and Youth Justice. They do not specify whether the young person has entered care or youth justice custody or is engaging with Oranga Tamariki in another way.

Participants’ responses were recorded anonymously, meaning the research team could not tell whom a person was by looking at their responses.

After cleaning the data, the responses of 5218 participants were included in the dataset. Of these, 92% ( $n = 4784$ ) self-identified as a rainbow person, and 8% ( $n = 434$ ) reported they were allies of rainbow communities. This report focuses on the experiences of the 4784 rainbow, takatāpui and MVPFAFF+ participants.

Further description of the methods from Identify is provided in the Community and Advocacy Report<sup>4</sup>.

If you would like to find out more about any of the data or you are interested in using the *Identify* data in your research, please feel free to contact us. We welcome collaborations on analysis and further studies that align with the values and aims of *Identify*.

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<sup>4</sup> Fenaughty, J., Ker, A., Alansari, M., Besley, T., Kerekere, E., Pasley, A., Saxton, P., Subramanian, P., Thomsen, P. & Veale, J. (2022). *Identify survey: Community and advocacy report*. Identify Survey Team. [https://www.identifysurvey.nz/s/community\\_advocacy\\_report.pdf](https://www.identifysurvey.nz/s/community_advocacy_report.pdf)

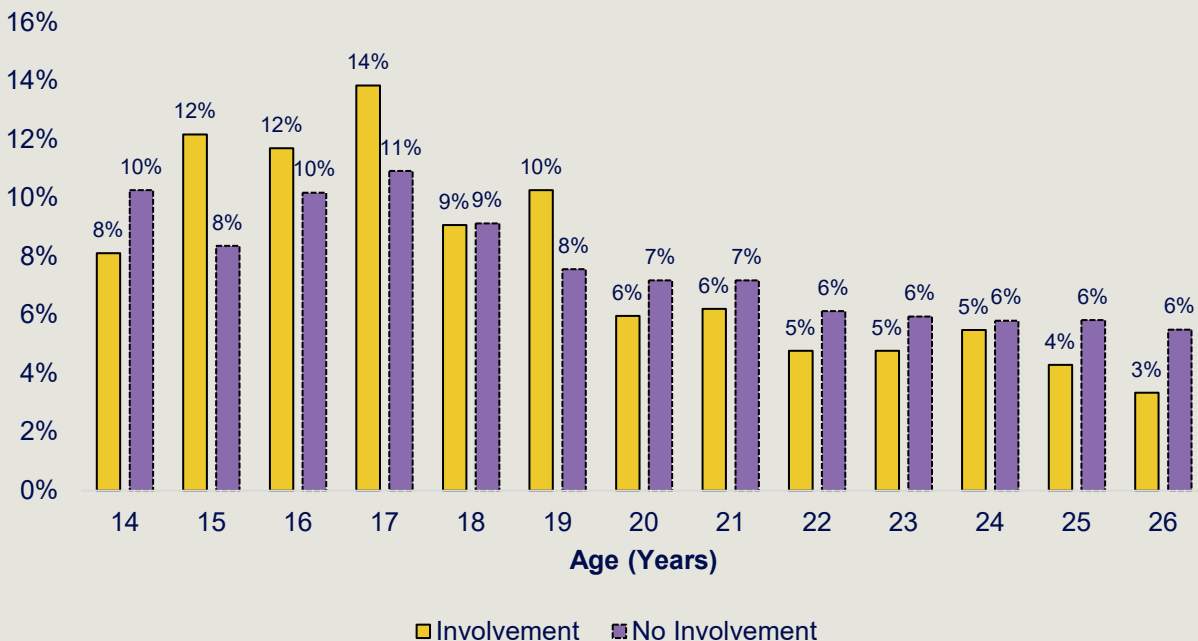


## 5 Demographics

This report provides an overview of the demographic characteristics of the Identify participants who reported Oranga Tamariki (or CYFS) involvement compared to those who did not report involvement. Involvement with Oranga Tamariki was determined by a positive response to the question: “Have you ever been involved with Oranga Tamariki (OT) or Child, Youth and Family Services (CYFS) as a young person?”. Demographics include age, ethnicity, cultural identity, te ao Māori, gender, sex and sexuality, region, religion, disability, material deprivation, and experiences of conversion therapy.

### 5.1 Age

Participants’ ages ranged from 14 to 26 years old (see Figure 1). The average age of participants who reported involvement was just under 19 years old ( $M=18.7$ ,  $SD=3.4$ ). The mean age for participants with no involvement ( $n = 3635$ ) was half a year older ( $M=19.2$ ,  $SD = 3.7$ ). An independent samples t test demonstrated that the means for involved participants and those that had never been involved were significantly different ( $t = -2.806$ ,  $p < 0,01$ ), confirming that young people who had involvement were slightly younger (approximately 6 months on average) than those with no involvement.



**Figure 1. Ages of participants with Oranga Tamariki involvement ( $n = 419$ ) and with no involvement ( $n = 3635$ ) ( $N = 4054$ ; % represented)**

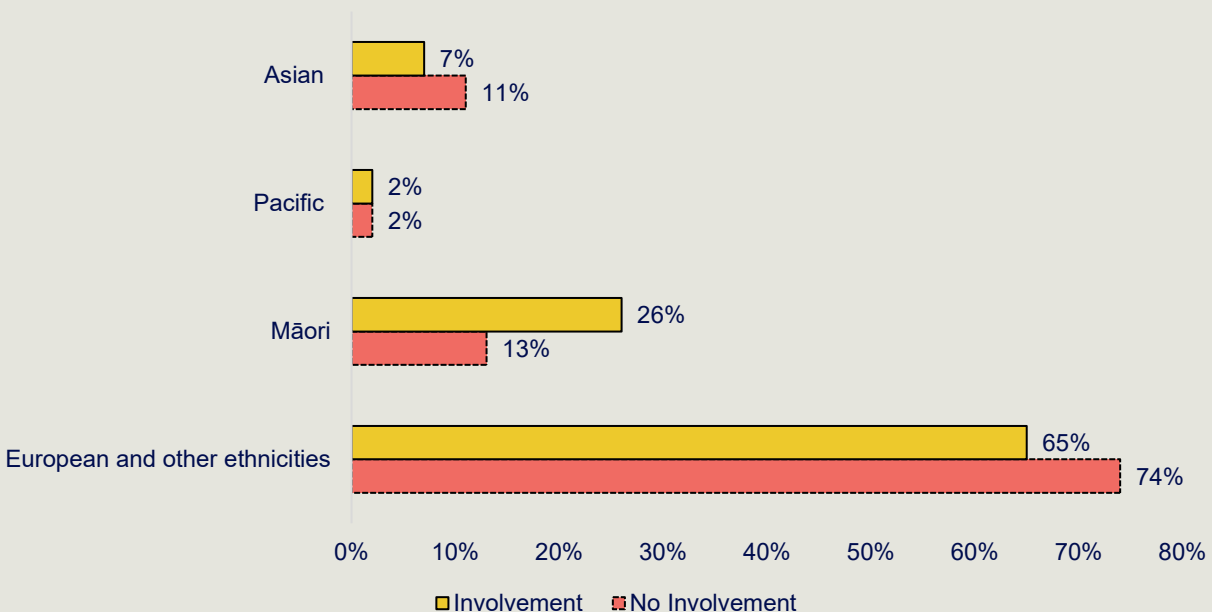
**Table 1. Ages of participants with Oranga Tamariki involvement (N = 419) and with no involvement (N = 3635)**

<b>Age (years)</b>	<b>Oranga Tamariki involvement (n)</b>	<b>%</b>	<b>No Oranga Tamariki involvement (n)</b>	<b>%</b>
14	34	8%	373	10%
15	51	12%	304	8%
16	49	12%	370	10%
17	58	14%	397	11%
18	38	9%	332	9%
19	43	10%	275	8%
20	25	6%	261	7%
21	26	6%	261	7%
22	20	5%	223	6%
23	20	5%	216	6%
24	23	6%	211	6%
25	18	4%	212	6%
26	14	3%	200	6%

Age for participants with involvement is an important component of identity and experience, particularly as it is the key demographic that determines state involvement in their lives. In 2017, legislation came into force that enabled young people in care to remain in care until the age of 18 (previously 17 years was the end of CYFS care). Older participants in the sample (i.e., age 23-25) may have only received care until age 17, while those who were 19-23 would have received an additional year. Younger participants may still be in care. Furthermore, from 2019, some young people with care-experience could choose to remain or return to live with their caregivers after 18 years, until 21 years of age, as well as being given access to a new Transition Support Service. The diversity of ages in the current sample means that a range of these experiences may have been collected, notwithstanding that not all young people with Oranga Tamariki involvement will have been in care.

## 5.2 Ethnicity

Participants could select multiple responses to the question on ethnicity.<sup>5</sup> We used the Statistics New Zealand Education Counts<sup>6</sup> framework for prioritised ethnicity, to allow comparisons to the general population. Two thirds of the sample who reported Oranga Tamariki involvement were Pākehā/European or another ethnicity group not listed below. One quarter (26%) were Māori, 7% were Asian and 2% were Pasifika.



**Figure 2. Proportions of participants in prioritised ethnicity groups for participants with Oranga Tamariki involvement (N = 418) and with no involvement (N = 3622).**

Participants who reported Oranga Tamariki involvement were more likely to be Māori, accounting for 25.6% (107) of the sample with involvement, despite only constituting 14.7% (595) of the whole sample ( $X^2(1, N = 4054) = 44.011, p < 0.001$ ). Pacific and Asian young people with involvement were not significantly underrepresented, compared to those who had not been involved; however, this could have been a product of smaller Asian and Pasifika sample sizes.

Some participants with a Pacific or an Asian ethnicity are counted only once in a prioritised ethnicity analysis. When a participant who selects *any* Pacific or Asian ethnicity is counted as Pacific or Asian, a total-response analysis shows that 9% of participants with Oranga Tamariki involvement were Asian and 4% were Pasifika.

<sup>5</sup> In the survey we asked, “Which ethnic group or groups do you belong to? (Please select all that apply)”, which is the same question used to collect ethnicity data in the New Zealand Census.

<sup>6</sup> Education Counts. (2021). Ethnic Codes. [https://www.educationcounts.govt.nz/data-services/code-sets-and-classifications/ethnic\\_group\\_codes](https://www.educationcounts.govt.nz/data-services/code-sets-and-classifications/ethnic_group_codes)

## 5.2.1 Culture and Identity

Participants were asked “Overall, how comfortable do you feel as a rainbow person in your ethnic or cultural communities? (e.g., weddings, funerals, other cultural events)”. Possible responses included, “Very comfortable; Comfortable; Neutral; Uncomfortable; Very uncomfortable; or Doesn't apply”. Participants’ responses were significantly skewed towards uncomfortable and very uncomfortable for those with involvement compared to participants who had never been involved ( $X^2(1, N = 4047) = 17.676, p < 0.01$ ).

**Table 2. Comfort in ethnic and cultural communities as a rainbow person with Oranga Tamariki involvement (N = 370) and with no involvement (N = 3628)**

<b>Comfort in ethnic and cultural communities as a rainbow person</b>	<b>Involvement in Oranga Tamariki</b>	<b>No Involvement in Oranga Tamariki</b>
Comfortable or Very Comfortable	29.1% (n = 122)	37.1% (n = 1345)
Neutral	35.2% (n = 148)	29.2% (n = 1059)
Uncomfortable or Very Uncomfortable	26.3% (n = 61)	21.9% (n = 795)
Does not apply	9.3% (n = 39)	11.8% (n = 429)

## 5.2.2 Te Ao Māori and Māoritanga

Participants who said they were Māori were asked, “Do you know your iwi (tribe or tribes)”, with the overwhelming majority answering yes. However, a smaller proportion of those with Oranga Tamariki involvement said they knew their iwi (80.2%; n = 85) compared to Māori without involvement (90.0%, n = 433) ( $X^2(1, N = 588) = 7.7, p < .01$ ).

Participants who identified as Māori were asked where they had learnt about their culture. Comparing participants involved with Oranga Tamariki to those who had never been involved, no significant differences were found for any learning source except parents or mātua, where a smaller proportion of those who had been involved reported learning about Māori culture from their parents or mātua ( $X^2(1, N = 582) = 13.911, p < 0.001$ ) (see Table 3).

**Table 3. Where Māori participants learned about their “Māori culture, such as language, songs, cultural practices or family ancestry” with Oranga Tamariki involvement (N = 107) and with no involvement (N = 488)**

<b>Learning source</b>	<b>Involvement in Oranga Tamariki (n = 107)</b>	<b>No Involvement (n = 488)</b>
Have not learnt	18.4% (n = 19)	15.2% (n = 73)
Kohanga reo / pre-school / daycare	25.2% (n = 26)	18.0% (n = 86)
Primary school / kura tautahi	53.4% (n = 55)	55.1% (n = 264)
Secondary school / kura taurua	37.9% (n = 39)	46.8% (n = 224)
Grandparents / koroua rāua ko kuia	30.1% (n = 31)	39.9% (n = 191)
Other whānau members	32.0% (n = 33)	36.7% (n = 176)
A te reo group	14.6% (n = 15)	17.1% (n = 82)
Work / employment / mahi	7.8% (n = 8)	11.7% (n = 56)
Marae for wānanga / hui / tangi	28.2% (n = 29)	33.2% (n = 159)
Community sports	6.8% (n = 7)	5.0% (n = 24)
Cultural events	33.0% (n = 34)	38.0% (n = 182)
Church / religion	2.9% (n = 3)	2.7% (n = 13)
A takatāpui or rainbow group	11.7% (n = 12)	7.9% (n = 38)
Another place	17.5% (n = 18)	13.2% (n = 63)
Parents or mātua*	37.9% (n = 39)	58% (n = 278)

\*Significantly different ( $p < 0.001$ )

### 5.3 Regions where participants lived.

Across the total sample, participants lived across all regions of Aotearoa New Zealand, with most people living in Auckland, Wellington and Christchurch at the time of taking the survey. Notably, among those with Oranga Tamariki involvement, no respondents lived on the West Coast or in Gisborne and fewer than 2% ( $n < 10$ ) came from Taranaki, Tasman, or Southland (see Table 4).

**Table 4. Regions of Aotearoa New Zealand where participants with Oranga Tamariki involvement live (N = 419)**

<b>Region</b>	<b>Percentage</b>
Te Tai Tokerau / Northland	<10 participants
Tāmaki Makaurau / Auckland	30.3%
Taranaki	<10 participants
Whanganui-Manawatū	4.8%
Te Tai-o-Aorere / Tasman	<10 participants
Te Tai Poutini / West Coast	0.0%
Murihiku / Southland	<10 participants
Waikato	6.4%
Te Moana-a-Toi / Bay of Plenty	2.9%
Te Tai Rāwhiti / Gisborne	0.0%
Te Mātau-a-Maui / Hawkes Bay	2.6%
Te Whanganui-a-Tara / Wellington	17.7%
Whakatū / Nelson and Te Taihu-o-te-Waka / Marlborough	2.6%
Waitaha / Canterbury	16.7%
Ōtākou / Otago	7.2%

In total, 4047 participants responded to the question “have you ever moved towns or cities in Aotearoa NZ, to feel safer as a rainbow person?”, with the overwhelming majority answering no (87.6%; n = 3552). However, those with Oranga Tamariki involvement who answered this question (n = 418) were more likely to say they had moved towns and cities to feel safer as a rainbow person (18.4%; n = 77) compared to those without involvement (11.5%; n = 418/3629; ( $X^2(1, N = 4047) = 16.6, p < .001$ ). These findings show that nearly one in five participants with Oranga Tamariki involvement said they have had to move towns or cities to feel safer as a rainbow person.

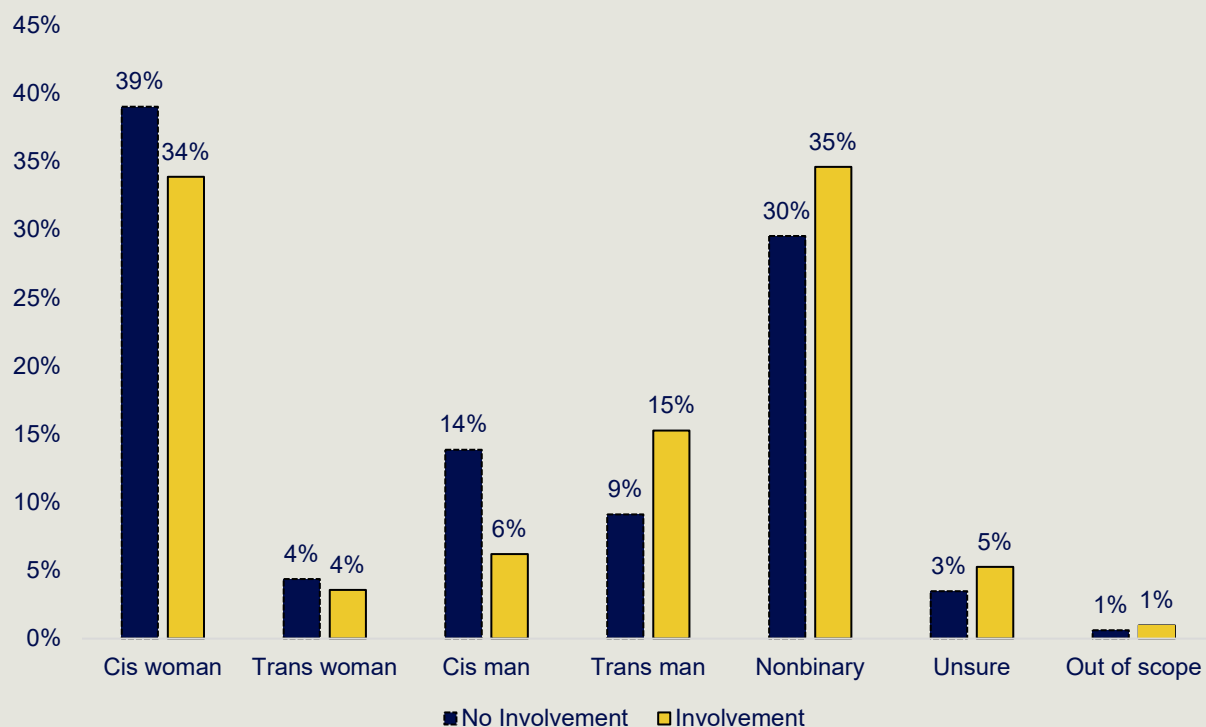
## 5.4 Gender

Participants were given the opportunity to write the terms they used to describe their gender. Table 5 provides a summary of 56 descriptors that capture the majority terminology that was shared in this sample. Moreover, participants often used multiple terms. The descriptors listed do not summarise all possible genders in the sample, however they do highlight that significant variation exists in this group.

**Table 5. A sample of common terms that participants with Oranga Tamariki involvement shared in response to the question 'How do you describe your gender?'**

man	neutrois	intersex	gendervoid
woman	autigender	neogender	non-cis
cis	genderfae	closeted	chaotic
trans	pangender	transsexual	akavaine
demigender	bigender	unknown	whakawāhine
non-binary	adjacent	unsure	takatāpui
agender	ish	ftm	genderpunk
fluid	complex	mtf	aligned
queer	femboi	female	tangata ira tāne
masc	transgender	male	māhū
femme	apathetic	feminine	tāne
questioning	diverse	masculine	wāhine
androgynous	genderqueer	amab	irakore
exploring	non- conforming	afab	fa'afatama

To facilitate the quantitative analysis, participants were also asked to select one of six gender categories, which were used to determine if they identified as cisgender, trans or non-binary. As some participants gave more than one response to this question, we created priority gender categories, listed below (see Figure 3), which are used for analysis in this report. For more details on how we developed these categories, see Figure 6 in the appendices)



**Figure 3. Proportions of participants in prioritised gender groups with Oranga Tamariki involvement (N = 418) and with no involvement (N = 3628).**

Compared to those who reported no Oranga Tamariki involvement (51.5%; n = 1868), young people with involvement were more likely to report a trans identity (63.6%; n = 266;  $X^2(1, N = 4046) = 22.192, p < 0.001$ ).

From this sample, over half of the young people with Oranga Tamariki involvement were trans. Gender is fundamental to the experiences of takatāpui and rainbow young people with Oranga Tamariki involvement, particularly if they are trans and/or non-binary.

## 5.5 Variations in sex characteristics

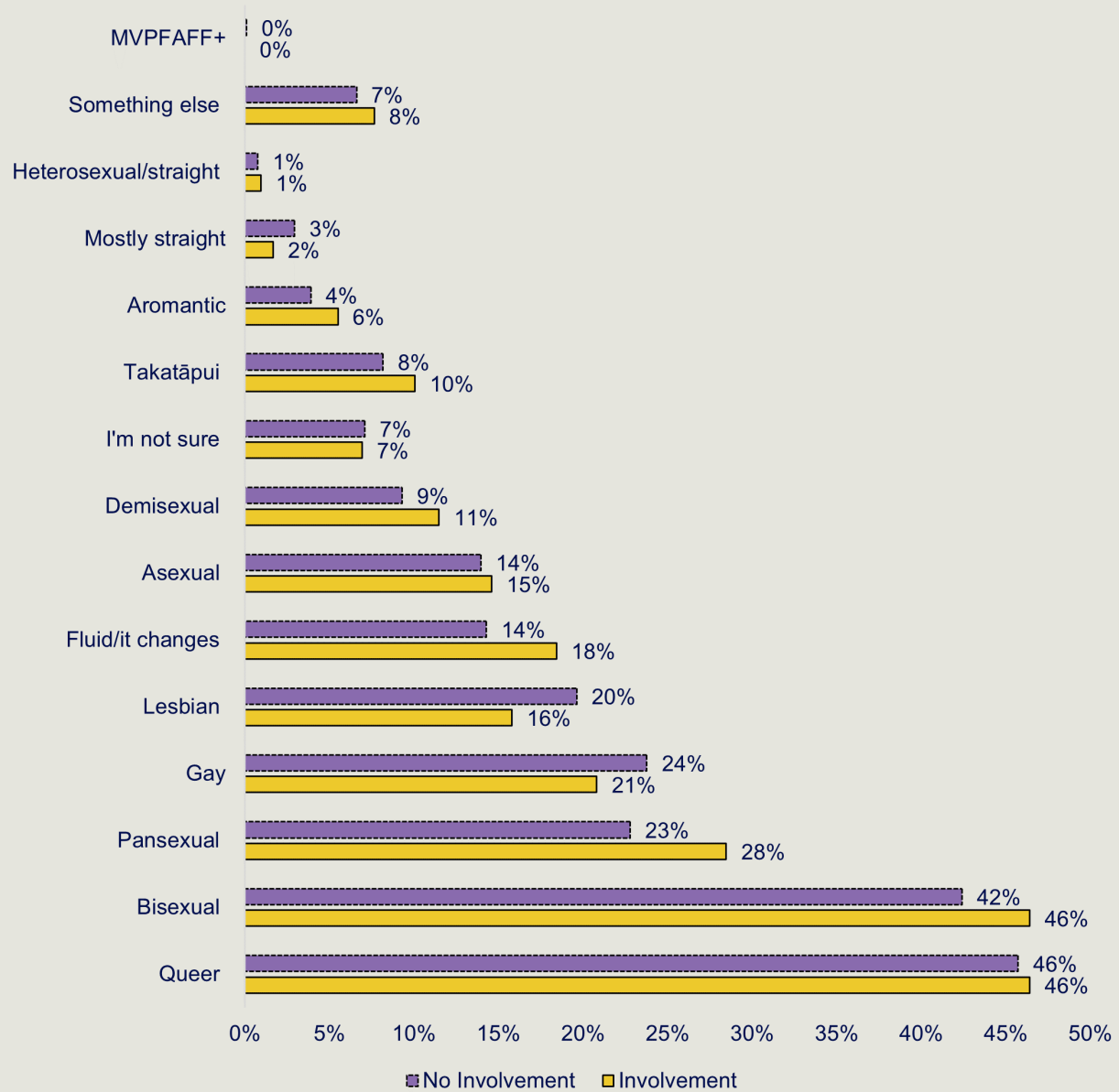
Overall, approximately 2% ( $n < 10$ ) of participants who were involved with Oranga Tamariki reported a variation in sex characteristics (in response to the question “Some people are born with bodies that do not fit into the boxes of 'male' or 'female'. This is known as being intersex or having variations in sex characteristics. Which of these statements best describes you?”). While this was a small number of intersex participants, it was more than double the proportion of intersex participants who were not involved with Oranga Tamariki. The sample size for young people with variations in sex characteristics is too small for statistical analysis, and risks being identifying for those young people.



## 5.6 Sexuality

The survey asked participants to select from a list of terms that best describe their sexuality (see Figure 4). Similar to gender, participants could and did select more than one response.

This highlights the importance of sexuality in relation to the experiences of young people involved with Oranga Tamariki. Sexuality identities require recognition, as well as careful policy and practice consideration that affirms and recognises these aspects of young people's identity.



**Figure 4. Proportions of participants selecting particular sexuality identities for those with Oranga Tamariki involvement (N = 418) and no involvement (N = 3634).**

## 5.7 Culturally specific identities

One in ten (10.2%;  $n = 42/412$ ) participants with Oranga Tamariki involvement reported that they use languages specific to their culture to describe their gender and/or sexuality identity. Participants used terms in te reo Māori, English, Pacific and Asian languages, and languages from Europe and North America. A further 12.4% ( $n = 51/412$ ) said “don’t know” in response to this item. These proportions for participants with Oranga Tamariki involvement for this item were higher than those with no involvement (5.4%;  $n = 195/3595$  who said “yes”; 7.8%;  $n = 281/3595$  who said “don’t know”;  $X^2(2, N = 4007) = 27.3, p < .001$ ). See Table 5 for examples of culturally specific gender terms that participants with Oranga Tamariki involvement in this sample used.

## 5.8 Disability

The Washington Group Short Six<sup>7</sup> questions measure if participants reported being limited from participation in everyday life by six common functional barriers. This framing of disability recognises that the environment is important in affecting what people with varying capabilities can do. Depending on the worlds they live in (e.g., the physical, social, cultural and the legislative environment around the young person) this can either enable or disable participation in everyday life. In this way, these measures focus on who report impairment in their current contexts. However, these are not measures of disability as an identity (identity-first measures) per se, but in recognising the socio-ecological framing of disability, these measures move away from framing disability solely as a medical issue. We recognise, however, that many people reporting a functional disability will identify as disabled (identity first) and may not necessarily use person-first language to describe their identity.

In *Identify*, participants were identified as disabled if they reported having “a lot of difficulty” or said they “cannot do at all” to one or more of six functional domains (seeing, hearing, walking, remembering, washing, communicating). Of those who had been involved with Oranga Tamariki, almost three fifths had some form of disability (59.6%;  $n = 245/411$ ) compared to only two fifths of those who never had Oranga Tamariki involvement (39.5%,  $n = 1425/3607$ ;  $X^2(1, N = 4018) = 61.398, p < 0.001$ ).

These aspects are relevant to this report as the findings show that young people with Oranga Tamariki involvement are more likely to report a disability compared to other takatāpui and rainbow young people in the study.

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<sup>7</sup> Washington Group (2022). Washington Group on Disability Statistics. <https://www.washingtongroup-disability.com>

## 5.9 Material deprivation

To measure material deprivation,<sup>8</sup> Identify made local adaptations to a Canadian material deprivation index developed by the McCreary Centre<sup>9</sup>. The index provided a list of resources that are crucial material wellbeing indicators for young people:

- money for myself
- smartphone
- space to hang out on my own
- money to spend on eating out
- access to transport
- equipment or clothes for extracurricular activities
- clothes that fit me
- a quiet place to sleep
- access to high-quality internet

Response options were: “Yes, I have this; I don’t have this, but I wish I had it; and I don’t have this, but I don’t need it”. Participants were classified as having material deprivation when they responded “I don’t have this, but I wish I had it to any of the resources”.

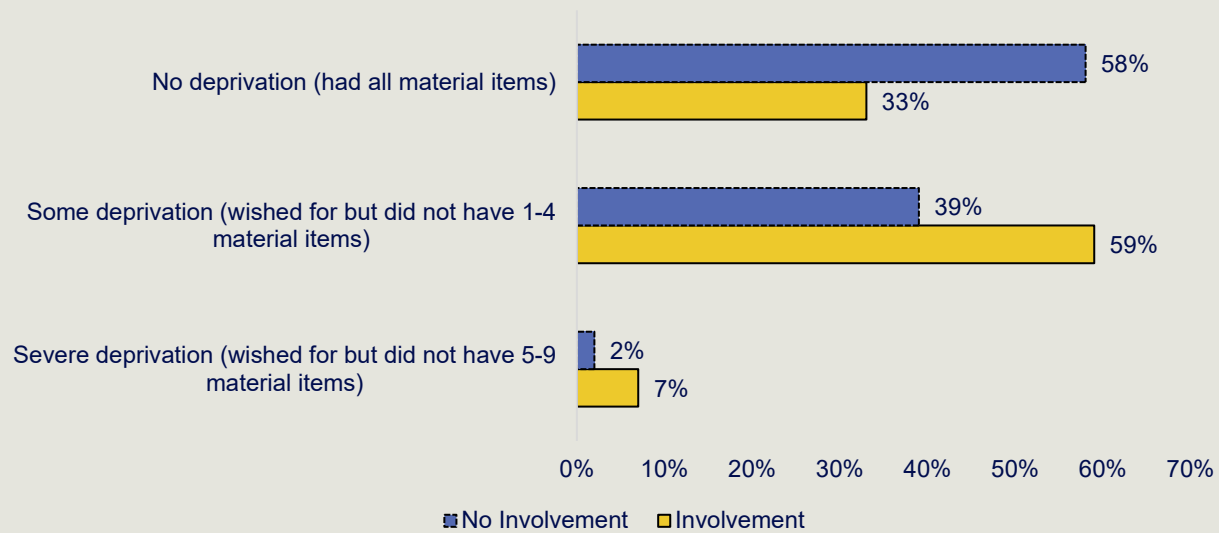
In total, 419 young people with Oranga Tamariki involvement, and 3613 with no involvement responded to the material deprivation questions (see Figure 5). A third of those involved with Oranga Tamariki reported no deprivation at the time of the survey (33.4%; n = 140) compared to almost three fifths of young people with no involvement (58.2%; n = 2114). The proportion of Oranga Tamariki involved young people reporting mild deprivation (59.2%; n = 248) was much larger when compared to young people who had no involvement (39.4%; n = 1432). Reports of severe deprivation (7.4%; n = 31) were also much more common compared to those with no involvement (2.3%; n = 85). The differences across these three rates of deprivation between those involved compared to those who had never been involved were statistically significant ( $X^2(2, N = 4050) = 110.4, p < .001$ ).

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<sup>8</sup> Material deprivation is defined by Statistics New Zealand (2019) as when “a person or family lack[s] essential consumption items because they cannot afford them”;

<https://www.stats.govt.nz/methods/measuring-child-poverty-material-hardship>

<sup>9</sup> Smith, A., Forsyth, K., Poon, C., Peled, M., Saewyc, E., & McCreary Centre Society. (2019). Balance and connection in BC: The health and well-being of our youth. Vancouver, BC: McCreary Centre Society. [https://www.mcs.bc.ca/pdf/balance\\_and\\_connection.pdf](https://www.mcs.bc.ca/pdf/balance_and_connection.pdf)



**Figure 5. Proportions of participants reporting different levels of material deprivation for those with Oranga Tamariki involvement (N = 419) and with no involvement (N = 3683).**

## 5.10 Religious and Spiritual Community Involvement

The proportion of religious, spiritual and non-religious/spiritual participants differed by Oranga Tamariki involvement ( $X^2(2, N = 3598) = 68.25, p < 0.001$ ). When responding to the question ‘Do you think of yourself as a religious or spiritual person?’, more young people with involvement reported being spiritual (55.6%;  $n = 202$ ), compared to participants with no involvement (34.5%;  $n = 1164$ ); and proportionally lower amounts reported being religious (2.8%;  $n = 38$  vs. 5.3%;  $n = 331$ ) or said they were not religious or spiritual compared to young people with no involvement (41.7%;  $n = 150$ , vs. 60.1%;  $n = 1947$ ).

There was a significant difference for how religious participants felt they were treated as a rainbow person by their religious communities, with a slightly higher proportion of young people with Oranga Tamariki involvement saying they felt respected by their religious communities and fewer saying they were disrespected by their religious communities compared to young people with no involvement. Almost one third of participants with involvement said they felt they were respected by their religious communities (31.6%;  $n = 12$ ), just over a quarter thought they were not (26.3%;  $n = 10$ ) or said they did not know if they were respected (28.9%,  $n = 11$ ). Among participants with no involvement, a quarter believed they were respected (25.1%,  $n = 83$ ), whereas two fifths thought they were not respected (41.1%,  $n = 136$ ), and almost a third said (29.6%,  $n = 98$ ) they didn’t know. The differences for Oranga Tamariki involved and non-involved young people’s reports of respect from their religious communities was marginally statistically significant ( $X^2(3, N = 369) = 7.722, N = 369, p = 0.05$ ).

Slightly different patterns were found for respect by their spiritual communities, with higher rates of respect for reported by young people with and without Oranga Tamariki

involvement, though significant differences were still found by involvement with Oranga Tamariki ( $X^2(3, N = 1361) = 9.167, p < 0.05$ ). Participants were more likely to say they were respected by their spiritual communities if they had had Oranga Tamariki involvement (43.8% vs. 35.5%), and less likely to say they were not respected by their spiritual community (3.5% vs. 5.9%) than participants with no involvement; similar amounts of participants from both the involved and never-involved samples said they did not know if they were respected by their spiritual community (21.9% vs. 19.0%).

### 5.10.1 Sexual Orientation or Gender Identity Change Efforts

Participants were also asked, “Have you ever personally experienced ‘conversion therapy’?” with a clarification: “‘Conversion therapy’ is a practice or treatment that tries to change a person’s sexual orientation or gender or stop them from expressing their rainbow identity. It is sometimes known as reparative therapy, ex-gay therapy, or ‘healing sexual brokenness’. It can also happen in prayer sessions.” Response options were yes; no; I’d prefer not to say. A further question was asked of participants who responded yes to this question, “Which of the following people suggested ‘conversion therapy’ to you? (Please select all that apply).” Response options included A leader in my religious or spiritual community; A medical professional; A family/whānau member; myself; and another person (please describe). Further description of SOGICE methodology is also available<sup>10</sup>.

In total, 389 young people who reported Oranga Tamariki involvement answered the questions about sexual orientation or gender identity change efforts (SOGICE). One in twenty (5.1%;  $n = 20$ ) reported experiencing SOGICE, which was significantly larger than the rate of SOGICE reported by participants who had never been involved with Oranga Tamariki (2.9%,  $n = 102$ ;  $X^2(2, N = 3938) = 8.204, p < 0.05$ ). For Oranga Tamariki involved participants who reported SOGICE, perpetrators of SOGICE included religious or spiritual community leaders (11), medical professionals (2), a family or whānau member (16), and participants themselves (5).

## 5.11 Summary and Insights

Young people with Oranga Tamariki involvement presented across the youth age spectrum (From 14yrs – 26).

- Aging and becoming 17 or 18 can be an important milestone for young people in care, as it brings transition workers into their care-experience, who, if affirming of takatāpui and rainbow identities, can serve as additional advocates and may interrupt poor-care experiences up to this point. However, for participants whose care ended before 2019, the relatively abrupt ending of Oranga Tamariki care

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<sup>10</sup> Fenaughty, J., Tan, K., Ker, A., Veale, J., Saxton, P. & Alansari, M. (2022). Sexual orientation and gender identity change efforts for young people in New Zealand: Demographics, types of suggesters, and associations with mental health. *Journal of Youth and Adolescence*. <https://doi.org/10.1007/s10964-022-01693-3>

may have been difficult for some young people, who may be deemed “independent” and left with very little support, despite having had limited autonomy to this point in their lives.

Participants with Oranga Tamariki involvement in this study were slightly younger (on average) than those without involvement.

- This relatively younger age distribution may affect the findings as those who are younger may be incorrectly seen as confused about their identity and may not have their identity taken seriously. As they age, some young people with involvement report they are more likely to be listened to, rather than disregarded as exaggerating or telling mistruths. As such, there is variation in agency that young people may experience according to their age. Some younger people may be even more dependent on adult advocacy and this may make them more vulnerable if they are in less supportive contexts.

**An opportunity exists to support carers and whānau to better respect and accept the experiences and identities of takatāpui and rainbow young people with involvement, especially younger young people who may not be confident or may still be exploring their sex, gender and sexuality identities.**

Rainbow young people who had been involved with Oranga Tamariki presented a range of ethnicities; however there was a higher proportion of takatāpui and rangatahi Māori, as well as participants who reported that they use languages specific to their culture to describe their gender and/or sexuality identity in the group with involvement compared to those who have never had involvement. Concerningly, a higher proportion of takatāpui and rainbow young people with Oranga Tamariki involvement said they did not feel comfortable as a rainbow person in their ethnic or cultural communities compared to those who had no involvement.

- Young people with involvement may face challenges connecting with their cultural heritage. Some may have lost connection to whānau, and have little, or no knowledge of their heritage and whakapapa. Others may feel that their culture is not recognized or valued by their care providers, or that they are not given enough opportunities to learn about and participate in cultural activities, including young people of all ethnicities. However, they may also find that connecting with their culture can be a source of strength and resilience.
- Sometimes young people with involvement may feel that only one aspect of their identity is recognised (e.g., only their ethnicity, or their gender identity, etc.), rather than acknowledging the complexity and multiple aspects of who they are.

**Culturally responsive practices that upholds the mana of young people will recognise and respond to ethnicity and culture as well as young people’s gender and sexuality, and other important parts of their intersectional identities.**

**Comprehensive professional development for adults working with young people will include a focus on cultivating affirming and inclusive practices that are sensitive to culturally specific rainbow identities and experiences.**

**Opportunities may exist to provide young people with knowledge, resources, and advocacy so they can participate in their ethnic and cultural communities in ways that affirm their identities.**

**Identifying and maintaining takatāpui and rainbow young people's connections to existing communities and relationships throughout their time with Oranga Tamariki may be a useful way to build strength and resilience based from their cultures and ethnicities.**

Māori participants with Oranga Tamariki involvement were less likely to report knowing their iwi affiliation than rangatahi Māori who had never had involvement. While there were few differences in relation to where young people with Oranga Tamariki involvement had learnt about their Māori culture, a much lower proportion of those with involvement reported that they had not learnt about their Māori culture from their parents or mātua.

- We are also mindful that some young people with Oranga Tamariki involvement who are of Māori descent may refrain from identifying as Māori due to various forms of stigma. Some takatāpui and rainbow Māori young people will have faced racism during their involvement with Oranga Tamariki which may prevent them from identifying as Māori. The impacts of destructive colonial processes may even result in some Māori carers discriminating against rangatahi Māori, which may impact their willingness to identify as Māori, as well as their knowledge of iwi affiliations and Te Ao Māori more broadly.
- For instance, we know of some young people with involvement who said they were not comfortable identifying as Māori because they do not feel "Māori enough." While some Māori young people with Oranga Tamariki involvement may have Māori caregivers, there may be occasions when some caregivers discourage young people from immersing themselves in Māori contexts, especially if they are seen as "too white to be Māori." Conversely, we know of situations where caregivers treat "white-passing" rangatahi Māori more favourably. Both scenarios may prevent some Māori young people with involvement from learning more about their whakapapa and iwi affiliations.
- Difficulties in claiming a Māori identity, and in identifying iwi-affiliations may also result when the whakapapa of young people with additional non-White heritage (e.g., Asian or Pacific descent) is disregarded, making it harder for these young people to have their Māori identity respected, as well as introducing challenges around identifying their iwi affiliations. However, we are also aware that while some young people may request the assistance of Oranga Tamariki in tracing their whakapapa, such requests may not always be actioned.
- In addition, we also know that some trans, non-binary or gender-questioning rangatahi Māori may find it hard to find space in Te Ao Māori contexts if tikanga is too "gender-ised", introducing extra challenges for them to belong.

**Supportive processes, resources and advocacy to support takatāpui and rainbow Māori to claim their identity and identify their whakapapa may be very useful.**

**If takatāpui and rainbow Māori young people are provided with caregivers and workers who are culturally responsive to their Māori *and* takatāpui or rainbow identities, this may help to address these disparities and foster more knowledge about their heritage and identity.**

**Opportunities to support the belonging and inclusion of takatāpui and Māori trans and non-binary young people could be expanded if Oranga Tamariki could explore and implement gender-inclusive tikanga.**

Participants with involvement in Oranga Tamariki were represented across the majority of regions of Aotearoa New Zealand, with most people living in Auckland, Wellington and Christchurch at the time of taking the survey. However, nearly one in five participants with Oranga Tamariki involvement have had to move towns or cities to feel safer as a rainbow person, and this was more common compared to young people with no involvement.

- The potential for isolation, especially in small towns, may influence decisions regarding relocation for young people. Some may move to larger towns due to safety concerns as takatāpui or rainbow young people, while in other instances, young people may opt to remain in their current location because they feel safer there as a takatāpui and rainbow person. It is worth considering, that in addition to the stress of moving generally, takatāpui and rainbow young people will also need to consider how takatāpui and rainbow-inclusive their new town would be, which may add to anxiety. It is worrying that more young people with Oranga Tamariki involvement have had to move towns to feel safer, as any additional relocations can have a negative impact, compounding their stress and disrupting their stability.

**Recognizing the supportiveness of the town or region when considering placement decisions may help avoid additional relocations and transfers**

**Evaluating the size and rainbow-supportiveness of the town or region may be part of a holistic assessment, alongside other placement considerations.**

Participants with involvement in Oranga Tamariki presented a range of genders, not unlike those who had never been involved. However, compared to those with no involvement, those with involvement were more likely to report a trans identity. Gender, for some young people, may be the primary reason for their involvement with Oranga Tamariki, especially if their whānau and families have rejected them due to their gender identity. For some trans and non-binary young people, insufficient information and knowledge provided while they are involved with Oranga Tamariki can result in prolonged struggles in understanding and accepting their own identities.

- Unfortunately, for some young people who did establish a trans identity, we are acutely aware of instances where they faced gender-identity discrimination during their involvement with Oranga Tamariki. Discrimination may manifest when caregivers react negatively to gender-affirming clothing, jewellery, haircuts,



and create a hostile atmosphere for transgender young people. We also recognise that some adults lack understanding of trans identities and experiences, which can hinder their ability to provide proper guidance and support to these young people. Fortunately, we know of caregivers who educated themselves about gender transition and gender-affirming healthcare, which improved the support and guidance available to young people in their care.

- Experiences with social workers are also an important consideration, especially as we know some young people who encountered social workers who had limited knowledge about the rainbow community and lacked the understanding necessary to provide effective support. However, social workers are important sources of support for crucial aspects of young people's gender affirmation, such as name changes. Yet some social workers may be unable or unwilling to help young people socially transition, leading to the use of deadnames that may persist for years after their transition. In this context, we know of trans young people who were directed to cisgender rainbow social workers for assistance, with the assumption that cisgender rainbow social workers will automatically be competent to work with trans young people, even though these individuals may not be equipped with the knowledge and skills needed.
- Because of these challenges, some trans young people involved with Oranga Tamariki may choose not to disclose their gender identity or may just use the catch-all term "queer" to describe their identity, especially in situations where they are unsure how others will react. There is a possibility that some young people with involvement may be presumed to be cisgender, when they are not, especially if the conditions are not safe for them to explore or disclose this identity. However, such presumptions, and a lack of safety for disclosure, can limit access to gender-affirming education, healthcare, and resources. For instance, we are aware of cases where young trans individuals, who had disclosed their gender-identity, nonetheless received clothing that does not align with their gender identity, resulting on them relying on old and damaged clothing that aligned with their gender.
- The assumption that young people are cisgender until proven otherwise means that trans individuals often have to repeatedly disclose their gender identity with each new interaction with Oranga Tamariki and every new social worker, which can be frustrating and emotionally draining. Conversely, we are also aware of situations where a young person's gender information was shared with others in their care journey without their consent or knowledge. This disclosure led to their identity as the "trans" young person taking precedence over all other aspects of their experience, neglecting their intersectional needs and preventing them from receiving holistic care. Inconsistent sharing of personal information can produce frustration, especially is there is variation in who has access to it, and how it is used within the care system.

**Opportunities exist to explore how to handle and respect the privacy of young people's takatāpui and rainbow identities. Consultation with young people regarding who can access this information and under what circumstances would**

**be very helpful. It is important that sex assigned at birth is not used as a proxy for gender-identity.**

**Education on transitioning, and reviewing policies, practices and training related to name changes may help to produce a more gender-affirming Oranga Tamariki experience.**

**Access to and use of the clothing allowance is another opportunity to improve gender-affirming care. Existing allowance processes could be streamlined so young people can buy what they need, including being able to save up money over time for specific purchases (including binders and gender-affirming haircuts), at a greater range of stores or services.**

**Given the substantial population of trans young people with Oranga Tamariki involvement, appropriate questions related to gender identity and expression in anonymous and confidential evaluations like Te Mātātaki would provide some insights into these young people's needs and experiences.**

A small number of participants who were involved with Oranga Tamariki reported a variation in sex characteristics. While this number was too small for statistical analysis, it demonstrates the existence of intersex young people with Oranga Tamariki involvement.

**Further research that explores the experiences of young people with variations in sex characteristics who have Oranga Tamariki involvement will help identify further insights for this group of young people.**

A range of sexualities were reported by young people with Oranga Tamariki involvement. Sexuality, for some young people, may be the primary reason for their involvement with Oranga Tamariki, especially if they have been rejected by their whānau and families due to their sexual orientation. Sexuality may also be important because young people may frequently be presumed to be heterosexual.

- For instance, we are aware of heteronormative assumptions made of takatāpui and rainbow young people with involvement, such as social workers asking about opposite-sex partners (e.g., "do you have a boyfriend?"), or offering birth control despite no biological possibility of pregnancy, to young people who are not heterosexual or have sexual partners where pregnancy was biologically possible. Such heteronormative environments may require young people to repeatedly "come out" each time they interact with new adults or services within their Oranga Tamariki journey to receive appropriate care. This constant process of disclosure could be emotionally exhausting and frustrating. Being takatāpui and rainbow in care, when surrounded by heteronormative presumptions and lack of information, could also be very isolating, especially if young people feel judged for these aspects of their identities.
- Sexuality is also something that young people with Oranga Tamariki involvement may face overt stigma and harassment for, including from caregivers. We are aware of situations where young people with Oranga Tamariki involvement were subjected to restrictions based on their sexual orientation, such as not being

allowed to be around young people of the same gender or only being permitted to attend events with opposite-gender young people in presumed 'heterosexual' pairings.

- We are also aware of a damaging perception that being in care equates to having experienced abuse, and that such abuse will mean that care-experienced young people will engage in sexual activity whenever given the chance. For some, we are aware that their sexuality was often viewed as a threat, and they were unfairly presumed to be constantly seeking sexual encounters. In certain settings, some takatāpui and rainbow young people with Oranga Tamariki involvement may be inaccurately framed as being 'promiscuous', resulting in severe restrictions on their freedom, with some experiencing lockdowns at all hours of the day.

**Sexuality is a significant aspect of young people's identities. Along with other important identity information, processes that explore how to collect, store, and respond to these identities respectfully and appropriately will be of high importance.**

**Young people with Oranga Tamariki involvement have a diverse range of sexuality identities. To ensure they receive supportive care, professionals working will need sufficient professional development to be well-equipped to affirm a broad range of rainbow identities.**

**The handling of young people's sexuality and gender identities would benefit from consultation with them to determine who can access this information and for what purposes. Additionally, enabling young people the option to include this information in their "All About Me" plan if they wish may produce more agency for these young people; however, such decisions will benefit from being revisited over time, considering the young person's privacy, agency, evolving identity, and comfort.**

Young people with Oranga Tamariki involvement were more likely to report a functional disability than young people with no involvement. Like other aspects of identity explored here, disability, may affect the experiences of young people in the care of Oranga Tamariki.

- Despite the prominence of disability in this sample, we are aware of young people with involvement who have not received disability assessments, which may leave many feeling isolated and anxious about potential undiagnosed issues that could impact their well-being and relationships. A lack of assessments will result in a lack of access to services and support that can positively impact young people's lives and educational trajectories. For instance, we know of young people who left school without being assessed for disability or learning difficulties, because their social workers refused to cover assessment costs insisting that any disabilities would have already been identified at school. Concerningly, other situations are known to us where a person with symptoms suggesting neurodivergence resulted instead only on an assessment for Foetal Alcohol Syndrome (FAS), based on stereotypes around why young people are

involved with Oranga Tamariki (i.e., having parents who abused alcohol). These sorts of prejudices can limit opportunities for care-experienced young people.

- We also are mindful of young people who we know who did receive assessments and diagnoses, but still encountered barriers from caregivers who denied or disregarded the reality of their disabilities or insisted they were healthy based on their appearance.

**The greater frequency of disability among those involved with Oranga Tamariki, particularly among takatāpui and rainbow young people, highlights the significance of comprehensive assessments and continuous monitoring of disabilities for all young individuals.**

**The prevalence of diverse and multiple forms of disability reported by participants with involvement emphasises the importance of offering professional development to all adults who support these young individuals. Disability is a significant domain within their care.**

**There is a pressing opportunity for improved learning disability screening within schools, especially for young people with Oranga Tamariki involvement. Advocacy efforts directed towards the Ministry of Education to enhance support for these individuals may be useful here.**

A noticeably higher proportion of participants with Oranga Tamariki involvement reported current material deprivation, compared to young people with no Oranga Tamariki involvement. Young people with involvement were also more likely to report higher levels of deprivation compared to young people with no involvement. Further work is required to identify and address the root causes of these inequalities.

**Gender-affirming healthcare, including items like clothing and binders, can be financially burdensome. The data suggests that takatāpui and rainbow young people with Oranga Tamariki involvement may have even fewer resources to allocate to these essential aspects of their care and well-being. As such, opportunities that enable young people to access the necessary resources to affirm their takatāpui and rainbow identities will be very important.**

Religion, faith, and spiritual experiences are also a significant feature of identity for takatāpui and rainbow young people who have had involvement with Oranga Tamariki. A higher proportion of young people with involvement reported that they thought of themselves as a spiritual person, and slightly fewer as a religious person, when compared to young people without involvement. A large proportion report that they do not see themselves as spiritual or religious. Unfortunately, some report that they are not respected by their spiritual and/or religious communities.

- In situations where young people have religious caregivers, some may face isolation and fear due to their religious experiences, especially in a context where positive information about takatāpui and rainbow identities is scarce. In certain religious communities, young people may lack education that acknowledges diversity and supports their identities. For instance, we are aware of some young people in care who encountered frightening messages about their identities

within religious contexts, including beliefs that they would "burn in hell" because of who they were.

- Concerningly, we are also aware of young people who have been coerced into religious rituals by caregivers, such as mandatory church attendance and daily prayers, that occurred without proper permissions from Oranga Tamariki or parents. In some cases, individuals were even baptized without informed consent while in care.

**Recognizing the significance of wairua, spirituality, and religion for many takatāpui and rainbow young people, effective Oranga Tamariki policy and practice will acknowledge the importance of providing opportunities for those who wish to engage in these practices, beliefs, and communities in ways that affirm and include their takatāpui and rainbow identities.**

**Given that some religious and spiritual communities may not fully respect takatāpui and rainbow identities, it is crucial to ensure that young people in care are not coerced or compelled to participate in these communities against their will.**

**The data indicating a high proportion of takatāpui and rainbow young people do not identify as spiritual or religious underscores the importance of offering non-religious practices and spaces as a consideration within youth-centred care for these individuals.**

**Screening questions and assessments in the caregiver selection process, as well as for faith-based service providers, can help determine if these people and services can appropriately support takatāpui and rainbow young people.**

**To create inclusive and affirming environments, especially in Home for Life and permanent placements, it will be important to ensure those working in such contexts are supported to avoid making assumptions about the cisgender and heterosexual identities of young people, including infants and younger children.**

A higher proportion of Oranga Tamariki involved young people reported experiencing sexual orientation or gender identity change efforts (SOGICE) compared to young people with no involvement. Family members and whānau of Oranga Tamariki-involved young people were often involved in suggesting or supporting SOGICE. The involvement of faith communities that Oranga Tamariki involved young people interact with has also been associated with SOGICE.

- We are aware of some young people with involvement who have been subjected to harmful teachings, including the idea that they needed to attend church to "pray the sin of being gay" out of themselves. Some young people have been through "praying over" sessions and experienced conversion practices while they were in care. We know of other young people within Oranga Tamariki care who were sent to religious camps where conversion practices were conducted, with Oranga Tamariki covering the costs. These distressing experiences led some to question their faith, especially with their prayers to change their sexual orientation and gender remaining "unanswered". Some may find it challenging to

return to religion after the trauma they endured, and others may struggle to believe they were deserving of love and acceptance.

**Screening measures to ensure that young people are not exposed to adults or services that endorse or engage in SOGICE, will help protect young people from such experiences.**

**Ensuring that takatāpui and rainbow young people with involvement are not exposed to spiritual or religious communities that do not affirm their identities will help avoid exposure to SOGICE.**

**Changes to legislation that now outlaw SOGICE practices provide a useful opportunity to educate all Oranga Tamariki involved young people, regardless of their identities, as well as the adults and services that support them, about the illegality of sexual orientation and gender identity change practices.**

**Given the higher likelihood of young people with Oranga Tamariki involvement having experienced SOGICE, a specific project that follows up with such young people may be helpful to target mental health supports to this group who may be more vulnerable.**

# 6 Appendices

## 6.1 Appendix A. Detailed methods

### 6.1.1 The survey, recruitment and ethical approval

A full methodology is described in the Identify Survey Community and Advocacy Report<sup>11</sup>. The survey focused on young people's experiences across various contexts, including education, employment, home, and the community. The survey included questions on protective aspects and challenges in these contexts. A section also collected health and wellbeing data, including measures of suicide ideation and attempts.

The survey was a collaboration between two national youth community organizations and researchers who represented a range of genders, sexualities, ethnicities, and ages. The survey content, structure, recruitment, and branding were informed by nine in-person regional community consultations in 2020. Questions in this study were either developed by the research team, often following community consultation, or were replicated from existing New Zealand studies with transgender and gender-diverse people<sup>12</sup> and a national youth behavioural surveillance study<sup>13</sup>.

The survey was constructed in Qualtrics and supported smart logic, so that participants were only shown questions relevant to their previous answers. In-person recruitment was conducted at community events, including Pride festival events in main cities and existing nightclub events and community meetings. Posters were placed in prominent community venues (e.g., queer- and trans-friendly bars and cafes), schools and tertiary institutions, and in the libraries of two large cities. Online recruitment was conducted via advertisements and posts on Facebook, Instagram, TikTok, Twitter, YouTube, and Grindr. Word of mouth, including via social media and preliminary data "teasers" in mainstream media stories, also advertised the survey. The study received ethical approval from the New Zealand Health and Disability Ethics Committee (20/NTB/276).

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<sup>11</sup> Fenaughty, J., Ker, A., Alansari, M., Besley, T., Kerekere, E., Pasley, A., Saxton, P., Subramanian, P., Thomsen, P. & Veale, J. (2022). [https://www.identifysurvey.nz/s/community\\_advocacy\\_report.pdf](https://www.identifysurvey.nz/s/community_advocacy_report.pdf) Identify survey: Community and advocacy report. Identify Survey Team.

<sup>12</sup> Veale, J., Byrne, J., Tan, K. K., Guy, S., Yee, A., Nopera, T. M. L., & Bentham, R. (2019). Counting Ourselves: The health and wellbeing of trans and nonbinary people in Aotearoa New Zealand. Hamilton, NZ: Transgender Health Research Lab, University of Waikato. [https://countingourselves.nz/wp-content/uploads/2022/09/Counting-Ourselves\\_Report-Dec-19-Online.pdf](https://countingourselves.nz/wp-content/uploads/2022/09/Counting-Ourselves_Report-Dec-19-Online.pdf)

<sup>13</sup> Fleming, T., Peiris-John, R., Crengle, S., Archer, D., Sutcliffe, K., Lewycka, S., & Clark, T. (2020). Youth19 Rangatahi Smart Survey Initial Findings: Introduction and Methods. The Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. <https://www.youth19.ac.nz/publications/category/Reports>

### 6.1.2 Data preparation, participation rates and analysis

The survey received 6712 initial responses. After filtering responses that were flagged by Qualtrics as spam (n = 86) or that did not provide consent (n = 39), did not meet age requirements (n = 511), were not living in Aotearoa New Zealand (n = 33), were duplicates (n = 35), were illogical, including homophobic and transphobic responses (n = 19), or did not complete more than five questions after the branching question on current educational or employment status (n = 771), the sample consisted of 5218 valid responses.

Data was analysed using SPSS 27. Where the sub-sample was less than 10, and these data are reported, they are noted as <10 to help protect anonymity. When a participant did not respond to a question, actively declined to answer it (where applicable) or indicated that a question was not relevant (e.g., 'this does not apply to me'), these participants were treated as missing for these questions and were not counted in the denominator that was used to calculate percentages for these items.

### 6.1.3 Strengths and limitations

The key strengths of the study were the high levels of participation from communities that can be difficult to identify and recruit. With sufficient numbers, we have produced large enough sub-sample sizes to facilitate intersectional analyses on a range of identity dimensions, including ethnicity, gender modality (including all of our prioritised gender categories), disability, Oranga Tamariki experience, homelessness experience, sexual orientation and gender identity change effort-experience, rural/urban-location and many regional experiences, alongside other sub-groups in each of the three exclusive education or employment sections of the report. As an anonymous and confidential online survey, participants are not required to disclose sensitive information to an interviewer or have their data attached to their name, which can reduce social desirability biases (where people prefer to not disclose difficult, negative, potentially shaming or distressing information), meaning the data may be more accurate than if they were not anonymous.

The main limitation in these data is the fact that the data were produced from a self-selected non-probability group from the population of interest. This means that we are unable to tell how the young people in this study compare to the overall population of rainbow young people in Aotearoa New Zealand. Factors that promoted some young people to participate, over those who did not, may therefore introduce bias into our results. For instance, our study required young people to have online access to participate, which means that it may over-represent young people who have access to online resources, and therefore online supports, who may be more supported and connected than rainbow young people who do not have this access and supports. This would mean that we may be oversampling a more connected and supported group of young people compared to the general population of rainbow young people in Aotearoa New Zealand.



Recruitment for the study relied on the internet and social media, as well as regional libraries, mass media stories, and posters in schools and tertiary education providers. The call to participate in the research was also widely shared through rainbow community networks and media. Young people connected to rainbow communities and media may therefore have been more likely to see the call to participate. Such young people may differ from those not connected to rainbow communities and media, as they may have more rainbow-friendly social connections and supports, which may operate as protective factors. The potentially greater concentration of more-connected participants in the study means the data may underestimate the effects of negative experiences because it cannot account for those who have fewer connections and, therefore, fewer supports, resulting in a potential underestimate of the challenges that may be operating.

In contrast, more young people with negative experiences may have been particularly motivated to participate in this research, so they could share their stories and experiences to help produce change. If this was the case, it would result in an over-estimation of challenges and negative outcomes relative to the general population of rainbow young people. However, widespread findings, based on representative samples in Aotearoa New Zealand<sup>14</sup> highlight acute levels of mental health challenges, including depression and suicidality, for sexuality<sup>15</sup> and gender<sup>16</sup> minority young people. It is more likely that the prevalence of these mental health outcomes recorded in the general population of rainbow young people will have prevented young people affected by these challenges from being able to participate in the study. In this situation, the study may under-estimate levels of challenge and negative experiences relative to the general population of rainbow young people in Aotearoa New Zealand.

Finally, a key limitation that we acknowledge is the under-representation of young people with Pacific, Māori and Asian ethnicities, and an over-representation of Pākehā and European young people compared to the general youth population in Aotearoa New Zealand. While a range of recruitment strategies were engaged to bolster recruitment from young people with these ethnicities, the under-representation of young people from these groups means that experiences and effects of racism will most likely be underestimated in our results, potentially painting a more positive picture of rainbow young people in general than is the reality.

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<sup>14</sup> Statistics New Zealand. (2022). LGBT+ population of Aotearoa: Year ended June 2021.

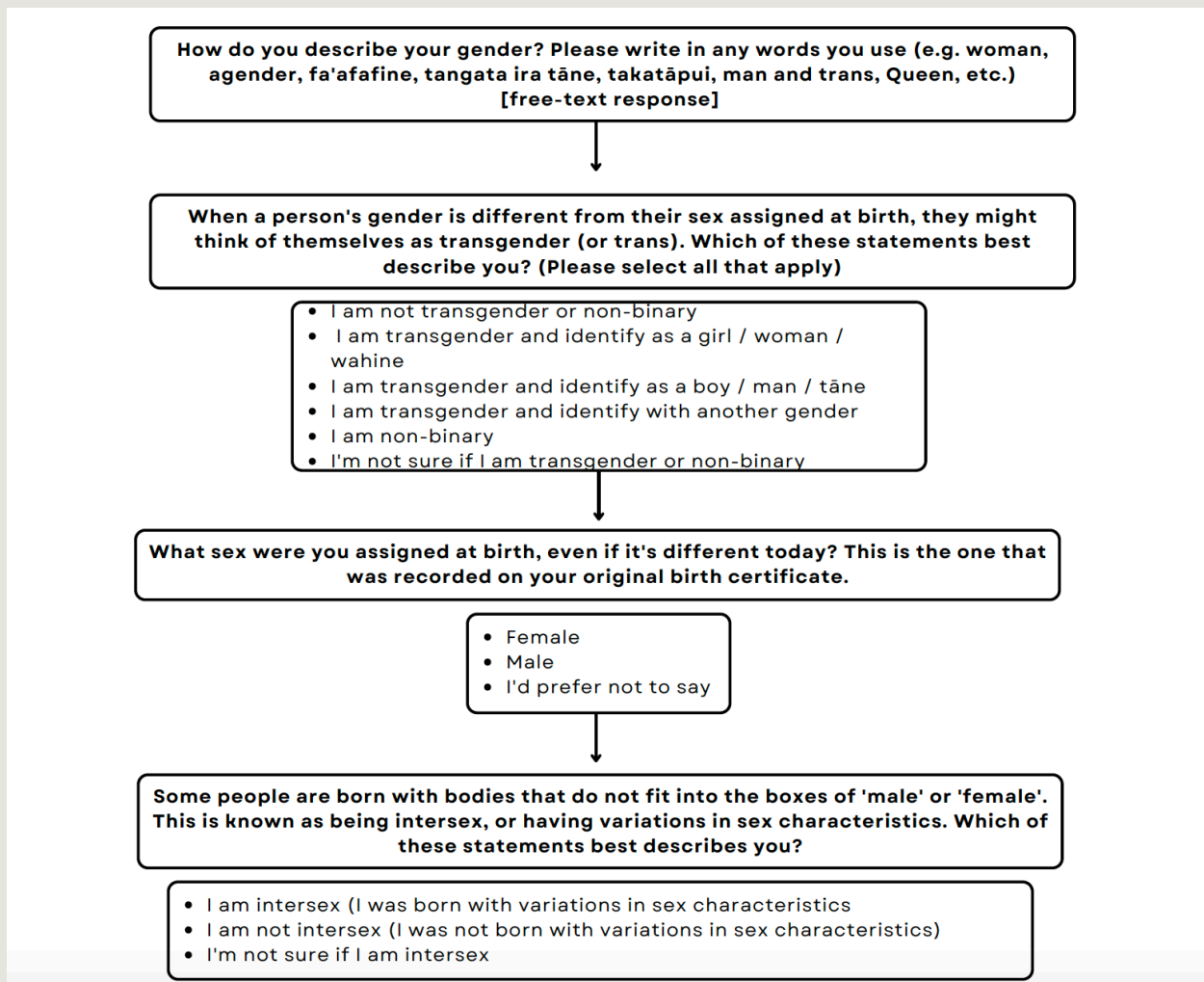
<https://www.stats.govt.nz/information-releases/lgbt-plus-populationof-aotearoa-year-ended-june-2021/>

<sup>15</sup> Fenaughty, J., Clark, T., Choo, W.L., Lucassen, M., Greaves, L., Sutcliffe, K., Ball, J., Ker, A., & Fleming, T. (2022). Te āniwaniwa takatāpui whānui: Te aronga taera mō ngā rangatahi | Sexual attraction and young people's wellbeing in Youth19. Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. <https://www.youth19.ac.nz/publications/sexual-attraction-wellbeing>

<sup>16</sup> Fenaughty, J., Fleming, T., Bavin, L., Choo, W.L., Ker, A., Lucassen, M., Ball, J., Greaves, L., Drayton, B., King-Finau, T., & Clark, T. (2023). Te āniwaniwa takatāpui whānui: te irawhiti me te ira huhua mō ngā rangatahi | Gender Identity and young people's wellbeing in Youth19. Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. <https://www.youth19.ac.nz/s/Youth19-Gender-Identity-and-young-peoples-wellbeing.pdf>

## 6.1.4 Measuring gender, sex, and sex assigned at birth

We asked three questions to measure gender, sex, and sex assigned at birth, as shown in Figure 6 below.



**Figure 6. Questions measuring gender, sex, and sex assigned at birth.**

The total responses to the question on self-identifying as trans or non-binary are presented in Table 6 below. Participants who selected 'Not transgender or non-binary' were categorised as being cisgender, unless they stated elsewhere that they were not cisgender (i.e., in the free-text response, "How do you describe your gender?", in which case they were recorded in line with their free-text response).

**Table 6. When a person's gender is different from their sex assigned at birth, they might think of themselves as transgender (or trans). Which of these statements best describe you? (Please select all that apply) (N = 4772).**

Response options	% <i>n</i>
Not transgender or non-binary	48% 2275
Transgender girl / woman / wahine	5% 220
Transgender boy / man / tāne	10% 475
Transgender and identify with another gender	11% 500
Non-binary	26% 1246
Unsure	13% 630

To facilitate comparisons between gender groups, we then used the responses from the three questions on gender and sex assigned at birth to code each participant's gender. Some participants gave multiple responses and the responses of some did not match up (e.g., selected 'transgender man' and 'assigned male at birth').

We coded responses based on the following prioritisation:

- Transgender man OR transgender woman
- Non-binary
- Another gender
- Not transgender (i.e., cisgender)
- Unsure.

For the purposes of this report, we developed the following prioritised gender groups for our analysis:

- Trans boy/man/tāne
- Trans girl/woman/wahine
- Cis boy/man/tāne
- Cis girl/woman/wahine
- Non-binary or another gender
- Unsure or questioning gender.

## 6.2 Appendix B. Further resources and support

### 6.2.1 Community and mental health support

#### 6.2.1.1 Helplines

OutLine  
0800 688 5463  
<https://outline.org.nz>

1737 - Need to talk?  
Mental health helpline  
<https://1737.org.nz/>

Lifeline  
0800 543 354 or text 4357  
<https://www.lifeline.org.nz>

#### 6.2.1.2 Rainbow community organisations

InsideOUT Kōaro  
<https://insideout.org.nz/>

RainbowYOUTH  
<https://ry.org.nz>

Te Ngākau Kahukura  
<https://www.tengakaukahukura.nz>

Gender Minorities Aotearoa  
<https://genderminorities.com>

Intersex Youth Aotearoa  
<https://intersexyouthaotearoa.wordpress.com>

#### 6.2.1.3 Takatāpui/Māori

Tiwhanawhana  
<http://www.tiwhanawhana.com>

Takatāpui: A resource hub  
<https://takatapui.nz>

#### 6.2.1.4 Pacific rainbow / MVPFAFF+

F'INE

<https://finepasifika.org.nz>

Manalagi Project

<https://www.manalagi.org>

## 6.3 Appendix C Glossary

This is a list of some of the words we have used throughout this report and their common definitions.

**Ally:** A person who actively supports or stands in solidarity with members of marginalised communities.

**Cisgender:** an adjective describing someone whose gender aligns with that associated with the sex they were assigned at birth.

**Cisheteronormativity:** The system of beliefs, practices and structures that construct heterosexual cisgender identities as the norm, and frame takatāpui, MVPFAFF+, LGBTQIA+ and rainbow identities as immoral, unnatural, and pathological.

**Deadname:** The name that trans or non-binary person was given at birth that they no longer use. Also used as a verb -- to deadname someone is to use the birth name that a trans or non-binary person no longer uses.

**Gender-affirming health care:** various forms of medical or health care that many, but not all, trans and non-binary people access to affirm their gender. This includes (but is not limited to) gender-affirming hormones, puberty blockers, laser hair removal, chest reconstruction (top) surgeries, genital reconstruction (bottom) surgeries, voice therapy, and psychosocial support.

**Heterosexual:** Describes someone who is exclusively attracted to a gender different from their own.

**Intersex:** Describes a person born with variations of sex characteristics such as chromosomes, reproductive anatomy, genitals, and hormones. People are sometimes born with these variations, or they may develop during puberty. There are up to 40 different intersex variations. Though the word intersex describes a range of natural body variations, many people will not identify with, or know, this term or related terms. In medical environments, variations in sex characteristics are known as 'differences in sex development' (DSD), though this terminology is widely critiqued by intersex activists for pathologising natural bodily development.

**LGBTQIA+:** An acronym that stands for lesbian, gay, bisexual, transgender, queer, intersex, asexual, and more diverse sexualities, genders, and sex characteristics. It is used in a similar way to 'rainbow', but is often critiqued for centring Western understandings of gender, sex and sexuality.

**MVPFAFF+:** An acronym used to encompass the diverse gender and sexuality expressions and roles across Pacific cultures. The acronym stands for mahu, vakasalewa, palopa, fa'afafine, akavai'ne, fakaleiti (leiti), fakafifine, and more. Their

meanings are best understood within their cultural context and may mean something different to each person.

**Non-binary:** Both an umbrella term and identity used to describe people whose gender does not solely fit into a binary of boy/man or girl/woman. Note, non-binary people may or may not identify with the term transgender.

**Queer:** A reclaimed word that is often used as an umbrella term encompassing diverse sexualities and genders. It can also be used as an individual identity by someone who is either not cisgender or not heterosexual, and it is often preferred by people who describe their gender or sexuality more fluidly.

**Rainbow:** An umbrella term, considered more inclusive than LGBTQIA+, describing people of diverse sexualities, genders, and variations of sex characteristics. It is most commonly used in an Aotearoa New Zealand context.

**Takatāpui:** A traditional Māori word that traditionally means 'intimate friend of the same sex'. It has since been embraced to encompass all Māori who identify with diverse genders, sexualities or variations of sex characteristics. Takatāpui denotes a spiritual and cultural connection to the past. It is best understood within its cultural context and may mean something different to each person.

**Trans:** Used as an umbrella term that includes people who are transgender and have any identity that is not cisgender.

**Transgender:** A term that describes people whose gender differs from that that they were presumed at birth; includes transwomen, transmen, non-binary, gender fluid, and agender people, as well as a range of other identities (see Gender Minorities Aotearoa<sup>17</sup> for further detail).

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<sup>17</sup> Gender Minorities Aotearoa (nd.) *Trans 101: A glossary of trans words and how to use them.* <https://genderminorities.com/glossary-transgender/>

## 6.4 Appendix D: Variables and Survey Questions

<b>Variable</b>	<b>Survey Question</b>	<b>Variable Categories</b>
Oranga Tamariki Involvement	Have you ever been involved with Oranga Tamariki (OT) or Child, Youth and Family Services (CYFS) as a young person?	Yes; no
Age	How old are you	14-26
Ethnicity	Which ethnic group or groups do you belong to?	Prioritised categories: Māori; Pacific; Asian; NZ European and Other
Region	Which region of Aotearoa New Zealand do you live in?	Northland / Te Tai Tokerau; Auckland / Tāmaki-Makaurau; Waikato; Bay of Plenty / Te Moana-a-Toi; Gisborne / Te Tai Rāwhiti; Hawke's Bay / Te Mātua-a-Mai; Taranaki; Manawatu-Whanganui; Wellington / Te Whanganui-a-Tara; Tasman / Te Tai-o-Aorere; Nelson / Whakatū; Marlborough / Te Taihu-o-te-Waka; West Coast / Te Tai Poutini; Canterbury / Waitaha; Otago / Ōtākou; Southland / Murihiku; I do not live in Aotearoa New Zealand; I live in Aotearoa New Zealand but would prefer not to say where
Gender	How do you describe your gender? Please write in any words you use (e.g. woman, agender,	Open text response



Variable	Survey Question	Variable Categories
	fa'afafine, tangata ira tāne, takatāpui, man and trans, Queen, etc.)	
Trans and cisgender	When a person's gender is different from their sex assigned at birth, they might think of themselves as transgender (or trans). Which of these statements best describe you? (Please select all that apply)	I am <b>not</b> transgender or non-binary; I am transgender and identify as a girl / woman / wahine; I am transgender and identify as a boy / man / tāne; I am transgender and identify with another gender; I am non-binary; I'm not sure if I am transgender or non-binary
Prioritised trans categories	Derived from “Gender” and “Trans and cisgender” variables. If participants selected more than one transgender category to describe them, their response was prioritised by the order listed in the righthand column of this row.	Unsure; Transgender boy/man/tāne OR transgender girl/woman/wahine; Another gender; Non-Binary; Cisgender.
Sex	Some people are born with bodies that do not fit into the boxes of 'male' or 'female'. This is known as being intersex, or having variations in sex characteristics. Which of these statements best describes you?	I am intersex (I was born with variations in sex characteristics); I am not intersex (I was not born with variations in sex characteristics); I'm not sure if I am intersex
Sexuality	Which of the following best describe your sexuality?	Takatāpui; Queer; Gay; Lesbian; Bisexual; Pansexual; Fa'afafine; Fakaleiti;

Variable	Survey Question	Variable Categories
		Heterosexual/straight; Mostly straight; Asexual; Aromantic; Demisexual; Fluid/it changes; Not sure; Something else (see text)
Culture-specific language	Do you use language specific to your culture to describe your gender, sex characteristics, or sexuality? (e.g. takatāpui, fa'afafine, fakaleiti, etc.)	Yes; No; Don't know; Text
Disability	Do you have difficulty (1) Seeing, even if wearing glasses? (2) Hearing, even if using a hearing aid? (3) Walking or climbing steps? (4) With self-care, such as washing all over or dressing? (5) Remembering or concentrating? (6) Communicating when speaking or using your main language? (e.g. understanding or being understood by others)	No difficulty, Yes, some difficulty; Yes, a lot of difficulty, Cannot do at all
Functional Disability	Derived from “Disability” variable	A lot of difficulty in at least one domain of “Disability” variable
Deprivation	Please select which of the following things you currently have: Money for myself, a smartphone, a space to hang out on my own, money to spend on eating out, access to transport, equipment or clothes for extracurricular activities	Yes, I have this, I don't have this, but don't need it; I don't have this, but wish I had it

Variable	Survey Question	Variable Categories
	(e.g., music lessons, sport), clothes that fit me, a quiet place to sleep, access to high-quality internet	
Material Deprivation	Derived from “Deprivation” variable	No deprivation: I don’t have this, but wish I had it = 0; Some deprivation: I don’t have this, but wish I had it = 1-4; Severe deprivation: I don’t have this, but wish I had it = 5-9.
Religion	Do you think of yourself as a religious or spiritual person?	Yes, religious; yes, spiritual; no
Rainbow/ethnic community comfort	Overall, how comfortable do you feel as a rainbow person in your ethnic or cultural communities? (e.g. weddings, funerals, other cultural events)	Very comfortable; comfortable; neutral; uncomfortable; very uncomfortable; doesn't apply
Iwi	Do you know your iwi (tribe or tribes)?	Yes/no
Māori Culture	Where have you learned about your Māori culture, such as language, songs, cultural practices or family ancestry?	I have not learned about my Māori culture; Kohanga reo; pre-school; day care; Primary school / kura tuatahi; Secondary school / kura tuarua; Parents / Mātua; Grandparents / Koroua raua ko kuia; Other whānau members; Te reo group; Work or employment / mahi; Marae for wānanga, hui, tangi;

Variable	Survey Question	Variable Categories
		As part of a community sports group like waka ama or rugby; Attending cultural events like kapa haka, waka ama, Matariki, Coronation, Iwi/hapu meetings; As part of a church/religion; Takatāpui or rainbow group; Another place
Religious respect	In general, would you say that people in your religious community respect you as a rainbow person?	Yes; No; Don't know
Spiritual respect	In general, would you say that people in your spiritual community respect you as a rainbow person?	Yes; No; Don't know
Conversion therapy	Have you ever personally experienced "conversion therapy"?	Yes; No; Prefer not to say
Conversion therapy perpetrator	Which of the following people suggested "conversion therapy" to you?	A leader in my religious or spiritual community; A medical professional; A family / whānau member; Myself; Another person

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# **IDENTIFY**

because diversity counts