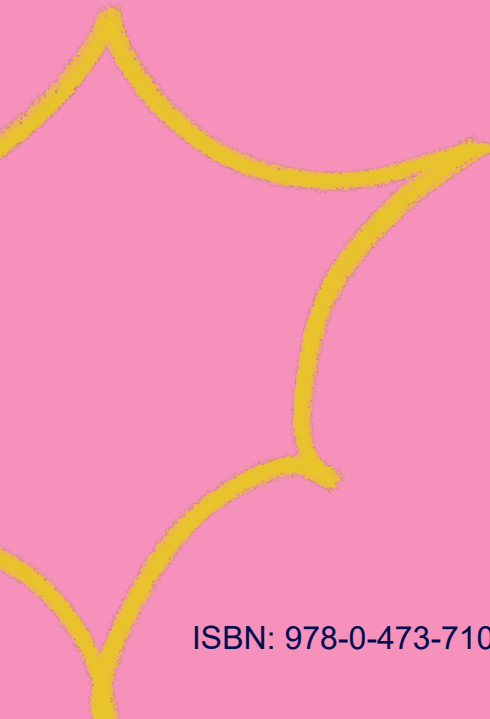


Secondary Education
Experiences among Young
People with Oranga Tamariki
Involvement in the Identify
Survey

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ISBN: 978-0-473-71097-2

Inner cover - publication details

<https://www.identifysurvey.nz>

ISBN number: 978-0-473-71097-2

Recommended citation: Fenaughty, J., Cooper, G., Harrison, K., Padlie, K., Pasley, A., Mackie, K., Stewart, O., & Stonex, Z. (2024). Secondary Education Experiences Among Young People with Oranga Tamariki Involvement in the Identify Survey. Identify Survey: Auckland.

Acknowledgements

The depth of analysis and insights in this report would not have been possible without the matāuranga and expertise of the rangatahi co-authors, with care-experience, who have been involved throughout the project. As such, we especially acknowledge (in alphabetical order):

- Grayson Cooper
- Kat Padlie
- Karah Mackie
- Oliver Stuart

We also acknowledge VOYCE-Whakarongo Mai for their partnership and generosity in this work. VOYCE-Whakarongo Mai was instrumental in identifying young people to participate in the construction of these reports and co-facilitated the production of the analysis. We especially acknowledge the contributions of Kath Harrison who participated in every hui and was the lead at VOYCE-Whakarongo Mai on the project. We also acknowledge the contributions of Zoe Stonex and Tayla Taylor to the various parts of the project. We are grateful to Dr Lynda Bavin, who provided invaluable formatting and polishing support for this report.

We thank the Oranga Tamariki Evidence and Policy Team for peer-review comments that have helped to improve this report.

The *Identify* Survey on which these insights were generated from would not have been possible without the input and support of the following people and organisations:

- The community partner organisations, InsideOUT Kōaro and RainbowYOUTH, who helped ensure the survey was relevant to the needs of young people in Aotearoa New Zealand
- The *Identify* investigators: Dr Mohamed Alansari, Tabby Besley, Dr John Fenaughty (Principal Investigator), Dr And Pasley, Alex Ker, Dr Elizabeth Kerekere, Dr Peter Saxton, Pooja Subramanian, Dr Patrick Thomsen, and Dr Jaimie Veale
- We gratefully acknowledge Dr Elizabeth Kerekere's expertise and guidance as an investigator on the conceptualisation, collection, and interpretation of data for takatāpui/Māori participants, whānau and communities
- The community members, academics, organisations and young people who attended our community hui in Te Tai Tokerau, Tāmaki Makaurau, Te Whanganui-a-Tara and Ōtautahi, and those who gave feedback on our draft surveys
- The team at Curative for developing an appropriate brand, communication strategy, and visual language, to engage participants and stakeholders
- Frances Arnes who was involved in the initial phases of the research as a co-investigator while leading RainbowYOUTH
- Special thanks to Shaneel Lal, Tycho Vandenberg, Jack Byrne and Rachel Johnson for helping us develop specific questions

- We acknowledge Aych McArdle and Ricky Te Akau for their excellent support with participant engagement and recruitment
- Additional thanks to Alex Ker and Dr Kyle Tan for their support in preparing the data for analysis
- The University of Auckland Faculty of Education and Social Work and other funders (see below) for making this study possible
- Finally, but most importantly, the survey participants — your experiences matter and have made this report possible. Thank you for your trust and for taking the time to share your experiences with us.

Funding and Support

The four reports that focus on the experiences of young people with Oranga Tamariki involvement have been funded by Oranga Tamariki.

Identify was funded by The University of Auckland's Faculty of Education and Social Work Faculty Research Development Fund (under grant agreement 3719526). The Rule Foundation (Grant PRF00056) and the University of Auckland Performance Based Research Fund Grants provided additional targeted funding to improve recruitment efforts. Additional in-kind support has been provided by host institutions of the investigators, including New Zealand Council for Educational Research, InsideOUT Kōaro, RainbowYOUTH, The University of Auckland and the University of Waikato.

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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).

The quotes in this report come from participants who shared their experiences in response to a range of specific open-text response questions throughout *Identify*. They are used to give more insight into some of the points made throughout the report, rather than representing the key themes across all participants' open-text responses. We have not edited these quotes, so the way they are represented here is how participants wrote them in the survey.

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.

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

The second report in this series has secondary education as the focus. Schools and education settings, like AltEd, are a major developmental setting for young people, including those who have had involvement with Oranga Tamariki.

This report is the outcome of a collaboration of care-experienced rangatahi, VOYCE - Whakarongo Mai kaimahi, and academic researchers, to identify and explore some key aspects of schooling and education setting experiences that are relevant to takatāpui and rainbow young people who have been involved with Oranga Tamariki. Identifying strengths and weaknesses in reported schooling experiences can help to explore how this key developmental setting can be a positive force for young people with Oranga Tamariki involvement.

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 rainbow and takatāpui young people were included in the analyses. 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 sample of 186 rainbow and takatāpui young people who had been involved with Oranga Tamariki who were currently in secondary education. There is also education data presented from 110 young people who had permanently left school and were not in post-secondary education.

Schools and education settings may be particularly important for young people who have had involvement with Oranga Tamariki, because they may provide an important place of stability, belonging and positive engagement that may not be as strong for some young people involved in Oranga Tamariki. In addition, supportive educational environments play a pivotal role in equipping young people with the social supports, knowledge, and skills and resilience needed to navigate their lives and to develop their futures, make these settings critical for all young people, including those who have had involvement with Oranga Tamariki.

Concerningly, the report identifies a range of statistically significant disparities between young people who have had involvement with Oranga Tamariki compared to those who have never had involvement. Overall, the schooling experiences for those with involvement were less positive, supportive, safe, inclusive and effective, compared to takatāpui and rainbow young people without involvement. We conclude that the disparities here may reflect the impact of five potential factors.

Firstly, we are aware that involvement with Oranga Tamariki may be associated with a high frequency of placement relocations. If these relocations involve a change in school

zone or region, it may be the case that young people with involvement experience more school transitions than young people without involvement. A higher amount of school transitions may disrupt young people's ability to build positive relationships with school staff and other students, and may partly explain some of the findings, including disproportionate reports of unsupportive relationships with staff and other students, as well as increased bullying and feeling unsafe.

Secondly, some of the disparities may represent the impact of unconscious and conscious stigma directed by teachers, staff, and other students towards young people who have had involvement with Oranga Tamariki. The role of stereotypes, prejudice, and stigma towards those with involvement may make schooling experiences for these young people less supportive, and at times, unsafe, and this may also explain some of the observed disparities in the findings.

Thirdly, the impact of stigma and stereotypes about young people with involvement may intersect with stereotypes about young people who are takatāpui and Rainbow to frame these young people as *particularly* 'dangerous', 'damaged' and 'risky', even more so than takatāpui and Rainbow young people without involvement, or young people with involvement who are not takatāpui or Rainbow. The disparities we identify in this report may then represent the *intersectional* experiences of young people with involvement who are takatāpui and Rainbow, who face stigma because of their identity.

Finally, the findings may also indicate a tendency for more takatāpui and rainbow young people with involvement to be disproportionately placed in schools that are less supportive of takatāpui and rainbow young people compared to the average schools in the Identify survey. We suggest that this may reflect decisions by some caregivers to send young people to unsupportive schools and/or teachers to discourage young people with involvement from exploring or affirming their takatāpui or rainbow identity. To the extent this is the case, this may explain some of the observed disparities in a range of school supportiveness and inclusiveness measures that are identified in this study that would seem to be independent of Oranga Tamariki involvement.

By identifying these experiences in schools, we hope that the unique needs, experiences, and perspectives of takatāpui and rainbow young people with involvement in Oranga Tamariki will be able to be recognised and addressed. Schools and educational settings provide a valuable opportunity for improving the wellbeing of young people with involvement. The report concludes with insights that may help improve experiences for takatāpui and rainbow young people involved with Oranga Tamariki.

2.1 Key Findings

- Rainbow and takatāpui young people who have had involvement with Oranga Tamariki are present in all school-types; and were over-represented in alternative education settings
- Students who reported involvement were significantly less likely to report feeling support, or belonging, at their schools, compared to those who had never been involved with Oranga Tamariki
- The proportion of young people with Oranga Tamariki involvement who said they felt unsafe at school was much larger than those with no involvement. One in four young people with involvement reported feeling unsafe or very unsafe at school. More students with involvement reported experiencing bullying than those with no involvement.
- Nearly all involved students had disclosed their identities to someone at school, yet just as many reported rainbow-based microaggressions at school.
- A much higher proportion of involved students reported that they had experienced unfair treatment, based on their rainbow identity, from teachers, when compared to young people without involvement
- While most involved students reported average or above average academic achievement, they were significantly less likely to report higher achievement than those who had never been involved
- Most of schools that participants with involvement attended had queer-straight alliances and displayed pro-rainbow messages and posters; however, a lower proportion of involved students were in schools like this compared to young people who no involvement
- A lack of appropriate bathrooms or uniforms/dress codes, were reported by half of the entire sample. A lower proportion of students with involvement said they were able to change their name and gender marker on school records, compared to trans and non-binary students without involvement.
- Higher proportions of trans and non-binary students with involvement said they had been made to feel like they used the wrong bathroom compared to those young people who had no involvement
- A smaller proportion of students with involvement said they had parents or caregivers who were involved in their education, including talking to them about school, going to meetings with teachers, or attending school events, compared to students with no involvement.
- Participants with involvement who had already left school, were less likely to say they felt safe at school, that they belonged at school, that they were expected to do well at school, or that they had parents and caregivers who cared whether they went to school every day, compared to those who had left school and had never been involved
- A higher proportion of those with involvement said they left school because they did not feel welcome compared to students without involvement who had left school.

- The report concludes with detailed insights that may support the wellbeing of takatāpui and rainbow young people involved with Oranga Tamariki, for instance:
 - The production of affirming school environments, including appropriate professional development for school staff, inclusive curriculum, appropriate policies, and programmes to improve support for takatāpui and rainbow students generally, will be very beneficial .
 - Implementing policies, infrastructures, and practices that affirm and support trans and non-binary students, will create a better outcomes for young people with Oranga Tamariki involvement, many of whom and trans and non-binary.
 - Addressing care-experience issues, including prejudice directed at young people with care-experience, reducing school transitions, and supporting positive caregiver engagement in young people’s schooling, may also support school experiences for young people with involvement.

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

The study received ethical approval from the New Zealand Health and Disability Ethics Committee (20/NTB/276).

4.1 Survey design

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*¹) or youth in general (e.g., the Youth'19 Survey²); While many new questions were necessarily developed, replication or

¹ 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

² 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>

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.

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 Report³.

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*.

³ 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

5 Secondary Education

This section examines those participants who have had ever in their lifetime had involvement with Oranga Tamariki who were attending secondary school, Wharekura, Kura Kaupapa Māori (n = 171), home schooling or alternative education (n = 16). Students with Oranga Tamariki involvement made up 9% of the total sample in secondary school (n = 1965) and 20% of those in home school or alternative education (n = 80). Four out of five OT-involved students (80.6%, n = 137) were in state schools, just under one in five (17.6%, n = 30) were in private schools, and just under 2% (n = 3) were in another type of school; these distributions of school types were not significantly different to the sample of young people with no Oranga Tamariki involvement.

One in five of those with involvement attended a faith-based school (19.4%, n = 33), almost three quarters did not (75.3%, n = 128), and one in twenty (5.3%, n = 9) did not know whether they did. This distribution was not significantly different to those who had never had involvement.

The majority attended mixed-gender schools (70.6%, n = 120), while just under one third attended single-gender schools (29.4%, n = 50), which was not significantly different from students who had never had involvement with Oranga Tamariki.

This report explored participants' educational experiences in four sections:

- School environments
- School policies and processes to support wellbeing
- Home-school partnerships
- Home and alternative education

5.1 Specific Sample Demographics

In the full sample, participants who had had involvement were, on average, half a year younger (\bar{x} = 18.7 years old) than those with no involvement (\bar{x} = 19.2). However, of those in secondary school or AltEd, the average age was 15.6 years old, and there was no significant difference from those with no involvement.

Secondary school and AltEd students with involvement who provided ethnicity information (n = 170) were significantly more likely to be Māori (17.6%; n = 30) compared to secondary and AltEd students who had never been involved with Oranga Tamariki (n = 1399) who were Māori (10.4%; n = 145) (X^2 (1, N = 1569) = 38.741, $p < 0.01$). When using the Education Counts (2021) ethnicity prioritisation framework⁴, the proportions of Pacific (1.8%; n = 3), Asian (10%; n = 17) and European and Other (70%; n = 119) participants in secondary school or AltEd with involvement were however not significantly different to the proportions of those participants with no involvement in the

⁴ Education Counts. (2021). Ethnic Codes. https://www.educationcounts.govt.nz/data-services/code-sets-and-classifications/ethnic_group_codes

sample. However, given the small sub-samples, we advise caution on extrapolating these findings for Pacific and Asian secondary school students with involvement.

Participants with Oranga Tamariki involvement used a diversity of terms to describe their gender and sexual identities, often using multiple identifiers. Of those at secondary school or AltEd, almost three quarters (73.7%, n = 137) identified as trans or non-binary, which was larger compared to secondary school students who had no involvement (59.3%, n = 857; $X^2(1, N = 1631) = 14.252, p < 0.001$). The higher representation of trans and non-binary students in the group with Oranga Tamariki involvement emphasises the need to consider trans and non-binary student-specific schooling experiences.

5.2 School environments

5.2.1 School belonging and support

As Figure 1 shows, participants who reported Oranga Tamariki involvement had mixed ratings (N = 187) of school belonging and support. Four in five (79.4%, n = 135) agreed or strongly agreed that their teachers expected them to do well; however, this proportion was smaller than for young people with no involvement (87.9%, n = 1231; $X^2(1, N = 1570) = 9.726, p < 0.01$). Only a third of those with involvement agreed or strongly agreed that they felt they were part of their school (33.3%, n = 57), compared to 46.2% of students who never had involvement ($X^2(1, N = 1573) = 10.233, p < 0.001$). Only half of those who reported involvement said they were treated with as much respect as other students at their school (49.8%, n = 85), compared to three fifths of students with no involvement (59.9%; $X^2(1, N = 1571) = 6.572, p < 0.01$). Half of those with involvement felt their teachers really cared about them (48%; n = 82), which was not significantly different to takatāpui and rainbow young people with no involvement.

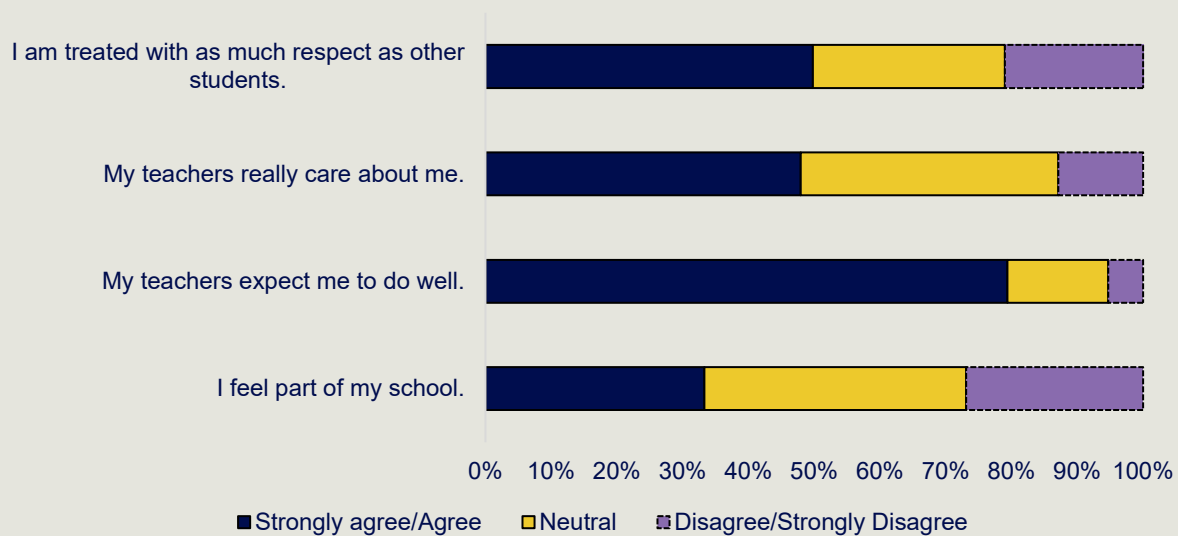


Figure 1. Opinions of students involved with Oranga Tamariki about school belonging, teacher expectations, care, and respect (N = 187)

These findings show that the well-established disparities for takatāpui and rainbow young people at school compared to cisgender heterosexual students, are further heightened for young people who reported involvement with Oranga Tamariki. Disparities in school belonging are clearly present for takatāpui and rainbow young people who reported involvement with Oranga Tamariki, in three of these four measures of school environment support.

We also asked participants to rate how supportive they felt their schools were of takatāpui and rainbow students in general. Of the those with Oranga Tamariki involvement who answered this question ($n = 170$), just over a third (37.1%, $n = 63$) said their school was generally supportive or very supportive. However, this was a smaller proportion compared to young people with no involvement (45.7%, $n = 641/1402$; $X^2(1, N = 1572) = 4.6, p < 0.05$). In contrast, there was no significant difference in the proportions of students who said there was a supportive teacher or staff member at school who they could trust to talk to, one-on-one, about any issues they might have as a rainbow person (53%; $n = 90$).

General measures of school support demonstrate a disparity for takatāpui and rainbow young people with Oranga Tamariki involvement. Although the proportion reporting having a supportive teacher or staff member did not differ by Oranga Tamariki involvement, nearly half of students do not have an adult at school they trust to talk with about issues they may have as a rainbow person.

5.2.2 2. Disclosure and safety

Almost all participants with involvement (99%; $n = 150$) who answered questions about disclosing their takatāpui or rainbow identity ($n = 151$) said they had told someone at school about their rainbow identity, which was comparable to those without involvement (98%; $n = 1198/1222$). Participants with involvement had told a range of people at school about their rainbow identities, as shown in Figure 2 below.

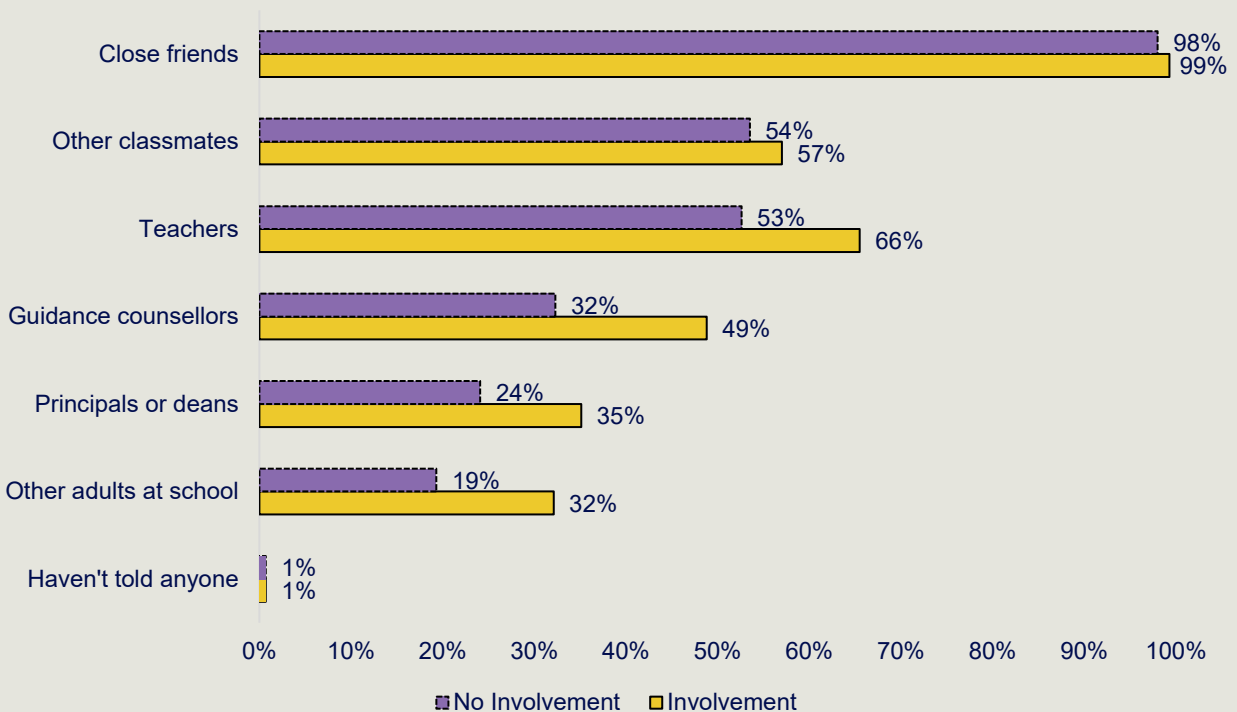


Figure 2. Proportion of participants who had told particular categories of individuals at school about their rainbow identity for those with Oranga Tamariki involvement (N = 151) and with no involvement (N = 1222).

A higher proportion of students with involvement said they had told teachers (65.5% vs. 52.6%; $X^2(1, N = 1556) = 10.012, p < 0.01$), guidance counsellors (48.8% vs. 32.3%; $X^2(1, N = 1556) = 18.238, p < 0.001$), principals/deans (35.1% vs. 24.1%; $X^2(1, N = 1556) = 9.703, p < 0.01$), or other adults at the school (32.1% vs. 19.3%; $X^2(1, N = 1556) = 15.042, p < 0.001$) about their rainbow identity compared to young people without involvement.

Of those with involvement who had disclosed their identity ($n = 150$), around a quarter (25.7%; $n = 28$) reported that a teacher or staff member had told someone else about their rainbow identity without their permission. Just over a quarter (28.4%; $n = 31$) reported that this had not happened to them, and almost half (45%; $n = 49$) said they did not know if a teacher or staff member had done this. In contrast, for young people who did not report involvement, one in seven (14.6%, $n = 112$) reported a teacher or staff member had done this, and half (49.2%, $n = 376$) said this had not happened to them, while a smaller proportion (34.9%, $n = 267$) reported they did not know. These distributions were significantly different, with the experiences of students with involvement skewed towards non-consensual disclosure ($X^2(3, N = 874) = 18.838, p < 0.001$).

Figure 3 shows data for the students who answered questions about feeling safe at their current school for those who reported involvement with Oranga Tamariki ($n = 171$) and those with no involvement ($n = 1402$). Approximately one third of participants who had

involvement (34%) reported feeling safe or very safe at their school as a rainbow person; two fifths (41.5%) said they felt neutral about this; and one quarter (24.7%) reported feeling unsafe or very unsafe. Compared to takatāpui and rainbow students with no involvement (14.5%; n = 202), a greater proportion of those with Oranga Tamariki involvement said they felt unsafe or very unsafe (24.7%, n = 42; $X^2(1, N = 1573) = 11.989, p < 0.001$).

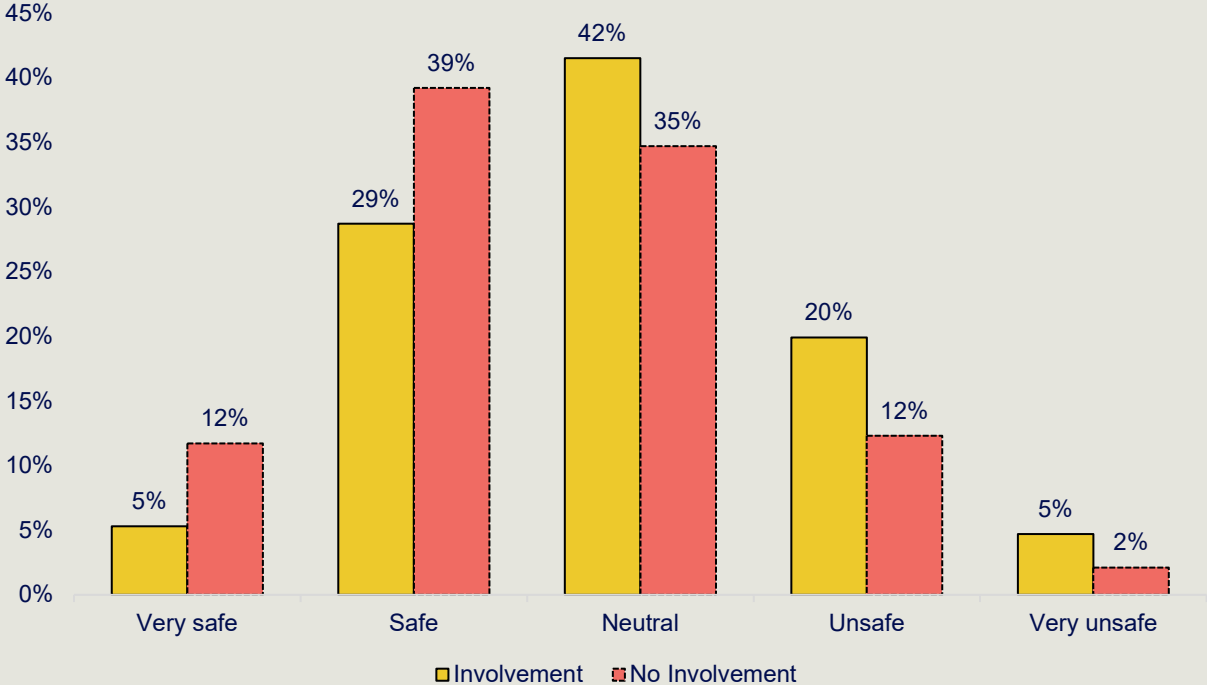


Figure 3. Proportions reporting “overall” safety at their current school as a takatāpui and rainbow person for young people with Oranga Tamariki involvement (N = 171) and with no involvement (N = 1402).

However, nearly a third of students who were trans or non-binary who had involvement with Oranga Tamariki (29.8%, n = 37/124) said they felt unsafe or very unsafe at school compared to 17.3% (n = 143/826) of trans or non-binary students who had no involvement with Oranga Tamariki ($X^2(1, N = 1567) = 6.49, p < 0.05$). The findings for trans and non-binary students with involvement show further disparities in safety compared to trans and non-binary students with no involvement.

5.2.3 Bullying at school

We asked participants if they were comfortable viewing questions about experiences of bullying⁵ at school. Almost all students, both with involvement (94%, $n = 160$) and no involvement (97%, $n = 1360$) elected to view these questions. We report below only on the experiences of those who chose to respond to this set of questions but are mindful that those who said that they find these questions upsetting may currently be experiencing, or had, bullying experiences, and a more accurate prevalence of bullying may include the proportions of participants who decided to skip this section.

Of those with involvement, almost three fifths (57.3%; $n = 82$) said that they had experienced bullying at school. In contrast, nearly half the proportion of young people with no involvement reporting experiencing bullying (31.8%; $n = 379$; $X^2(1, N = 1335) = 36.862, p < 0.001$). Over two fifths (42.7%, $n = 35$) of students with involvement who reported being bullied said they had not come to school for at least one day in the past month because of bullying. However, the proportion with involvement who had missed school due to bullying was not statistically significantly different from students with no involvement who missed school because of bullying (38.3%, $n = 145$).

We also asked participants the reason(s) why they thought they were bullied the last time it happened. Participants could choose more than one response to this question. Of those students who had been involved who answered this question ($n = 80$), three in five (62.2%, $n = 51$) said this bullying was based on their perceived or actual sexuality diversity; and two in five (43.9%, $n = 36$) said this bullying was based on being trans or non-binary (or someone thinking they were trans or non-binary). Other reported reasons for bullying included weight or size (50%; $n = 41$), disability or chronic illness (24.4%; $n = 20$), ethnicity (11%; $n = 9$), or another reason (52.4%; $n = 43$). One quarter (24.4%; $n = 20$) of participants said they did not know the reasons for being bullied. The only reason that was significantly different, based on involvement with Oranga Tamariki, was weight or size; Just over a third of those (36.5%, $n = 138/379$) with no involvement reported this explanation for being bullied, compared to half of those who were bullied who had involvement ($X^2(1, N = 461) = 5.241, p < 0.05$).

5.2.4 Discrimination at school

We asked students who had been involved with Oranga Tamariki whether they had been treated unfairly by a teacher at school because of their rainbow identity. Of students who responded to this question, over one third (35.2%; $n = 50/142$) of those with involvement said that they had been treated unfairly by a teacher at their school

⁵ We defined bullying in the survey as, “when a person or a group of people does one or more of the following things, over and over again, online or offline, to someone who finds it hard to stop it from happening: makes fun of someone in a mean and hurtful way; tells lies or spreads nasty rumours about someone; leaves someone out on purpose; physically hurts someone; damages or steals someone else's things; threatens or makes someone feel afraid of getting hurt. It is NOT bullying when teasing is done in a friendly way, or two people who are as strong as each other argue or fight.”

based on their rainbow identity. The proportion of those being treated unfairly with involvement was nearly three times larger than the proportion of students with no involvement who reported this (13.4%; n = 160/1191). In relation to not being treated unfairly, almost two fifths of students with Oranga Tamariki involvement said they had not been treated unfairly (38.0%; n = 54), compared to over three fifths (62.2%) of students who had no involvement. Similar proportions of students with involvement (26.8%; n = 38), and without involvement (26.4%) said they did not know if they had been treated unfairly by a teacher because of their rainbow identity. Overall, the differences in reports of being treated fairly based on rainbow identity by teachers, were significant, and tended towards less reports of teacher fairness from students with involvement ($X^2(2, N = 1573) = 50.939, p < 0.001$).

5.2.5 Microaggressions at school

We asked school participants who had been involved with Oranga Tamariki if they had ever experienced a range of microaggressions at their current school.

Table 1 shows the proportions of students who reported these questions by involvement with Oranga Tamariki.

Table 1. Microaggressions reported by students with Oranga Tamariki involvement (N = 151) and with no involvement (N = 1199).

Microaggression	Involvement with Oranga Tamariki %, n	No Oranga Tamariki involvement %, n
Heard the term ‘that’s so gay!’ to describe someone or something in a bad way	98.0% 148	95.2% 1142
Someone at school saying or doing something that showed they thought the young person was heterosexual or cisgender	77.5% 117	76.7% 920
Heard someone at school say that rainbow identities are ‘just a phase’ or don’t exist	76.8% 116	62.7% 752
Had someone ask the student to educate others about rainbow issues, when they didn’t volunteer to	50.3% 76	39.4% 472
Had a friend stop talking to or hanging out with them after they told them about their rainbow identity	33.8% 51	20.4% 244
Someone made the student feel they were in the wrong bathroom or changing area because of their gender	43.8% 35	30.9% 151
Someone at school said or did something which showed that they thought the student was not intersex (or that they didn’t have variations in sex characteristics)	- <10	- <10

Out of these microaggressions, statistically significantly higher rates were experienced by students with involvement compared to those with no Oranga Tamariki involvement in relation to having a friend stop talking to or hanging out with them after they told them about their rainbow identity (33.8% vs 20.4%; $X^2(1, N = 1350) = 14.153, p < 0.001$); having someone ask them to educate others about rainbow issues, when they didn’t volunteer to at school (50.3% vs 39.4%; $X^2(1, N = 1350) = 6.686, p < 0.05$); responding that someone at school said something to indicate that rainbow identities are ‘just a phase’ or don’t exist (76.8% vs 62.7%; $X^2(1, N = 1350) = 11.618, p < 0.001$).

The number of intersex participants in the analysis is too low for analysis, however the findings suggest that some young people who are intersex had experienced a situation where someone at school had said or done something that assumed they were not intersex.

5.2.6 School sports

We asked all secondary school participants about their involvement in school sports; in

total 171 of those who had Oranga Tamariki involvement, and 1402 of those with no involvement, answered these questions. About a quarter of those with (25.1%, n = 43) and without (25.7%, n = 361) involvement said they played on a school sports team. Of the remaining participants who reporting not participating in school sports, 55.0% (n = 94) of those with involvement and 61.0% (n = 855) with no involvement, said they were not interested in playing sports. In total, 15.5% (n = 34) of those with involvement, and 13.3% (n = 186) of those with no involvement said they do not play but would like to. Overall, no significant difference was found for Oranga Tamariki involvement and school sports.

5.2.7 Achievement

Despite the range of challenges that takatāpui and rainbow students faced at school, in response to the question “How good are your grades (compared to other students in your year group)?”, most reported average or above average achievement. However, students who had Oranga Tamariki involvement were significantly less likely to report average or above average achievement (83.0%, n = 142) compared to young people without involvement (92.2%, n = 1292) ($X^2(1, N = 1572) = 16.034, p < 0.001$).

5.3 School policies and processes to support wellbeing

5.3.1 Takatāpui and Rainbow-inclusive representation and curriculum

Students were asked questions about the different ways that rainbow-inclusive topics were represented in their schools. Almost three fifths (59.4%, n = 101/170) of those who reported involvement with Oranga Tamariki said they saw messages around their school in support of rainbow students, such as posters or pride flags, in the past 12 months compared to 71.5% (n = 1001/1400) of students with no involvement ($X^2(1, N = 1570) = 10.587, p = 0.001$).

About a quarter of students with Oranga Tamariki involvement (26.1%, n = 42/161) reported learning positive or helpful things about rainbow people, histories, or issues, compared to 31.8% (n = 424/1335) of young people with no involvement. This difference was not significant. However, a quarter of those with Oranga Tamariki involvement (24.7%; n = 42/170) reported learning negative or unhelpful things at school compared to 14.5% (n = 203) of young people with no involvement, which was a statistically significant difference ($X^2(1, N = 1569) = 11.958, p < 0.001$).

The majority of those with (77%, n = 94/122) and without (82.6%, n = 856/1036) involvement with Oranga Tamariki said they knew either a teacher or staff members who were part of rainbow communities. Nearly all students who reported involvement with Oranga Tamariki (98.8%, n = 164/166) or no involvement (99.6%, n = 1388/1394) said they knew other students who were part of rainbow communities at their schools.

We also asked participants how well they thought a range of takatāpui and rainbow-related issues had been taught at school, or if they had been taught at all. As Figure 4

shows, less than half of participants who been involved with Oranga Tamariki (45%, n = 77) thought healthy relationships and safer sex had been taught well or very well at their school. Worse, when it came to diverse sexualities (80.1%, n = 137) and genders (85.4%, n = 146), at least four out of five participants who had had involvement said these topics were not taught very well, not well at all or were not even taught. When it came to takatāpui (71.9%, n = 123) and Pacific (75.4%, n = 129) genders and sexualities, the majority of students who had had involvement reported these topics were not taught at all.

Significant differences were found for the teaching of healthy relationships, with higher proportions of students who had had Oranga Tamariki involvement (55%, n = 94/171) reporting that the teaching quality was neutral, not very well, or not very well at all or that it was not taught at all, compared to students with no involvement (36.8%, n = 514/1398) ($X^2(1, N = 1569) = 21.273, p < 0.001$). Similarly, a majority of students with involvement (54.4%, n = 93/171) compared to students with no Oranga Tamariki involvement (44.6%, n = 624/1400), rated the teaching of protection against STIs as neutral, not very well, or not very well at all ($X^2(1, N = 1571) = 5.916, p < 0.05$).

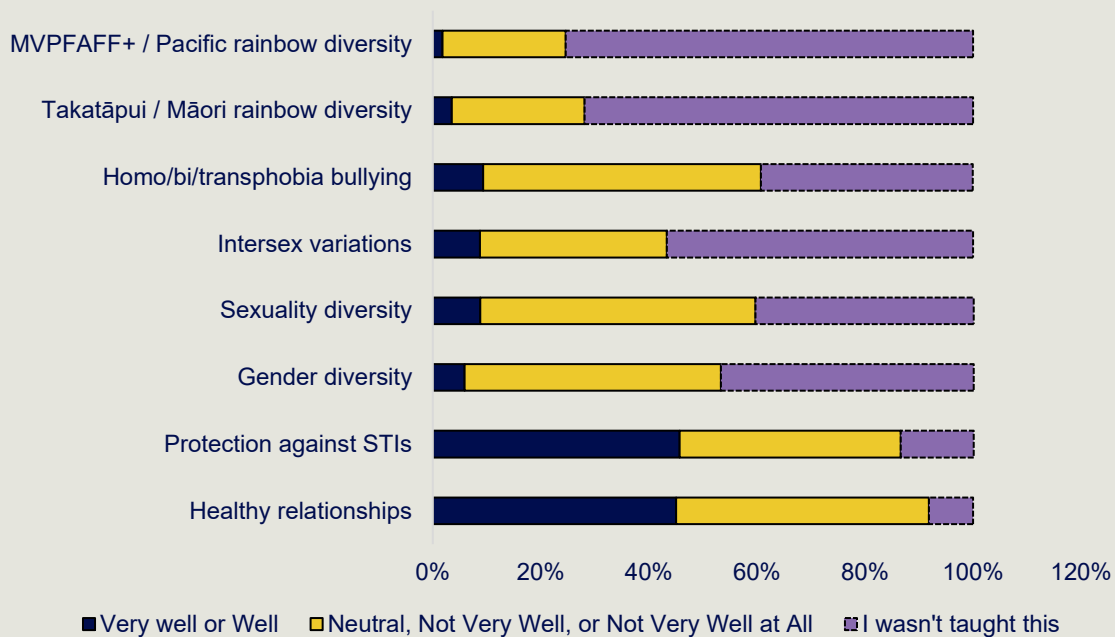


Figure 4. Opinions of the quality of relationships and sexuality education at school for young people who had Oranga Tamariki involvement (N = 171).

5.3.2 Facilities, policies, and uniforms

We asked students if their schools offered a range of facilities and policies to support takatāpui and rainbow students. Seven out of ten (71.9%, n = 87/121) of those who had had involvement with Oranga Tamariki said that students could change their name or gender marker on school records (or that it did not apply); however, this was lower than the proportion who did not report involvement who could do this (84.9%, n = 787) ($X^2(1,$

$N = 1064$) = 13.211, $p < 0.001$). There was no significant difference for being able to choose to wear the boys' or girls' uniform based on involvement (70.2%, $n = 106$) compared to students with no involvement (75.2%, $n = 965$). Similarly, there was no significant difference in the availability of a gender-neutral uniform for those with involvement (51.4%, $n = 76$) compared to those with no involvement (52.8%, $n = 667$).

No significant differences were found for the provision of gender-neutral bathrooms for those who had had involvement with Oranga Tamariki (45.1%, $n = 73$) compared to those with no involvement (50.7%, $n = 655$). However, higher proportions of trans or non-binary students with involvement (44.3%; $n = 35$) said they were made to feel like they had gone into the wrong bathroom, compared to less than one third (30.9%; $n = 151$) of trans and non-binary students without involvement ($X^2(1, N = 568) = 5.119$, $p < 0.05$).

5.3.3 Name and pronoun usage

We asked trans and non-binary students if they had told other students or teachers and staff about their self-determined names and pronouns. In total 91.0% ($n = 131/144$) of those who have had involvement with Oranga Tamariki, and 93.0% ($n = 994/1069$) of those with no involvement, said they had told students at school about their names and pronouns. In relation to teachers and school staff, eight out of ten (81.8%, $n = 90/110$) of those with involvement, and 76.7% ($n = 559/729$) of those with no involvement, said they had told teachers and staff at school about their names and pronouns. Based on involvement with Oranga Tamariki, no significant differences were found for either of these groups on whether they had shared their name and pronouns with these people at school.

Four out of five students with (80.2%, $n = 78$) and with no (78.2%, $n = 533$) involvement reported that teachers and staff used their name and pronouns sometimes, most of the time or all of the time. In terms of other students using their name and pronouns, similar patterns were reported from those with (73.3%, $n = 55$) and without (80.0%, $n = 324$) involvement, which were also non-significant differences. Although the proportion of students with involvement who reported that peers and teachers 'never' used their correct name and pronouns was twice as large as those who had never been involved with Oranga Tamariki, the small subset for this response of students with involvement ($n < 10$) meant it was too small to determine significance. Overall, this shows that most students' names and pronouns are being respected, and that there is still a considerable degree of disrespect from teachers and peers alike, accounting for about one quarter of students' responses.

5.4 Home–school partnerships

Students were asked some questions about home-school partnerships, including “How often does at least one of your parents or caregivers talk to you about what you are doing in school?”, “How often does at least one of your parents or caregivers help you with your schoolwork?”, and “How often does at least one of your parents or caregivers

go to meetings or events at your school? (e.g. whānau-teacher conferences, prize giving)”. In total, 170 students who had involvement with Oranga Tamariki, and 1402 of those with no involvement, responded to these questions. A lower proportion of students with involvement (54.7%, $n = 93$) reported that they had a parent or caregiver who often or always talked to them about what they are doing at school than students who had never been involved with Oranga Tamariki (63.8%, $n = 894$) ($X^2(1, N = 1572) = 5.327, p < 0.05$). A higher proportion of those students with involvement (17.1%, $n = 29$) compared to those with no involvement (8.2%, $n = 115$) said their parent or caregiver never or rarely cared about what they were doing at school ($X^2(1, N = 1572) = 14.291, p < 0.001$). A lower proportion of participants with involvement (37.6%, $n = 64$) reported that a parent or caregiver always or often attended school meetings or events when compared to young people with no involvement (50.2%, $n = 704$) ($X^2(1, N = 1563) = 9.583, p < 0.01$).

5.5 Home and alternative education

Within the subsample of students with Oranga Tamariki involvement, 3.8% ($n = 16$) said that they were in home education or attended an alternative secondary education (AltEd), such as a health school or correspondence school/Kura, which was almost three times the proportion of students with no involvement (1.3%, $n = 48$). However, the sample sizes here were too small to conduct reliable statistical analyses. In this section we present descriptive data.

We asked participants why they attended home or alternative education, and respondents could select more than one response. Most of those in this section who reported involvement with Oranga Tamariki said they attended home education or AltEd for “health reasons” (87.5%; $n = 14$). Almost two thirds (62.5%; $n = 10$) said the reason for attending home or AltEd was due to “bullying” at their previous school, which was almost double the proportion of students with no involvement who selected this response (27.1%, $n = 13$). One in five (18.8%; $n = 3$) of those said that this decision was because said their parents or caregivers thought it would be better for them.

In addition, of the 13 participants who responded to whether they had a trusted adult, at home or their education provider, that they could talk one-on-one with about anything related to their rainbow identity, just over half (53.8%, $n = 7$) of participants with involvement said they did. In total, over three fifths (62.5%, $n = 10$) of participants with involvement also said their overall experience of home or alternative education was positive or very positive.

5.6 Past Schooling

The survey also included questions to explore the school experiences for young people who had permanently left school and were not in post-secondary education (e.g., those who said they learn from home or an Alternative Education Provider, or those who said they are not currently in mainstream school or education). In total, 110 of those who had been involved with Oranga Tamariki, and 854 of those no involvement, answered this

section. The average age of those with involvement was 21.7 years old (SD = 2.8), whereas the average age of those without involvement was 22.9 years old (SD = 2.6).

Less than a third of those with involvement said they felt safe at their last school (31.0%, n = 36) compared to half of those with no involvement (49.9%, n = 420) (X^2 (1, N = 958) = 14.519, $p < 0.001$). A statistical difference was also found in the proportion of young people with involvement who said that they felt they belonged at their last school (21.7%, n = 26) compared to those with no involvement (30.6%, n = 258) (X^2 (1, N = 953) = 4.036, $p < 0.05$). Nearly two thirds of young people with involvement said teachers at their last school expected them to do well (65.3%, n = 79) compared to more than four fifths (82.7%, n = 693) of those with no involvement (X^2 (1, N = 959) = 20.411, $p < 0.01$).

There was no significant difference in the proportions of young people who reported that they had a teacher or adult they felt safe talking to at their last school for those with (47.1%, n = 57) and without (53.2%, n = 443) involvement with Oranga Tamariki. However, significant disparities were apparent in the proportion of young people with involvement who said that a parent or caregiver cared whether they went to their last school every day by those with involvement (62.5%, n = 75) vs those without involvement (85.7%, n = 718) (X^2 (1, N = 958) = 39.561, $p < 0.001$). Students who had been involved with Oranga Tamariki were also more likely to say they left their last school before year 13 because they did not feel welcome (59.7%, n = 37) compared to those with no involvement (43.2%, n = 80) (X^2 (1, N = 247) = 5.031, $p < 0.05$); however, no significant differences were found for any other reason for leaving school before year 13, including job opportunities, attending higher education, not feeling safe, health concerns, family commitments, low grades, lack of learning or physical support, or other reasons.

5.7 Summary and Insights:

The majority of secondary students with involvement were at state or state-integrated schools, and one fifth were at private schools, which was similar to the sample of young people with no involvement. One in five were at faith-based schools. Slightly less than one third of the participants with involvement were in single-gender schools. However, higher proportions of young people with Oranga Tamariki involvement reported negative schooling experiences and environments compared to rainbow and takatāpui young people with no Oranga Tamariki involvement.

- We are aware of Oranga Tamariki caregivers who sent young Takatāpui and rainbow people to faith-based schools to discourage them from being takatāpui and rainbow, as well as caregivers who sent trans, non-binary or gender-questioning young people to single-gender schools to discourage them from being takatāpui, rainbow, or trans or non-binary.

Confirming with takatāpui and rainbow young people that faith-based, as well as single-gender schools, affirm their takatāpui and rainbow identities, may be one option to improve school experiences for these young people by providing them with schooling environments that more adequately meet their needs.

Students with involvement were more than twice as likely to attend home and alternative education, compared to young people with no involvement.

- AltEd services may be particularly positive for some young people with involvement who have faced disrupted learning journeys and would benefit from additional support these services can offer. Some caregivers may send students to AltEd schools because they feel they are not getting the support they need in mainstream education.

AltEd services may play an important role in providing takatāpui and rainbow affirming contexts for young people with involvement. Support to enable these services to be takatāpui and rainbow affirming may be very positive for young people with involvement.

Providing students who have had involvement with Oranga Tamariki regular opportunities for learning and disability assessment, if desired by them, may help improve outcomes for these young people in mainstream schools.

Secondary students with involvement were significantly more likely to be trans or non-binary than those with no involvement.

Trans and non-binary affirming policies, infrastructures, and practices at schools are likely to significantly affirm and support students with involvement.

Just over a third of students with involvement rated their school as supportive or very supportive of rainbow students, which was lower than those with no involvement. A lower proportion of student with involvement said they had seen messages that were supportive of rainbow students around their schools in the last year. Students with

involvement were significantly more likely to say that they had learnt something negative or harmful about rainbow people in their teaching at school compared to those with no involvement.

- The disparities in school supportiveness for those with involvement may represent deliberate caregiver choices to send takatāpui and rainbow young people in their care to schools that are known to be less affirming of, or actively resistant to, takatāpui and rainbow identities. For instance, we are aware of young people whose carers specifically chose conservative schools, and/or further requested that the young people in their care be put in classes with conservative teachers, so as to discourage these young people from identifying, or exploring, their takatāpui or rainbow identities. Such school choices may then explain the lower reports of school supportiveness for young people with involvement compared to young people without involvement whose caregivers may have made, on average, more affirming schooling decisions.
- In addition, this finding may also represent that some young people with involvement may have experienced multiple school transfers during their time with Oranga Tamariki, which may make it harder for them to develop trusting relationships with peers, and therefore reduce their experience of school supportiveness, compared to young people with no involvement.

Processes for school selection for young people with involvement may need to be reviewed to consider a school's supportiveness for takatāpui and rainbow young people (balanced alongside young people's own wishes).

As noted in other reports in this series, reducing multiple placements and school transfers may improve the experiences of takatāpui and rainbow young people with involvement.

Professional learning and development for teachers on takatāpui and rainbow affirming practices will likely improving school experiences for these young people.

Takatāpui and rainbow topics in Relationships and Sexuality Education were taught poorly, with many important topics often not taught at all. Higher proportions of involved participants said healthy relationships and STI education was taught inadequately, or not at all, compared to those with no involvement. The well-documented concerns about the quality of comprehensive relationships and sexuality education for young people generally, and takatāpui and rainbow students in particular, continue and seem to be exacerbated for young people with involvement.

- Healthy relationships and sexuality education is particularly important for some young people with involvement, as they may not have the same level of access to mentors, and older siblings, who may otherwise provide them with this information compared to young people with no involvement. Knowledge about healthy and unhealthy relationships may be particularly important for young people with involvement, who, through negative relationship experiences, may have been exposed to more unhealthy relationships compared to young people

with no involvement and may not get healthy relationships information from home or school.

- The gap in access to relationships and sexuality education for young people with involvement may also represent the fact that we are aware of some Oranga Tamariki caregivers who have refused to provide permission for the young people in their care to participate in relationships and sexuality education. We know of Oranga Tamariki caregivers who restricted young people's access to school-based relationships and sexuality education because they feared that such participation may encourage these young people to explore their sexuality and takatāpui and rainbow identities. We wonder if some caregivers may restrict access to such education because they fear it may enable the young person in their care recognise abusive and unhealthy relationships happening in their own placement or home, which may jeopardise the future and income of these Oranga Tamariki caregivers.
- Conversely, we also know of some takatāpui and rainbow young people who may avoid relationships and sexuality education sessions because previous experiences with school relationships and sexuality education exposed them to misinformation and/or the exclusion of takatāpui and rainbow experiences and identities. The limited progress on producing effective relationships and sexuality education at school means that additional programmes, including some led by Oranga Tamariki, may be required to improve relationships and sexuality education.

Advocacy for improved relationships and sexuality education that is takatāpui and rainbow affirming, from primary through to secondary schooling, will be important to improve the experiences of young people with involvement.

Policies that prioritise involved young people's access to comprehensive relationships and sexuality education at school over caregiver resistance may help improve education access for these young people.

There is an important opportunity to explore options for young people with involvement to learn about healthy relationships and family violence, regardless of school-based learning on these topics.

An opportunity exists for Oranga Tamariki to partner with providers of effective tuakana teina programmes, for instance the Peer Sexuality Support Programme (PSSP), to develop a network of young people who can provide appropriate education and support to other young people with involvement.

Advocacy for schools to implement and effectively resource Peer Sexuality Support Programmes, may also improve experiences for young people with involvement.

In the face of poor relationships and sexuality education in schools, access to healthcare that meets the needs, including needs for information about relationships and sexuality education, is another opportunity to improve the number of young people with involvement to receive adequate education.

Most students, regardless of their involvement, reported they knew a teacher or staff member or other students who were part of rainbow communities. Higher proportions of young people with involvement had told adults at school about their rainbow identity. However, a larger proportion of young people with involvement who had told adults at school about their identity said that their takatāpui and rainbow identity information had been shared by adults at school with others without their consent. In addition, a much higher proportion of students with involvement reported being treated with less respect than other students, and that they had been treated unfairly by a teacher because of their rainbow identity.

- We are aware of some young people with involvement who, once they have come out or been 'outed', experience their identity being 'flattened' so only their takatāpui and rainbow identity is recognised as important. This can mean other important parts of their identity, including their ethnicity, and skills and talents, may be disregarded, which can result in their broader needs and opportunities being neglected.
- Concerningly, we are aware of situations where adults at school may defend 'outing' students with involvement to others because of stereotypes about Oranga Tamariki involvement suggesting that these young people will be hypersexual and sexually risky. Once a student with involvement is then known to also be takatāpui or rainbow, which may be to make them even more hypersexual or risky, this can, for some adults then be framed as a "safety issue" that their carers to be informed about. As such, such prejudices may explain why some of these young people are more likely to report being outed compared to those with no involvement. We also are aware of transphobic adults at schools who have 'outed' students who are trans and non-binary to caregivers because they felt that a student's decision to transition, even socially, maybe 'harmful' to the student. By framing transition as harmful, these teachers insisted that the students' caregivers needed to be informed about this as a "safety issue".

Training all adults at school to receive takatāpui and rainbow identity positively and affirm and respect students' takatāpui and rainbow identities will improve school experiences for these young people.

Processes and training for all adults at school on the confidentiality of students' takatāpui and rainbow identities as well as on disclosure policies that limit the sharing of such information unless there is a real and immediate threat to wellbeing, are likely to be very important to improve the experiences of young people with involvement.

Addressing transphobic beliefs by school staff, including counsellors, that transition is harmful, may also provide an opportunity to reduce unconsented disclosures.

Upskilling all adults at school to provide supportive and inclusive experiences is particularly important to the school experiences of young people with involvement.

Students with involvement were almost twice as likely to report experiences of bullying than students who had never been involved. A quarter of students with involvement said they felt unsafe or very unsafe at school, which was almost double the proportion who reported this who had no involvement. Most students with involvement reported rainbow-based microaggressions at school. Out of these microaggressions, students with involvement were more likely to have a friend stop talking to or hanging out with them after they told them about their rainbow identity; be asked to educate others about rainbow issues when they didn't volunteer to; or be told that their rainbow identity was 'just a phase' or did not exist. The findings indicated that intersex young people with involvement also experienced microaggressions at school.

- Negative stereotypes, stigma, and bias that frames students with involvement as inferior, abnormal, promiscuous, and dangerous may play a role in the increased reports of bullying experienced by these students. In addition, a perception by some students and school staff that students with involvement may have few people, or no one, who cares about them at home, may mean these students are seen as defenceless and can be targeted without impunity. We also recognise that the potentially higher frequency of school transfers for students with involvement compared to those with no involvement, may partly explain this disparity because school transfers are known to be a risk factor for bullying.

Continued work on whole-school approaches to address school climates that produce bullying and microaggressions, as well as poor teacher behaviours, may help reduce the lack of school safety reported by students with involvement.

Specific programmes to address negative stereotypes, stigma, and bias towards young people with involvement offer an opportunity to prevent this bullying.

Regularly assessing bullying exposure for young people with involvement may provide an opportunity for Oranga Tamariki to immediately and persistently take action to get school bullying stopped.

Programmes and initiatives, including rainbow diversity groups, that focus on producing positive peer environments at school for takatāpui and rainbow students may offer an option to improve outcomes for these young people.

The high prevalence of microaggressions reported by all students, including intersex young people, especially those with involvement, emphasises the importance of effective comprehensive relationships and sexuality education for all students at school to address these issues.

The findings suggest disparities may exist for intersex young people with Oranga Tamariki involvement, and further research to understand the experiences of intersex young people may help to improve outcomes for these young people.

The proportions of trans and non-binary young people with involvement who reported being unsafe at school was much higher than for cisgender takatāpui and rainbow young people with involvement. Higher proportions of trans or non-binary students with involvement said they were made to feel like they had gone into the wrong bathroom. A smaller proportion of trans and non-binary students with involvement reported being

able to change their name and gender marker at their schools, compared to young people with no involvement.

- Trans and non-binary students may face transphobic stigma, in addition to homophobic and care-related stigma, making them more vulnerable and unsafe at school. Negative stereotypes, stigma and bias towards young people with involvement that may frame these young people as promiscuous, risky and dangerous may increase the chances that trans and non-binary young people with involvement may be harassed in single-gender bathrooms at school. We are aware the for students that are in the process of transition, or who express a non-binary gender, single-gender bathrooms can be places of gender-policing and harassment, including sexual violence.

The increased safety disparities for trans and non-binary young people with involvement highlight the value of recognising intersectional experiences, including transphobia, for improving school experiences for young people with involvement.

Programmes and policies that support a positive school climate for trans students will likely more effective when they address student and teacher prejudices about trans and non-binary young people's right to use the appropriate bathroom.

Gender-neutral bathrooms that are convenient (i.e., not far away, and not always locked for fear these spaces will be used by other students for unsanctioned activities [i.e., smoking, etc.]) represent an important opportunity to improve school safety for these young people.

Work that resolves barriers to trans and non-binary students' desired name and gender markers being used at all schools represents another opportunity to improve school environments for these young people.

The ability for young people with involvement to select their desired name and gender markers at their school, may be a useful criteria in assessing the acceptability of school selection.

Boarding school attendance was not assessed in Identify, however we are aware that some young people with involvement may be enrolled in boarding schools.

- Some young people may be enrolled in boarding schools if there are challenges identifying an appropriate placement for them. School safety issues may be increased for takatāpui and rainbow young people at boarding school if young people are exposed to unsupportive staff and students twenty four hours a day, seven days a week. Young people with involvement at boarding school may be even more likely to be perceived as not having family members who care about them, making them more vulnerable to harassment, negative teacher behaviours, microaggressions and bullying

Young people with involvement enrolled in boarding schools would likely benefit from much more regular engagement from Oranga Tamariki to ensure that these schools are safe and supportive.

Students who had involvement were less likely to report positive home-school partnerships than young people with no involvement. Lower proportions of those with involvement reported that their parents and caregivers always or often talked to them about what they were doing in school; cared about what they were doing in school; or attended school meetings or events

Specific programmes supporting parents and caregivers of young people with involvement to be engaged in young peoples' education journey and experiences may be one option to improve this outcome.

Disparities in school experiences were also present for young people with involvement who had left school (and were not in mainstream school or education), including lower proportions who felt safe at their last school; felt part of their last school; had teachers who expected them to do well; or left school before Year 13 because they did not feel welcome there. Of those young people who had previously left school, those with involvement were less likely to say that their parents and caregivers cared if the student went to school every day. These findings indicate that the school experiences for young takatāpui and rainbow people with involvement may have been inadequate for some time.

An alternative approach as well as additional resources may be required to ensure that schools are able to be places where all young people, especially takatāpui and rainbow young people with involvement, can thrive.

The overwhelming majority of students with involvement reported average or above average grades compared to other students in their year group. However, the proportion of young people with involvement reporting average or above achievement was lower than young people with no involvement.

- This report highlights multiple challenges that may be affecting the academic potential and outcomes for young people with involvement. Disparities were present in reported overall school supportiveness, positive and fair teacher relationships, positive peer relationships, discrimination, harassment, and bullying, positive curriculum inclusion, as well as in gender-affirming infrastructures and experiences. Many of the experiences highlighted in this report are contrary to the legislation, policy and teachers' code and school counsellors' codes of ethics.
- In addition, young people with involvement may also experience disruptions related to their involvement that make it difficult to achieve, including increased likelihood of multiple school transfers, challenging home and caregiver relationships, and the effects of trauma

Further investigation may identify particular factors may be producing the noted achievement disparities.

A dedicated work programme that addresses the multiple areas indicated in this report may be a useful way to ensure that young people with involvement receive equitable educational experiences.

Work that supports young people with involvement to be aware of their rights at school, and options when things are inadequate at school, may be useful to support individual young people and to produce longer term change for other young people who come into this system.

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 Report⁶. 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 people⁷ and a national youth behavioural surveillance study⁸.

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).

⁶ 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 Identify survey: Community and advocacy report. Identify Survey Team.

⁷ 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

⁸ 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 Zealand⁹ highlight acute levels of mental health challenges, including depression and suicidality, for sexuality¹⁰ and gender¹¹ 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.

⁹ Statistics New Zealand. (2022). LGBT+ population of Aotearoa: Year ended June 2021.

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

¹⁰ 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>

¹¹ 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 5 below.

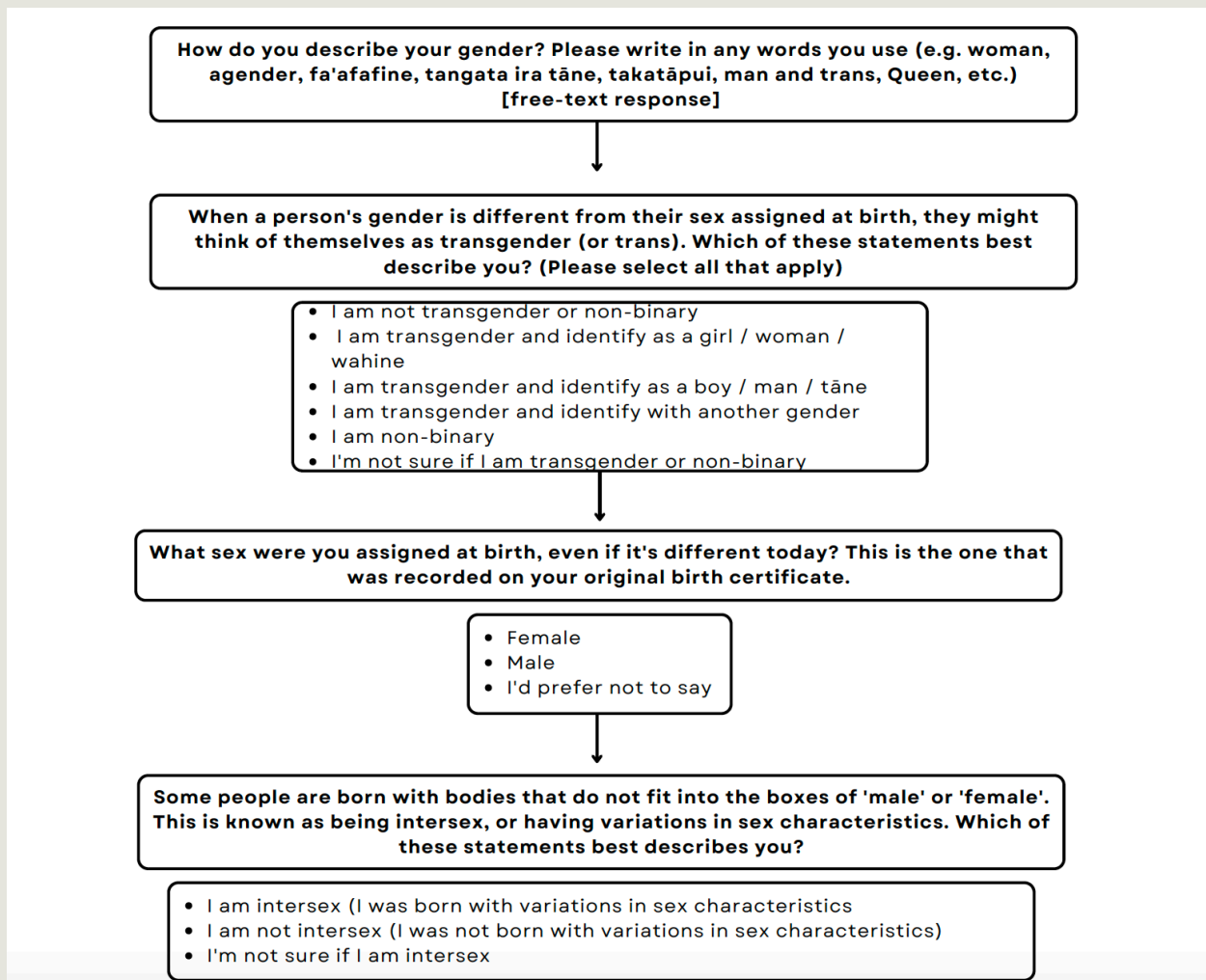


Figure 5. Questions measuring gender, sex, and sex assigned at birth.

The total responses to the question on self-identifying as trans or non-binary are presented in Table 2. 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).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 2. 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	% n
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 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 Aotearoa¹² for further detail).

¹² 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

Variable	Survey Question	Variable Categories
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
Gender	How do you describe your gender? Please write in any words you use (e.g. woman, agender, fa'afafine, tangata ira tāne, takatāpui, man and trans, Queen, etc.)	Open text response
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 not 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
Education type	Which one of the following statements best describes your current education situation?	I go to secondary school; I learn from home or an Alternative Education provider (e.g. homeschooling, correspondence school, AltEd); I am not currently in mainstream school or education (e.g., I'm working,

Variable	Survey Question	Variable Categories
		unemployed, or finished education); I go to wharekura or kura kaupapa Māori; I go to university, polytechnic, or whare wānanga
Faith-based or secular	Is your school religious or faith-based (for instance, a Catholic school, or an Islamic character school, etc)?	Yes; no; I don't know
School type	What type of school do you go to?	A public school; A private or integrated school; Wharekura or kura kaupapa Māori; Another type of school
Co-ed?	Is your school mixed-gender or single-gender?	Mixed-gender; single-gender
Belonging	How much do you agree with each of these statements? - I feel part of my school.	Strongly agree, agree; neutral, disagree, strongly disagree
Great expectations	How much do you agree with each of these statements? - My teachers expect me to do well.	Strongly agree, agree; neutral, disagree, strongly disagree
Caring	How much do you agree with each of these statements? - My teachers really care about me.	Strongly agree, agree; neutral, disagree, strongly disagree
Respect	How much do you agree with each of these statements? - I am treated with as much respect as other students.	Strongly agree, agree; neutral, disagree, strongly disagree
Supportive schools	In general, how supportive would you say your school is of rainbow students?	Very supportive, generally supportive; Sometimes supportive, sometimes not supportive, not supportive, not at all supportive

Variable	Survey Question	Variable Categories
Disclosure	Which of the following people at school have you told about your rainbow identity? (Please select all that apply)	Nobody at school knows; my close friend/s; other classmates; a teacher; a guidance counsellor; a principal or dean; another adult at my school
Unwanted disclosure	In the past 12 months, has a teacher or staff member (that you know of) told anyone about your rainbow identity without your permission? (e.g. to your parents, other teachers, students)	Yes; no; I don't know; doesn't apply
Safety	Overall, how safe do you feel at your current school as a rainbow person?	Very unsafe, unsafe; neutral, safe, very safe
Bullying	<p>Bullying is when a person or a group of people does one or more of the following things, over and over again, online or offline, to someone who finds it hard to stop it from happening:</p> <ul style="list-style-type: none"> Makes fun of someone in a mean and hurtful way Tells lies or spreads nasty rumours about someone Leaves someone out on purpose Physically hurts someone Damages or steals someone else's things Threatens or makes someone feel afraid of getting hurt <p>It is NOT bullying when teasing is done in a friendly way, or two people who are as strong as each other argue or fight.</p>	Yes; No, don't know

Variable	Survey Question	Variable Categories
	In the past 12 months, have you been bullied at school?	
Reasons for bullying	What were the reason/s you think you were bullied? (Please select all that apply)	Because I am sexuality diverse (or because someone thought I was); Because I am trans or non-binary (or because someone thought I was); My variation in sex characteristics; My ethnicity; My disability or chronic illness; My body size / weight; Another reason; I don't know why I was bullied
Truancy due to bullying	In the past 4 weeks at school (not including the school holidays), how many days have you not gone to school because you were afraid someone might hurt, tease, or bully you?	Zero days; one or more days
Treated unfairly	Have you ever been treated unfairly (e.g. treated differently) by a teacher because of your rainbow identity?	Yes; no; don't know
Microaggressions	Which of the following things have you ever experienced at your current school? (Please select all that apply)	I heard the phrase 'that's so gay!' to describe something or someone in a bad way; Someone at school said or did something which showed that they thought I was heterosexual or cisgender; A friend at school stopped talking or hanging out with me after I told them about my rainbow identity; Someone asked me to educate others about rainbow issues, when I didn't volunteer to;

Variable	Survey Question	Variable Categories
		I heard someone at school say that rainbow identities are 'just a phase' or don't exist; Someone at school said or did something which showed that they thought I was not intersex (or I didn't have variations in sex characteristics); Someone made me feel I was in the wrong bathroom or changing area because of my gender
Sports	Do you play for a school sports team?	Yes; No, but I would like to; No, I'm not interested in playing sports
Achievement	How good are your grades (compared to other students in your year group)?	Near the top, Above the middle; About the middle, Below the middle, Near the bottom
Positive messages	In the past 12 months, have you seen posters or symbols around your school with positive messages about rainbow people? (e.g. Rainbow flags, posters for Pride or Trans Day of Visibility)	Yes; no
Other rainbow - staff	Are there any teachers or staff members at your school (that you know of) who are part of the rainbow community?	Yes; no
Other rainbow - students	Are there any other students at your school (that you know of) who are part of the rainbow community?	Yes; no
Positive learning	In the past 12 months, have you been taught positive or helpful things about rainbow people, history, events, or	Yes; no

Variable	Survey Question	Variable Categories
	topics in any of your subjects?	
Negative learning	In the past 12 months, have you been taught negative or unhelpful things about rainbow people, history, events, or topics in any of your subjects?	Yes; no
Rainbow education	In your opinion, how well have the following topics been taught in your classes at school? - trans and non-binary identities; diverse sexualities; variations in sex characteristics; gender, sex and sexuality in te ao Māori; gender and sexuality in Pacific cultures; homophobic, biphobic, and transphobic bullying; healthy relationships; sexual protection against STIs	Very well, well; neutral, not very well, not well at all, I wasn't taught about this
Infrastructure	Which of the following options does your school offer students? Gender-neutral bathrooms; A gender-neutral school uniform, sports uniform, or dress code option; Students can choose to wear either the boys' or girls' uniform; Students can change their name or gender on school records	Yes; No; doesn't apply
Transphobic bathroom	Which of the following things have you ever experienced at your current school? - Someone made me feel I was in the wrong bathroom or changing area because of my gender	Yes; no

Variable	Survey Question	Variable Categories
Pronoun use - teachers	How often do teachers and staff at your school use your correct name or pronouns?	All of the time, most of the time, sometimes; rarely, never
Pronoun use - students	How often do other students at your school use your correct name or pronouns?	All of the time, most of the time, sometimes; rarely, never
Home-school partnerships	How often does at least one of your parents or caregivers talk to you about what you are doing in school?	Always, often; sometimes, rarely, never
	How often does at least one of your parents or caregivers go to meetings or events at your school? (e.g. whānau-teacher conferences, prize giving)	Always, often; sometimes, rarely, never
AltEd Trusted Adult	Is there currently an adult in your home or AltEd (e.g. teacher, supervisor, youth worker) that you trust to talk to one-on-one about any issues you might have as a rainbow person?	Yes; no
Past school - safety	How much do you agree or disagree with the following statements? - I felt safe at school.	Strongly agree, agree; neutral, disagree, strongly disagree; doesn't apply, can't remember AS MISSING
Past school - belonging	How much do you agree or disagree with the following statements? - I felt a sense of belonging at my school.	Strongly agree, agree; neutral, disagree, strongly disagree; doesn't apply, can't remember AS MISSING
Past school - expected to do well	How much do you agree or disagree with the following statements? - Most of my teachers expected me to do well.	Strongly agree, agree; neutral, disagree, strongly disagree; doesn't apply, can't remember AS MISSING
Past school - parents/caregivers who cared	How much do you agree or disagree with the following statements? - My parents or caregivers cared that I went to school every day.	Strongly agree, agree; neutral, disagree, strongly disagree; doesn't apply, can't remember AS MISSING

Variable	Survey Question	Variable Categories
Past school - leaving	There are many reasons why people leave may school before Year 13. What are some of the reason(s) you left school before finishing Year 13? (Please select all that apply) - Selected Choice I didn't feel welcome at school	Yes; no
Tertiary safety	In the past 12 months, have you felt unsafe at your current place of study as a rainbow person?	Yes; No; don't know

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