A yellow graphic element consisting of several curved, overlapping lines that resemble a stylized arrow or a decorative flourish, located in the top right corner of the page.

Identify Survey Findings for Young People with Oranga Tamariki Involvement: Whānau, Family, Housing and Home Life Report.

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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

This is the third of four reports that focus on the experiences of participants who reported ever having involvement with Oranga Tamariki (or CYFS) at some point in their lives. The report focusses on experiences related to home and housing. Understanding how takatāpui and rainbow young people with Oranga Tamariki involvement experience their living situations can help to ensure this key developmental setting is a site of responsive care.

This report is the outcome of a collaboration of care-experienced young people, VOYCE-Whakarongo Mai kaimahi, and academic researchers, to identify and explore some key aspects of home and housing that are relevant to takatāpui and rainbow young people's experiences with Oranga Tamariki. Understanding these experiences can help ensure policies and processes respond and foster a sense of safety, belonging and warmth in young people's living environments, creating environments where young people can thrive.

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

This report draws on a diverse sample of rainbow and takatāpui young people who reported that they had been involved with Oranga Tamariki, including 186 (44%) who were currently in secondary education, 122 (29%) who were in post-secondary education, and 110 (26%) who were not in education but were either in paid or unpaid employment, or were unemployed. A detailed summary of participant demographics is provided in the first report in this series.

Young takatāpui and rainbow people with Oranga Tamariki involvement in this study reported living with a wide range of people in their current living situations and were more likely to report currently living with stepparents, caregivers, grandparents and a parent's sibling. In addition, higher proportions of young people with Oranga Tamariki involvement reported that their family and whānau knew about their rainbow identity, compared to young people with no involvement.

Unfortunately, lower proportions of young people with involvement reported having a whānau and family member they could talk openly with about their rainbow identity. In fact, lower proportions of young people with involvement reported having whānau and family members who respected or supported them. Higher percentages of young people with involvement reported being excluded by, or having their identity devalued by, whānau and family members compared to young people with no Oranga Tamariki involvement. Trans and non-binary young people with involvement were less likely to

report support from family and whānau compared to cisgender takatāpui and rainbow young people with Oranga Tamariki involvement.

Fewer participants with Oranga Tamariki involvement said they felt safe or very safe in their current living situations, compared to takatāpui and rainbow young people with no involvement in Oranga Tamariki. Trans and non-binary young people, as well as young people who reported a functional disability, who had Oranga Tamariki involvement, were noticeably less likely to say they felt safe in their current living environment than cisgender or non-functionally disabled young people with Oranga Tamariki involvement. Positively, an extensive majority of young people with involvement in Oranga Tamariki reported strong connections to friends and were more likely to miss work or school to support a young person in need compared to young people with no involvement. However, only two out of five participants with involvement said it would be easy or somewhat easy to ask a friend or family member for a place to stay if they needed it, and this was lower compared to young people with no involvement.

Experiences of homelessness were significantly more common for young people with Oranga Tamariki involvement compared to those with no involvement. In addition, the age at first experience of homelessness was also lower, and durations of homelessness were, on average, longer for those with involvement.

By identifying these experiences in home and living situation, 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. More than many settings, home and living situations provide many opportunities to support the wellbeing of young people who are involved with Oranga Tamariki. The report concludes with insights that may help improve home and housing experiences for takatāpui and rainbow young people involved with Oranga Tamariki.

2.1 Key Findings

- Overall, there were less reports of positive whānau and family relationships for participants with Oranga Tamariki involvement compared to young people who had never been involved with Oranga Tamariki.
- Although more young people with involvement said someone in their whānau / family was aware of their rainbow identity, only two thirds reported that there was someone in their whānau/family who they could openly talk with about their identity, compared to nearly three quarters of young people with no Oranga Tamariki involvement.
- A smaller proportion of young people with involvement reported that a family and whānau member had shown they respected or supported them.
- The quality of positive relationships with parents and caregivers was also notably lower for young people with involvement compared to young people with no involvement.
- Reports of discrimination from whānau and family members for young people with involvement were more common, compared to young people with no involvement, including higher rates of:
 - Whānau / family members who talked about rainbow people in a negative way
 - Whānau / family members who pretended that the participant's rainbow identity was not real
 - A whānau / family member who had rejected or distanced themselves from them
 - Be kicked out of their home.
- High proportions of trans and non-binary participants with involvement reported additional familial discrimination, with more than half reporting being intentionally misgendered by a whānau/family member, and a quarter being prevented from wearing clothes that matched their gender
- Young people with Oranga Tamariki involvement were less likely to report feeling safe or very safe in their current living situations, than young people with no involvement. In addition, noticeably lower proportions of young people reported feeling safe or very safe in their living situation if they were trans or non-binary and/or disabled, compared to cisgender and non-disabled young people with involvement.
- Overall, participants, including those with Oranga Tamariki involvement, reported a strong sense of connection to friends, and nine in ten had a friend they could talk to about anything, and they were significantly more likely to have taken time

out to support a fellow rainbow friend compared to young people with no involvement, with over a third having done so

- Three out of ten young people with involvement reported ever experiencing homelessness, which was four times higher compared to takatāpui and rainbow young people with no involvement. In addition, young people with involvement were significantly more likely to report experiencing homelessness at a younger age, and for a longer period, compared to those who had never been involved.
- Nearly twice as many young people with Oranga Tamariki involvement said they had moved towns or cities to be/feel safer as a rainbow person, compared to young people with no involvement.
- The structural factors that produce homelessness for all young people apply to takatāpui and rainbow young people, who nonetheless face additional challenges related to stigma and structural disadvantages due to their identities.
- The report concludes with detailed insights that may support the wellbeing of takatāpui and rainbow young people involved with Oranga Tamariki, for instance:
 - Providing training for family members and caregivers on how to effectively support takatāpui and rainbow young people, especially those who are trans and non-binary and/or disabled, is an opportunity to improve outcomes.
 - Improving caregiver selection processes, as well as delivering training for caregivers, may help prevent the higher levels of discrimination and stigma reported by young people with involvement.
 - Peers play a crucial role in providing support to young people facing stigma and discrimination. Establishing well-supported peer mentoring relationships is likely to enhance peer support and well-being.

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; whānau/family 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 Whānau, family and friends

Initially we present a summary of the sample demographics before reporting on whānau, family and friends two sections:

- Whānau / family
- Friends' support

5.1 Summary Sample Demographics

A summary of participants' demographics, including key differences by Oranga Tamariki involvement is provided here. Participants used a diversity of terms to describe their gender and sexual identities, often using multiple identifiers. For a fuller demographic description please see the first report in this series. Participants who reported involvement with Oranga Tamariki were, on average, half a year younger ($\bar{x} = 18.7$ years old) than young people with no involvement ($\bar{x} = 19.2$). Young people who reported Oranga Tamariki involvement were more likely to be say they were trans and non-binary (64%; $n = 266$) compared to young people with no involvement (51.5%; $n = 1868$) ($X^2(1, N = 4046) = 22.192, p < 0.001$).

When using the Education Counts (2021) ethnicity prioritisation framework⁴, the participants with involvement were more likely to be Māori (26%, $n = 107$ vs. 14%, $n = 488$ with no involvement) ($X^2(1, N = 4054) = 44.011, p < 0.001$), less likely to be Pākehā, NZ European or Other (65%, $n = 271$ vs. 74%, $n = 2679$ with no involvement) ($X^2(1, N = 4054) = 15.433, p < 0.001$), and less likely to be Asian (7.4%, $n = 31$ vs. 10.6%, $n = 385$ with no involvement) ($X^2(1, N = 4054) = 4.159, p < 0.05$). The number of Pacific participants was not significantly different by Oranga Tamariki status, however, this number ($n = 9$) was too low for robust statistical comparison and Pacific participants were under-represented in the whole sample ($n = 97$).

5.2 Responses from whānau / family to rainbow identity

5.2.1 Family awareness and support

We asked participants which of their whānau/family members were aware, or had been told, about their rainbow identity (see Figure 1). Overall, nine out ten (89%, $n = 373$) participants who had been involved with Oranga Tamariki reported that someone in their whānau/family were aware of their rainbow identity. This proportion was higher than those who had never been involved with Oranga Tamariki (81%, $n = 2938$; $X^2(1, N = 4054) = 16.861, p < 0.001$).

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

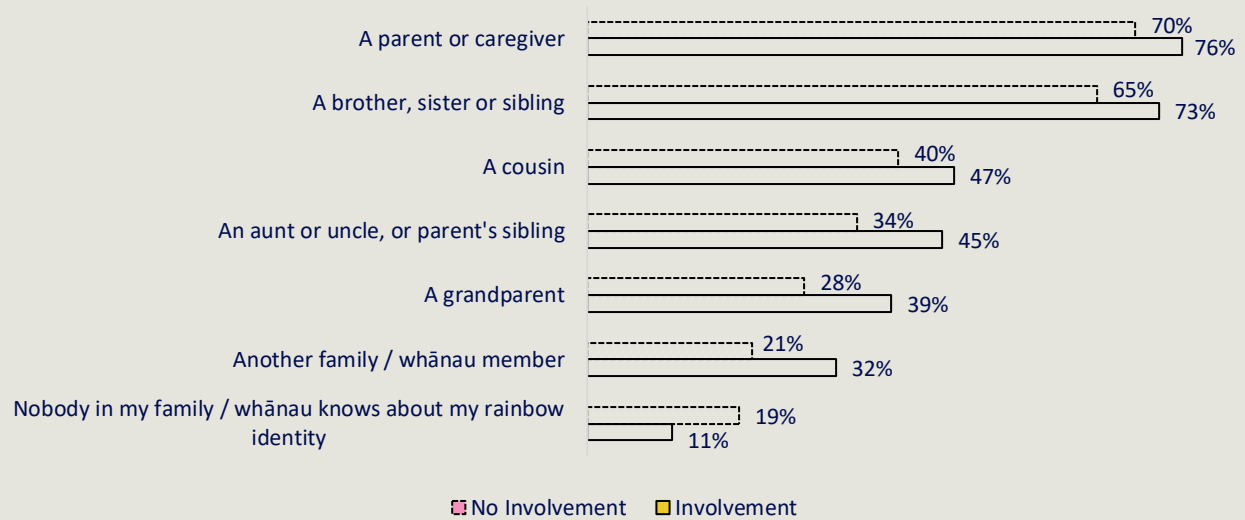


Figure 1. Proportion of participants who reported that particular categories of individuals were told (or they thought knew) about their rainbow identity for those with Oranga Tamariki involvement (N = 419) and with no involvement (N = 3635).

Just under two thirds (66%, n = 221) of participants with Oranga Tamariki involvement whose whānau/family were aware of their rainbow identity said they had someone in their whānau/family who they could talk to openly about their rainbow identity; This was a smaller proportion compared to young people who had no involvement (73%, n = 1942; $X^2(1, N = 2998) = 7.652, p < 0.01$).

We also asked participants about the quality of their relationship with their parents (see Table 1). Around six out of ten participants with involvement reported positive relationship aspects with their parents or caregivers.

Table 1. Proportion of participants with Oranga Tamariki involvement (N = 404) and with no involvement (N = 3403) who reported positive relationship aspects with parents or caregivers.

Positive Relationship Aspect	Involvement with Oranga Tamariki % n	No Involvement % n
At least one parent or caregiver gives support when needed	60% 243	74% 2524
Gets along well with at least one parent or caregiver	64% 259	81% 2762
Has lots of good conversations with at least one parent or caregiver	58% 234	91% 2363

While more than half of young people who reported Oranga Tamariki involvement reported at least one of these forms of support, as a group these young people were

significantly less likely to report all three of these forms than those who had never been involved with Oranga Tamariki ($X^2(1, N = 3808) = 37.546, p < 0.001$; $X^2(1, N = 3806) = 67.399, p < 0.001$; $X^2(1, N = 3807) = 22.096, p < 0.001$, respectively).

5.2.2 Whānau/family acceptance

We asked about a range of positive responses that whānau/family⁵ had in response to their rainbow identity.

- Just under two thirds (64%, $n = 235$) of participants with involvement said that at least one whānau/family member have told them that they respect or support them, which was less than for those who had never been involved with Oranga Tamariki (70%, $n = 2008$; $X^2(1, N = 3250) = 4.803, p < 0.05$)
- One quarter (24%, $n = 89$) of participants with Oranga Tamariki involvement said at least one whānau/family member did research to learn how best to support them, and a similar proportion (25%, $n = 90$) said they had whānau / family who stood up for them with other whānau/family members or friends, which were no statistically different to young people with no involvement.
- Just under half (45%; $n = 88$) of trans and non-binary participants with Oranga Tamariki involvement reported that at least one whānau/family member used their correct name, and half (46%; $n = 90$) said at least one whānau/family member used their correct pronouns, which were also not significantly different to those with no involvement.
- Overall, a slightly higher proportion of participants with Oranga Tamariki involvement reported having *none* of the positive responses to their rainbow identity discussed above (28%, $n = 101$) compared to young people with no involvement (22%, $n = 626$; $X^2(1, N = 3250) = 6.322, p < 0.05$)

5.2.3 Negative responses from whānau/family

Unfortunately, participants in *Identify*, including those with Oranga Tamariki involvement, also reported a range of ways that whānau/family members rejected or responded negatively to their rainbow identity. A quarter (24%, $n = 89$) of young people with Oranga Tamariki involvement said that a family member had stopped speaking to them for a long time or ended their relationship – which was at least twice as large as the proportion of young people who had never been involved with Oranga Tamariki who reported this negative response (9.6%, $n = 266$; $X^2(1, N = 3149) = 70.942, p < 0.001$). Physical violence from whānau / family was also more common for young people with Oranga Tamariki involvement. One in seven (15%, $n = 53$) of participants with Oranga Tamariki involvement reported physical violence that was directed towards them. The proportion reporting physical violence was three times that reported by young people

⁵ Defined in the question as “whānau / family members you grew up with” to recognise the difference between family of origin and ‘found family’ in takatāpui and rainbow communities.

who had never been involved with Oranga Tamariki (5%, $n = 126$; $X^2(1, N = 3149) = 60.126, p < 0.001$)

Approximately one in ten (11%, $n = 39$) young people with involvement said they were kicked out of their house, which was at least three times the proportion reported by young people with no involvement (3%, $n = 84$; $X^2(1, N = 3149) = 50.546, p < 0.001$). A third (35%, $n = 129$) of young people with involvement reported they had been rejected or had their whānau/family member distance themselves from them; again this was almost twice the proportion of young people with no involvement who reported this (19%, $n = 514$; $X^2(1, N = 3149) = 56.582, p < 0.001$). A higher proportion of young people with involvement (60%, $n = 218$) also reported that a whānau / family member pretended that their rainbow identity was not real; and this proportion was one and a half times that reported by young people with no involvement (41%, $n = 1132$; $X^2(1, N = 3149) = 47.890, p < 0.001$). And finally, seven out of ten (69%, $n = 250$) young people with involvement reported that whānau / family had said negative things about rainbow people, which was again larger than young people in the group with no involvement who reported this (52%, $n = 1436$; $X^2(1, N = 3149) = 37.107, p < 0.001$)

Trans and non-binary young people faced additional negative responses from whānau and family. For example, a quarter of trans and non-binary young people with involvement reported they were not allowed to wear clothes that matched their gender (27%, $n = 52$). The proportion of young people with involvement who reported being denied the ability to affirm their gender in this way was one and a half times higher than the proportion of trans and non-binary participants who had no Oranga Tamariki involvement who reported this (17%, $n = 197$; $X^2(1, N = 1343) = 10.536, p = 0.001$). Concerningly, over half of trans and non-binary young people with involvement reported that whānau / family members had intentionally used the wrong name or pronouns to misgender them (55%, $n = 106$), which again was significantly higher compared to reports from trans and non-binary young people of this (38%, $n = 441$; $X^2(1, N = 1343) = 18.807, p < 0.001$)

5.3 Friends' support

Overall, participants reported a strong sense of connection to friends, including young people with Oranga Tamariki involvement. Nine in ten (88%; $n = 367$) participants with Oranga Tamariki involvement reported having a friend they could talk to about anything, which was not significantly different proportion compared to the group of young people with no involvement (90%, $n = 3280$). In fact, just over one third (34%; $n = 143$) of young people who reported involvement said that they had taken at least a day off school or work in the past 12 months to look after a friend, who is also a rainbow person, who was feeling down or having a hard time. The proportion of young people with Oranga Tamariki involvement who reported caring for their friends in this way was one and a half times higher when compared to the proportion of young people with no involvement who reported this care (20%, $n = 736$; $X^2(1, N = 4050) = 42.459, p < 0.001$).

In total, around seven in ten (60%; $n = 250$) of the young people who were involved with Oranga Tamariki said their friends care about them “a lot”, and a third (36%; $n = 151$) said their friends care about them “a bit. Only 4% ($n = 18$) said that their friends did not care about them “at all”. However, compared to the group of young people with no involvement, those who had no Oranga Tamariki involvement reported slightly better relationships with friends, with 70% reporting friends cared about them “a lot”, 27% reporting a “a bit”, and 3% saying not “at all” ($X^2 (2, N = 4048) = 21.465, p < 0.001$).

Similarly, a higher proportion of participants with Oranga Tamariki involvement said it would be harder to ask a friend or family member to stay with them, if they urgently needed a place to stay ($X^2 (5, N = 4045) = 46.705, p < 0.001$). Only two in five (43%; $n = 181$) of young people who reported Oranga Tamariki involvement said that it would be easy or somewhat easy to ask a friend or family member, compared to three fifths (60%, $n = 2166$) of participants who had no involvement. Over one third (37%; $n = 153$) young people with involvement said it would sometimes be easy and sometimes hard, compared to only one quarter of those with no involvement (25%, $n = 921$). Approximately one in ten (12%; $n = 49$) of the group of participants with involvement reported that they would find it hard or very hard, compared to 9% ($n = 240$) of the group with no involvement who said this. Finally, some participants with involvement (8%; $n = 35$) said they would not ask to stay with anyone, which was comparable to the proportion of young people with no involvement who reported this (6%, $n = 200$).

6 Home and living environment

All *Identify* participants were asked questions about their home and living environments. We report these findings in three sections:

- Support from people participants live with
- Safety in living environment
- Homelessness and housing security

6.1 Co-inhabitants and support in the home environment

Participants were also asked who they lived with, in their current living environment. Table 2 presents information for the groups of young people with and without involvement as to who co-inhabits their living situation. The Table demonstrates that young people with involvement are more likely to live with step-parents, caregivers, grandparents, and a parent’s sibling, and that they are less likely to live with at least one parent.

Table 2. Who lives with young people and selected chi-square statistics for participants with Oranga Tamariki involvement (N = 419), and with no involvement (N = 3633).

Who lives with the young person	Oranga Tamariki Involvement % (n)	No Oranga Tamariki involvement % (n)	Chi-square Statistic
At least one parent*	52% (219)	60% (2179)	9.246**
Step-parent*	13% (56)	5% (191)	43.142***
Caregiver*	5% (19)	0.2% (<10)	100.604***
Grandparent/s*	6% (27)	3% (131)	8.075***
Sibling/s*	37% (153)	41% (1489)	N.S
Parent's sibling/s*	4.5% (19)	1.4% (51)	21.69***
Flatmate/s	26% (107)	28% (999)	N.S
Partner/s	16% (68)	13% (478)	N.S
Cousins	2% (<10)	1% (41)	N.S
Friends	13% (55)	11% (408)	N.S
Strangers	3% (11)	2% (78)	N.S
Nobody	4% (16)	3% (91)	N.S
Other	4% (18)	4% (136)	N.S

*p < 0.05; ** p < 0.01; *** p < 0.001; N.S = not significantly different.

We also explored if there was any significant difference in how supportive co-inhabitants were of the takatāpui and rainbow young people they lived with (see Table 3). Other than parents ($X^2(1, N = 1548) = 5.269, p < 0.05$), who were reported as less supportive by a greater proportion of young people with Oranga Tamariki involvement, there were no differences in supportiveness for the other categories. Table 3 demonstrates that of co-inhabitants who knew of a young person's rainbow identity, at least half of those who were aware, were supportive of that young person's rainbow identity.

Table 3. Co-inhabitants who are supportive of participants with Oranga Tamariki involvement (N = 419), and with no involvement (N = 3633).

Co-inhabitant	Oranga Tamariki Involvement % (n/N)	No Oranga Tamariki involvement % (n/N)
Parent/s	55%* (81/147)	65% (906/1401)
Step-parent	66% (21/32)	63% (69/110)
Caregiver/s	92% (11/12)	100% (3/3)
Grandparent/s	57% (<10/14)	60% (25/42)
Sibling/s	70% (80/114)	76% (739/967)
Parents' sibling/s	50% (<10/10)	57% (16/28)
Flatmate/s	87% (74/85)	91% (740/818)
Partner/s	97% (63/65)	95% (429/450)
Cousins	100% (<10/<10)	84% (16/19)
Friends	96% (49/51)	96% (362/376)
Strangers	50% (<10/<10)	64% (21/33)
Other	80% (<10/<10)	69% (43/62)

* Significantly different (p < 0.05)

6.2 Safety in the home environment

Two thirds of young people who were involved with Oranga Tamariki (67%, n = 276) reported they felt very safe or safe in their current living situation; however, this proportion was lower compared to participants had no involvement (76%, n = 2710; $X^2(1, N = 3956) = 16.469, p < 0.001$). One in four (25%, n = 103) participants with involvement reported they sometimes felt safe and sometimes felt unsafe, compared to one in five (19%, n = 689) participants with no involvement. Just under one in twelve (8%, n = 31) of participants with involvement reported feeling unsafe or very unsafe, compared to fewer than one in twenty young people with no involvement (4%, n = 147).

When safety in the home environment was explored in relation to gender identity, noticeably more cisgender participants with involvement reported feeling safe or very safe (82%, n = 120) in their current living situation than trans and non-binary young people with involvement (59%, n = 155; $X^2(1, N = 409) = 21.587, p < 0.001$). Similarly, by disability, higher proportions of young people with no reported functional disability who had involvement with Oranga Tamariki said they felt very safe or safe (82%, n = 132) in their current living situation young people with a functional disability who had involvement (58%, n = 139; $X^2(1, N = 402) = 25.968, p < 0.001$).

Finally, a higher proportion of young people who reported involvement with Oranga Tamariki were more likely to said they had moved towns or cities to feel safer as a

rainbow person (18%, n = 77) compared to those who had never been involved with OT (12%, n = 418; $X^2(1, N = 4047) = 16.636, p < 0.001$).

6.3 Homelessness and housing insecurity

Experiences of homelessness in their lifetime were more than four times as likely to have been reported by takatāpui and rainbow young people with Oranga Tamariki involvement (30%, n = 126) when compared to peers with no involvement (7%, n = 265; $X^2(1, N = 4024) = 224.808, p < 0.001$). Of young people with involvement who experienced homelessness, a quarter (26%, n = 33) experienced homelessness for the first time at 12 years or younger; half (54%, n = 68) experienced it first between 13 and 17 years old; one in seven (15%, n = 19) had a first experience at 18 years or older; and one in twenty (5%, n < 10) could not remember how old they were when they experienced homelessness. In comparison the percentages for takatāpui and rainbow young people who had experienced homelessness but had no involvement with Oranga Tamariki were older ($X^2(3, N = 390) = 39.205, p < 0.001$): For instance, nearly two out of ten (17%, n = 44) were aged 12 or under at their first experience; four out of ten (38%, n = 101) said they were 13-17 years old at their first experience; and nearly half (45%, n = 118) had their first experience 18 years or older; less than 10 (0.4%, n < 10) said they did not know how old they were when they first experienced homelessness.

Additionally, five out of six (84%, n = 106) participants with involvement who reported ever being homeless said that they had been homeless for more than one week (see Figure 2). Overall, there was only one significant difference in the durations that participants had spent homeless, based on Oranga Tamariki involvement. Double the proportion of participants with involvement (11%, n = 14) reported an experience of homeless that lasted more than twelve months compared to young people with no involvement who had experienced homelessness (5%, n = 14; $X^2(1, N = 389) = 4.272, p < 0.05$).

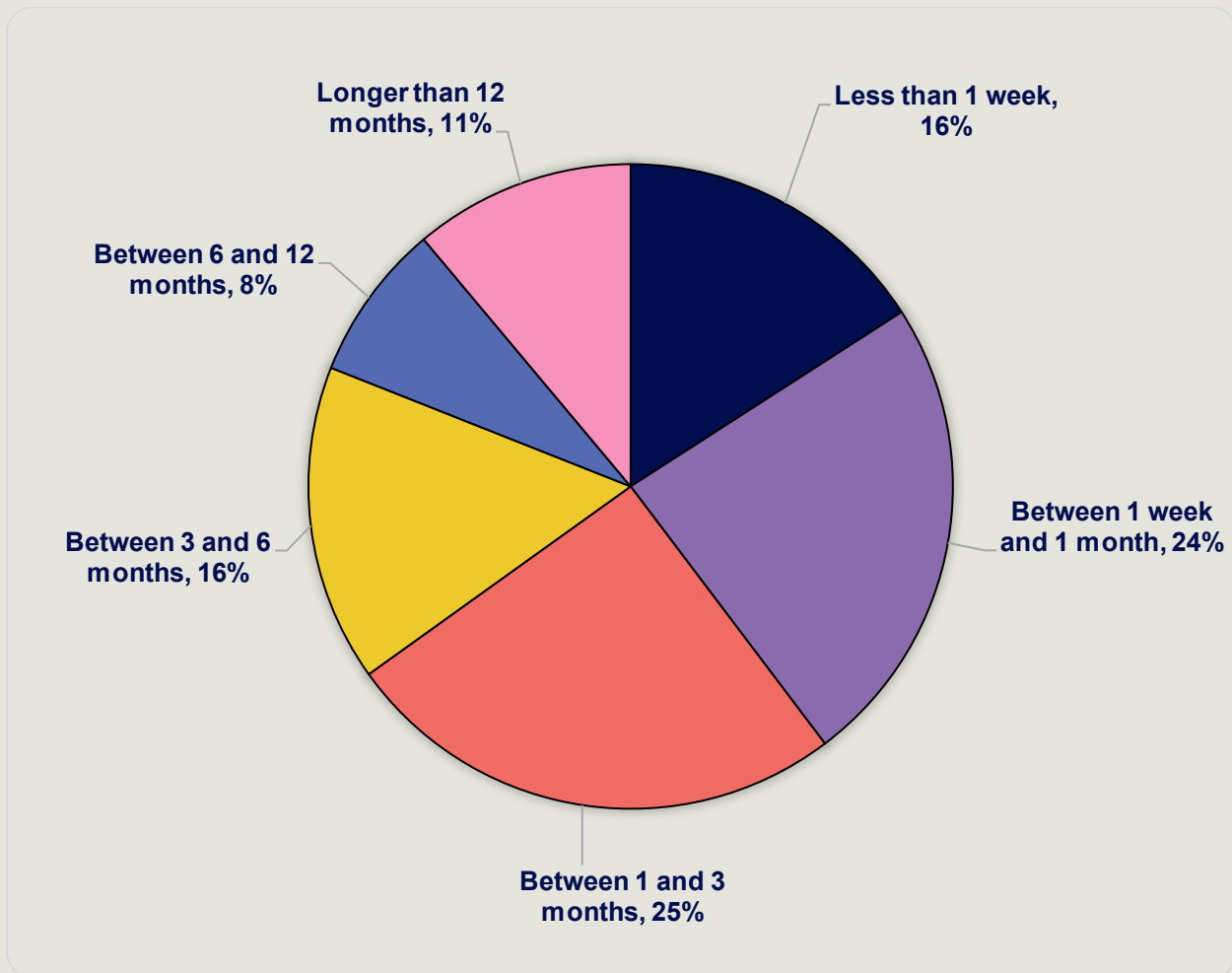


Figure 2. Longest duration of an episode of homelessness for young people who reported homelessness and have had involvement with Oranga Tamariki (N = 126).

The survey also explored where young people stayed when they experienced homelessness. Figure 3 demonstrates that the majority of participants with Oranga Tamariki involvement who had experienced homelessness had slept in the spare room or couch surfing or at a family member or friend's home (where they did not feel safe). Nearly one in five said they mainly slept in a vehicle during times they were homeless or in a hostel/hotel. Only a minority said they used a shelter, emergency housing, or transitional housing.

The analysis showed disparities for participants with involvement about where they reported living when homeless. For instance, young people with involvement were significantly more likely to stay at a family member or friend's home/flatting with others even when they felt unsafe (60%, n = 75 vs. 48%, n = 127; $\chi^2(1, N = 391) = 4.601, p < 0.05$). In addition, double the proportion of young people with involvement who experienced homelessness said they had slept outside (25%, n = 32) compared to young people with no involvement who experienced homelessness (11%, n = 30) ($\chi^2(1, N = 391) = 12.681, p < 0.001$). The analysis also showed that involvement with

Oranga Tamariki for those who experienced homelessness was more likely to be associated with the use of shelters (9%, n = 11 vs. 3%, n < 10; $X^2(1, N = 391) = 6.025$, $p < 0.05$) and transitional housing (9%, n = 11 vs. 4%, n = 10; $X^2(1, N = 391) = 4.128$, $p < 0.05$).

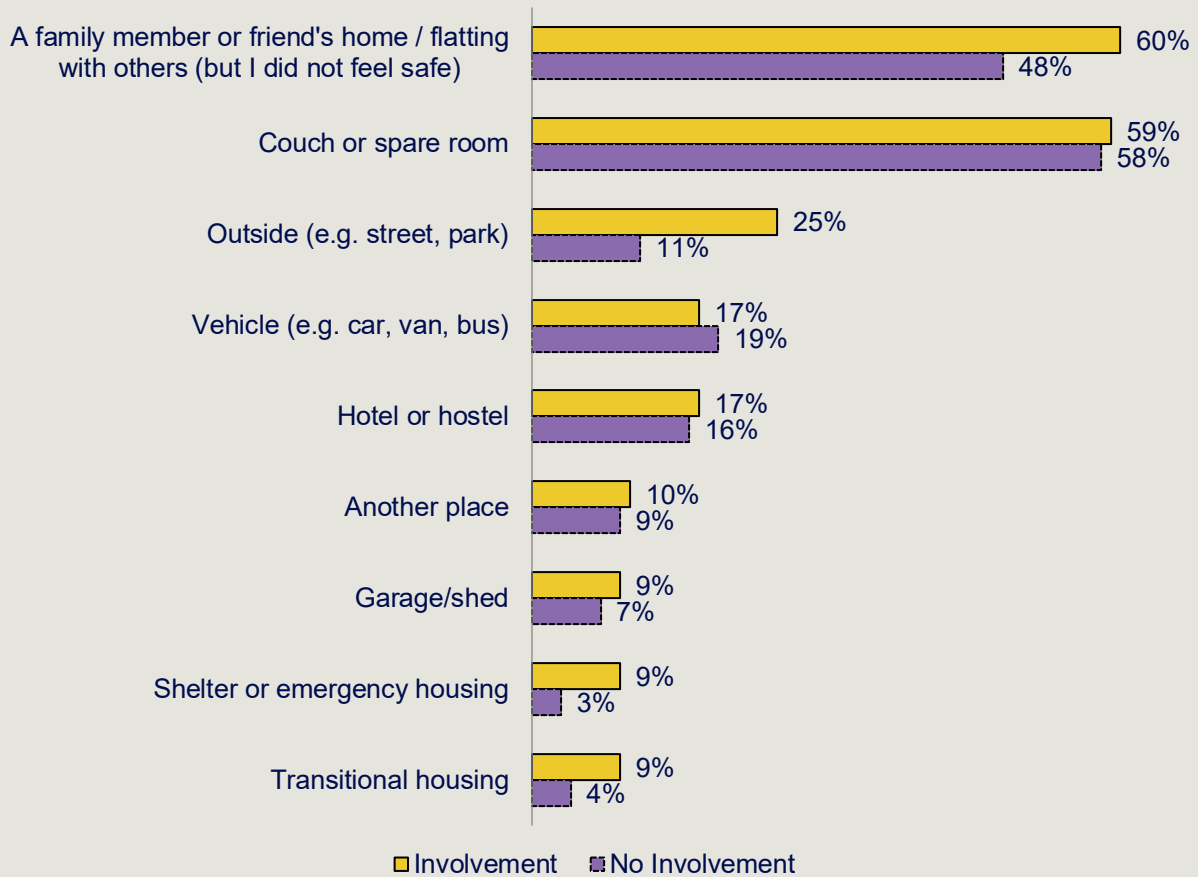


Figure 3. Where participants with Oranga Tamariki involvement (N = 126) and with no involvement (N = 265) slept during times when they experienced homelessness.

6.4 Summary and Insights

This report explored home and housing situations, whānau / family support, and a range of experiences related to young people's safe, supportive, home and living situations. Unfortunately, a lower proportion of participants with Oranga Tamariki involvement said they felt safe or very safe in their current living situations. The findings in this report show that greater proportions of young people with involvement have experienced a lack of support, or active discrimination from people in their homes, compared to young people with no involvement. The higher proportions of young people with involvement who reported homelessness may also explain this finding, as homelessness may decrease reports of safety in their current living situation.

Young people with Oranga Tamariki involvement in the survey lived in a variety of situations. A slightly smaller proportion of young people who were involved with Oranga Tamariki said they lived without at least one parent or sibling compared to young people with no involvement. Conversely, higher proportions of young people with Oranga Tamariki involvement said they lived with stepparents, caregivers, grandparent/s, or a parent's sibling

- Many of the young people in the survey who reported involvement will have been placed with Oranga Tamariki caregivers and other family members because they were not able to live with their parent(s), and this may contribute to this finding.

Programmes and policies that focus on whānau and family support will be less effective if they do not address the whole whānau, including parents, siblings, cousins, caregivers, grandparents and parents' siblings, who are more likely to have a role in supporting young people with involvement.

A slightly higher proportion of young people who had Oranga Tamariki involvement, said their whānau and family were aware or had been told about the young person's "rainbow identity".

- In exploring the reasons for this, we recognise that this may represent a greater willingness to disclose this information for some young people with involvement, as well as a potentially greater likelihood for this information to be shared without these young people's consent, compared to young people with no involvement.
- For instance, for some young people with involvement, the significance of their gender and/or sexuality identity may be much less important to them compared to the other things in their lives (e.g., their experience of being in care). As such, they may not guard this information to the same extent as young people without involvement. We also recognise that, on average, young people with involvement may have more distant relationships with some family and whānau than those without involvement. As such, differences in the quality of family relationships, including distance and disruption from some family members, may make this information less sensitive for some young people with involvement to share.
- However, we also know of multiple young people who have been outed by their social workers. Sometimes this occurs purposefully, and sometimes without

intent. For instance, we know of situations where a young person's sexuality and gender identities have been recorded in case notes, which in the context of a family group process, have been shared with the entire whānau of the young person prior to a family group conference, which outed them to everyone, including absent parents, who have then contacted the young person directly to demand information about their gender and/or sexuality identity.

Ensuring processes on the recording and sharing of personal information, including gender and sexuality information, uphold young people's rights to privacy, will be an important opportunity to safeguard young people's wellbeing.

However, despite having more family and whānau members who knew about their rainbow identity, a lower proportion of young people involved with Oranga Tamariki reported having a whānau and family member they could talk openly about their rainbow identity with. While two thirds of young people with Oranga Tamariki involvement said that at least one family and whānau member had told them they respected or supported them as a rainbow person, this was a lower proportion compared to young people with no involvement. Around six out of ten young people with Oranga Tamariki involvement reported support from, or indicators of a positive relationship with, parents or caregivers. However, this proportion reporting positive relationships or support from parents or caregivers was noticeably lower compared to young people with no Oranga Tamariki involvement.

All of the items that assessed negative responses from family and whānau were noticeably higher for young people with Oranga Tamariki involvement, compared to those with no involvement, including not being spoken to for a long time/severing of their relationship with a family member; experiencing violence from a family member; being kicked out of their home; being rejected or distanced by a family member; having a family member pretend their rainbow identity was not real; and hearing family members say negative things about rainbow people.

- The first report in this series highlights that the lower reports of support and more reports of harassment may be the result of young people being exposed to caregivers or family who are not suitable for takatāpui and rainbow young people, including caregivers who have outdated ideas and/or religiously intolerant attitudes. For example, we know of caregivers and family members who framed young people's takatāpui and rainbow identities as "sinful", and some young people have been exposed to sexual orientation and gender identity change efforts (SOGICE) by caregivers. Some young people have been pressured by caregivers into age-inappropriate dating situations and we know of young people whose caregivers threatened them with SOGICE (including that it would be initiated by Oranga Tamariki!) if they did not start expressing cisgender and/or heterosexual identities.
- Stereotypes of young people with care experience as being more likely to be sexually active and deviant may underpin some of these negative reactions by caregivers. We are aware of some young people receiving mixed messages, and although were told that they are loved and supported after coming out, they were then told that their takatāpui and rainbow identities were not welcome, and would

lead them into sexual deviancy and paedophilia. Concerningly, sometimes these caregivers' attitudes and biases, have been recorded in case notes as accusations about young people, despite being unsubstantiated. In the case of Family Group Conferences (FGC), these accusations have then been shared, outing the young person, defaming them and further alienating them from other family members.

Reviewing criteria and processes for caregiver selection and organisations that work with young people may help prevent exposure to the discrimination identified in this report.

Programmes that support family and whānau, including parents and caregivers, will benefit from specifically targeting stigma, harassment and violence towards takatāpui and rainbow young people with involvement.

Personal information about young people, including unsubstantiated accusations related to their takatāpui and rainbow identities, should be treated very carefully in family group processes, especially as such disclosures may harm young people, breach their privacy, and further isolate them from family and whānau.

Education and resources for all people who care for takatāpui and rainbow young people with involvement, including those who are already supportive and keen to do more, may produce even further benefits for young people and improve outcomes.

Increasing the number of takatāpui and rainbow people involved in caring for young people with involvement may improve the experience of takatāpui and rainbow young people with involvement.

The proportion of trans and non-binary young people who reported family and whānau support was lower compared to cisgender young people, however this did not differ by Oranga Tamariki involvement. However, the proportion of trans and non-binary young people with Oranga Tamariki involvement who reported negative behaviours from family and whānau members were noticeably higher compared to trans and non-binary young people without involvement. Much fewer trans and non-binary, and disabled young people with Oranga Tamariki involvement said they felt safe or very safe in their current living situation compared to young people with involvement who were cisgender or not disabled.

- We are aware of some young people who came out with a queer sexuality identity that was relatively supported in their care-situation, however when they came out as trans they were stigmatised in the same context. Being trans or disabled may expose young takatāpui and rainbow people to additional discrimination, which may decrease their reports of safety in their current living situation.

Work to support family and whānau to be more affirming of takatāpui and rainbow young people with Oranga Tamariki involvement must explicitly address trans and non-binary young people's needs and identities to be effective.

An intersectional lens on housing safety that addresses transphobia and ableism in living situations for takatāpui and rainbow young people is important.

Engaging in the *My Home, My Choice* project that is advocating for increased autonomy for disabled people in finding appropriate living situations, may be a useful way to improve safety in living situations for some disabled young people with involvement.

In the first report in this series, we found that a higher proportion of participants with Oranga Tamariki involvement reported they had moved towns or cities to feel safer as a rainbow person, compared to young people with no involvement.

- The higher proportion of participants from larger cities and urban areas may be because of a variety of push factors (away from stigma, harassment, and structural barriers) and pull factors (towards visible communities and spaces, healthcare, and increased opportunities to find belonging and partners)

Councils and regional authorities in larger cities and urban areas will most likely have higher proportions of takatāpui and rainbow young people, and therefore be well placed to use youth-focused policy and processes to address their needs.

These findings also show opportunities for smaller and regional localities to better meet the needs of rainbow young people, so they are not pushed out of their towns and cities.

Overall, participants reported a strong sense of connection to friends, and nine out of ten had a friend they could talk to about anything, and this proportion was similar for those with and with no involvement with Oranga Tamariki. Noticeably more young people with Oranga Tamariki involvement had taken a day off school or work to support a fellow rainbow friend who was feeling down or having a hard time, compared to young people with no involvement.

- The willingness of young people with involvement to help others may represent a strong empathy for their peers, which can make it more likely that they may help them, as they may have first-hand experience of trauma and knowledge of what being involved with Oranga Tamariki can mean. For some young people in care, it is the connection to others which sustains them through their experiences, and they may be more likely to forego other commitments if it means they can support others, compared to young people without involvement who may not have a similar requirement of connection with friends. Finally, it may be that young people in distress may be more honest with friends who have had involvement with Oranga Tamariki about what is happening at home. In this context, some young people with involvement may be the only ones who know what is going on, making it more likely that they will support these young people compared to young people without involvement.

Noting the high levels of stigma and structural discrimination reported in Identify, especially for young people with Oranga Tamariki involvement, and the high levels of ensuing mental health challenges that have been reported, peers may benefit from resources and services that help them to provide effective support to their friends.

A tuakana teina peer mentoring relationship that is well supported (via VOYCE Whakarongo Mai, for instance) may provide an excellent opportunity to ensure that peer support is well provisioned and safe.

Although most participants said their friends cared about them, slightly more young people with Oranga Tamariki involvement reported that their friends did not care about them compared to young people without involvement.

- Friendships and positive peer relationships take time to develop and frequent placement breakdowns and transfers, including to new schools, may disrupt the quality of friendships for those with Oranga Tamariki involvement. Additionally, some young people with involvement may be more likely to have been exposed to trauma as well as unhealthy models of relationships, that may impact on their social skills and produce unhealthy relationships.

Frequent transfers for young people with Oranga Tamariki involvement may make the formation of long-term trusting relationships difficult, and reducing transfers to new areas and schools may improve the quality of friendships for young people with Oranga Tamariki involvement.

Programmes designed to address trauma, and healthy/unhealthy relationships, and social skills, for young people with involvement may also be useful for some young people.

The proportion of participants with Oranga Tamariki involvement who reported an experience of homelessness was at least four times higher than those who had never been involved. A higher percentage of participants with involvement reported an experience of homelessness at a younger age, and reported homelessness lasting longer than a year, compared to takatāpui and rainbow young people with no involvement. A higher proportion of those with involvement said they had stayed at somewhere (a parent's home, friend's home, or a flat) even when they felt unsafe, that they had slept outside, used shelters, and used transitional housing, compared to takatāpui and rainbow young people with no involvement. Two in five participants with Oranga Tamariki involvement thought it would be easy or somewhat easy to ask a friend or family member for a place to stay, but this was a lower proportion compared to young people with no involvement.

- The higher proportion of homeless experience, and younger age of first homelessness for young people with involvement, may have been a precipitating factor as to why these young people may have been involved with Oranga Tamariki in the first place, and therefore may explain some of the higher homeless observed for those with involvement. However, we are aware that for

some young people with involvement, a history of multiple placements, or previous experiences of homelessness, may mean they decide to stay somewhere that does not feel safe, even if it makes them homeless, so they may have some stability rather than risk a potentially worse care situation in the future.

- We also recognise that higher proportions of young people with involvement reported that whānau / family members were unsupportive or discriminatory, which may result in homelessness and reduce the chances that young people will reach out to them for support if they experience homelessness. Equally, some of the unique challenges maintaining positive friendships discussed earlier may also reduce the ability for young people with involvement to ask to stay at a friend's house, compared to young people without involvement, potentially elevating homeless rates for these young people.
- We also note that frequent care-placements, and/or experiences of unhealthy relationships may increase sensitivity to fear of rejection for young people who have had involvement, and this reduce the chances that they would ask others' for help. Furthermore, for those with care-experience, their experience of a financial and transactional context of care-relationships may make it unlikely for them to ask for somewhere to stay if they cannot pay the way Oranga Tamariki carers are paid, which may also prevent them from being able to ask for assistance.
- However, some of the young people with involvement who are homeless may be homeless after leaving a negative Oranga Tamariki placement. Although the survey question does not assess this, we are aware of young people who have had negative experiences with Oranga Tamariki and may distrust Oranga Tamariki and prefer to rely on themselves to secure housing. However, such efforts may not always be successful, and may result in homelessness. Furthermore, for young people in Home for Life situations, if such placements break down, they are not eligible for transition supports, and may therefore face greater challenges and a higher risk of homelessness, compared to young people without involvement.
- In addition, some young people with involvement may feel that if Oranga Tamariki becomes aware of their homelessness, they may be placed in an Oranga Tamariki residence. We know of young people who have had negative past experiences of such residences or perceive these residences negatively. In those situations, young people may try to find other housing solutions or experience homelessness rather than live in a residence, which may contribute to the findings observed in this study. Conversely, we are aware of some young people in negative care placements, who were below, but approaching, 18 years of age, who were encouraged by social workers to find accommodation options *themselves*. In situations like this, young people's efforts may be unsuccessful and result in increased proportions of homelessness for those with involvement.

The rates of homelessness reported by young people aged 19 and under emphasise the opportunities for takatāpui and rainbow-affirming practice from homelessness providers and Oranga Tamariki.

Young people with involvement who have negative placements may be at increased risk of homelessness. Policy and process changes that prevent negative placement experiences are an important opportunity to prevent, and interrupt ongoing, homelessness.

Improving the appropriateness and quality of Oranga Tamariki residences represents another opportunity to potentially reduce homelessness by making these a more viable housing alternative.

The low rates of young people reporting accessing shelters, and emergency and transitional housing, suggest further improvements to these services may enable more rainbow young people to access more stable housing when they experience homelessness, especially because emergency housing is not usually available to young people aged below 18 years of age.

Expanding transition support to young people in Home for Life situations may reduce homelessness experiences in situations where such young people need to leave a negative home situation.

Ensuring that whānau and family, including caregivers, are able to support younger children and young people who are takatāpui and rainbow is an important opportunity to reduce early-age homelessness.

Broader education to support whānau, family and friends of takatāpui and rainbow young people experiencing homelessness may be an important source of support for these young people.

7 Appendices

7.1 Appendix A. Detailed methods

7.1.1 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>

7.1.2 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.

7.1.3 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>

7.1.4 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 4 below.

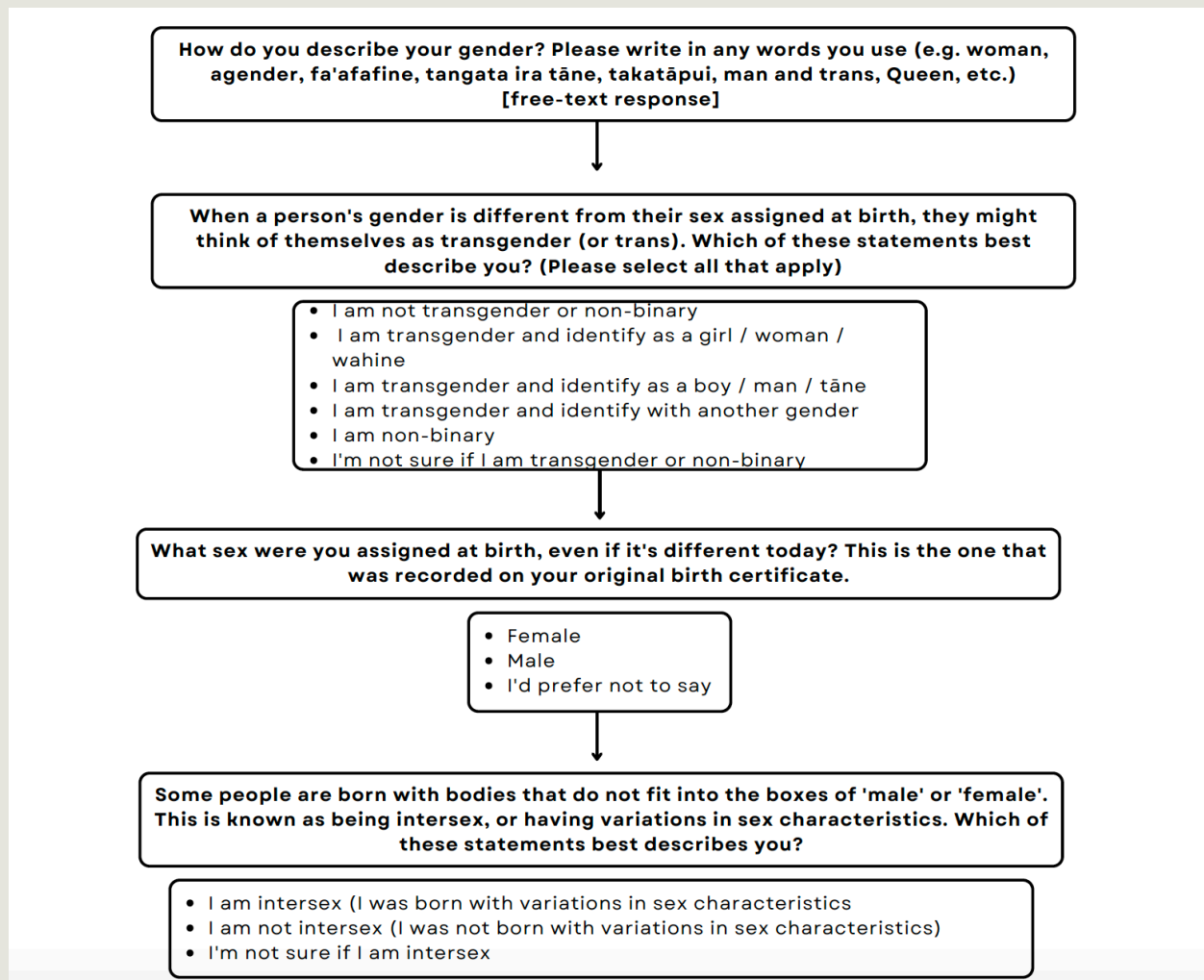


Figure 4. Questions measuring gender, sex, and sex assigned at birth.

The total responses to the question on self-identifying as trans or non-binary are presented in Table 4 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 4. 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.

7.2 Appendix B. Further resources and support

7.2.1 Community and mental health support

7.2.1.1 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>

7.2.1.2 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>

7.2.1.3 Takatāpui/Māori

Tiwhanawhana

<http://www.tiwhanawhana.com>

Takatāpui: A resource hub

<https://takatapui.nz>

7.2.1.4 Pacific rainbow / MVPFAFF+

F'INE

<https://finepasifika.org.nz>

Manalagi Project

<https://www.manalagi.org>

7.3 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/>

7.4 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
Others' awareness of young person's takatāpui and rainbow identity	Which of the following people have you told (or do you think know) about your rainbow identity?	A parent or caregiver; a sibling; a cousin; a parent's sibling; a grandparent; another whānau/family member; nobody in my whānau/family knows

Variable	Survey Question	Variable Categories
Whānau / family member who can be spoken to openly about rainbow identity	Is there someone in your family / whānau who you can talk with openly about your rainbow identity?	Yes; no
Parental / caregiver support	How much do you agree or disagree with the following statements about your parents or caregivers? - At least one parent or caregiver gives me support when I need it.	Strongly agree, agree; neutral, disagree, strongly disagree, doesn't apply
Get along well with parent / caregiver	How much do you agree or disagree with the following statements about your parents or caregivers? - I get along well with at least one parent or caregiver.	Strongly agree, agree; neutral, disagree, strongly disagree, doesn't apply
Good conversations with parent / caregiver	How much do you agree or disagree with the following statements about your parents or caregivers? - I have lots of good conversations with at least one parent or caregiver.	Strongly agree, agree; neutral, disagree, strongly disagree, doesn't apply
Specific supportive behaviours from whānau / family members	Have any of the whānau / family members you grew up with ever done any of these things to support you as a rainbow person? (Please select all that apply)	Told me that they respect or support me; Did research to learn how to best support me (e.g. reading books, using online information, or attending a conference); Used my correct name; Used my correct pronouns; None of the above

Variable	Survey Question	Variable Categories
Specific unsupportive behaviours from whānau / family members	Have any of your whānau / family members you grew up with ever done any of these things to you because of your rainbow identity? (Please select all that apply)	Stopped speaking to me for a long time or ended our relationship; Kicked me out of the house or place I lived; Did not allow me to wear the clothes that matched my gender; Used the incorrect name or pronouns to misgender me on purpose; Pretended my rainbow identity was not real; Said negative things about rainbow people
Friend who can talk with about anything	Do you have a friend or friends who you can talk to about anything?	Yes; no
Friends' care for the participant	How much do you feel your friends care about you?	A lot; a bit; not at all
Missed school / work to care for a friend	In the past 12 months, have you missed a day of school or work (or more) to look after a friend who is also a rainbow person, who was feeling down or having a hard time?	Yes; no; doesn't apply
Able to ask to stay at a friend or whānau / family member if needed	Suppose you urgently needed a place to stay. How easy or hard would it be to ask a friend or family / whānau member to stay with them?	Very easy, easy; sometimes easy/sometimes hard, hard, very hard, I would not ask
Current co-inhabitants	Who do you currently live with? (Please select all that apply) - Selected Choice A parent	Parent/s; step-parent; caregiver; grandparent/s; sibling/s; parent's sibling/s; cousin/s; flatmates or roommates; partner/s; friend/s; stranger/s;

Variable	Survey Question	Variable Categories
		live alone
Knowledge of current co-inhabitants of participants' takatāpui or rainbow identity	Which of the following people in your current home or living situation have you told (or do you think know) about your rainbow identity? (Please select all that apply)	Parent/s; step-parent; caregiver; grandparent/s; sibling/s; parent's sibling/s; cousin/s; flatmates or roommates; partner/s; friend/s; stranger/s; live alone
Supportiveness of current co-inhabitants of participants takatāpui and rainbow identity	How supportive are the following people (who you currently live with) of you as a rainbow person? [Parent/s; step-parent; caregiver; grandparent/s; sibling/s; parent's sibling/s; cousin/s; flatmates or roommates; partner/s; friend/s; stranger/s]	Very supportive, supportive; neutral, unsupportive, very unsupportive
Safe at current living situation	In general, how safe do you feel in your current living situation?	Very safe, safe; sometimes safe/sometimes unsafe, unsafe, very unsafe
Any experience of homelessness	Homelessness is when a person is unable to safely live with a family / whānau member, friend, or flatmate, and has no other safe place to live. It can include: sleeping without a roof over your head living between homeless shelters couch surfing at friends' homes	Yes; no

Variable	Survey Question	Variable Categories
	renting out accommodation like a motel sharing a living space with friends or family, even when it's unsafe to do so. Have you ever experienced homelessness?	
Age at first experience of homelessness	How old were you when you first became homeless in your life?	Less than 12; 13-18; 18+; can't remember
Duration of longest period of homelessness	What is the longest time that you have ever been homeless for (including at this time)?	Less than 1 week; between 1 week and 1 month; between 1 and 3 months; between 3 and 6 months; between 6 months and a year; over a year
Where participants lived when homeless	Where did you mainly sleep during these times? (Please select all that that apply)	Outside; couch or spare room; vehicle; garage/shed; hostel or hotel; shelter or emergency housing; transitional housing; a family member or friend's home / flatting with others (but I did not feel safe); another place

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