



YOUTH2000 SURVEY SERIES

Young people who have been involved with Oranga Tamariki Identity and Culture

www.youth19.ac.nz



THE UNIVERSITY OF
AUCKLAND
Te Whare Wānanga o Tamaki Makaurau
NEW ZEALAND



VICTORIA UNIVERSITY OF
WELLINGTON
TE HERENGA WAKA



UNIVERSITY
OTAGO
Te Whare Wānanga o Ōtago

AUT



YOUTH19
A Youth2000 survey

Citation: Fleming, T. Archer, D., King-Finau, T., Fenaughty, J., Tiatia-Seath, J., & Clark, T.C., (2021). *Young people who have been involved with Oranga Tamariki: Identity and Culture*. The Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. September 2021.

ISBN: 978-0-473-59524-1

Acknowledgements

Thank you to the rangatahi who took part in the survey and the schools and families who supported them – without all of you there would be no survey. We enormously appreciate your time, openness and energy. Thank you to the Youth19 investigators and researchers who ran the survey and to the Adolescent Health Research Group who have carried out the Youth2000 Survey Series with thousands of students over 20 years. Thank you to Professor Sue Crengle, Associate Professor Roshini Peiris-John, Brooke Kuresa and Kylie Sutcliffe who reviewed this report. We would like to acknowledge Associate Professor Terryann Clark for her leadership in interpreting identity findings, especially for Māori.

The Youth19 Researchers: Associate Professor Terryann Clark¹ and Associate Professor Terry (Theresa) Fleming² (co-principal investigators), Associate Professor Roshini Peiris-John¹, Professor Sue Crengle³, Dr Lara Greaves¹, Dr John Fenaughty¹, Professor Dave Parry⁴, Dr Sonia Lewycka¹

1 The University of Auckland, 2 Victoria University of Wellington, 3 University of Otago, 4 Auckland University of Technology

Report design: Bo Moore, www.bomoore.net

Funding

The Youth19 Rangatahi Smart Survey is a collaboration between two Health Research Council projects:

Clark, T.C., Le Grice, J., Shepherd, M., Groot, S., & Lewycka, S. (2017). *Harnessing the spark of life: Maximising whānau contributors to rangatahi wellbeing*. Health Research Council of New Zealand Project Grant (HRC ref: 17/315).

Fleming, T., Peiris-John, R., Crengle, S., & Parry, D. (2018). *Integrating survey and intervention research for youth health gains*. Health Research Council of New Zealand Project Grant (HRC ref: 18/473).

This report was funded by Oranga Tamariki — Ministry for Children.

Contact

terry.fleming@vuw.ac.nz

Further Youth19 publications are available at www.youth19.ac.nz

Contents

| | |
|--|----|
| List of tables | 2 |
| List of figures..... | 2 |
| Summary | 3 |
| Key findings..... | 4 |
| Discussion..... | 5 |
| Methods..... | 7 |
| Participation: mainstream schools and kura kaupapa Māori..... | 7 |
| Participation: Alternative Education and young people not in education, employment, or training..... | 8 |
| Statistical methods and reporting for this report..... | 8 |
| Reading the tables | 9 |
| Participants | 10 |
| Findings for all students..... | 12 |
| Cultural connections | 12 |
| Findings by ethnicity | 14 |
| Taura Māori..... | 14 |
| Pacific students | 15 |
| Asian students..... | 16 |
| Pākehā and other ethnicity students..... | 17 |
| Gender identity and sexual orientation..... | 18 |
| Young people in Alternative Education or not in education, employment, or training | 21 |
| Additional Tables | 22 |
| Total ethnicity reporting | 22 |
| Alternative Education students and young people not in education, employment, or training..... | 23 |
| Cultural connections | 24 |
| References | 26 |
| Appendix 1: Questionnaire items | 27 |
| Appendix 2: Participant inclusion criteria..... | 30 |
| Appendix 3: Oranga Tamariki — Ministry for Children | 31 |

List of tables

| | |
|---|----|
| Table 1: Demographics of student responses by involvement with Oranga Tamariki..... | 11 |
| Table 2: Cultural connections, all students..... | 13 |
| Table 3: Cultural connections among Māori students..... | 14 |
| Table 4: Cultural connections among Pacific students..... | 15 |
| Table 5: Cultural connections among Asian students | 16 |
| Table 6: Cultural connections among Pākehā and other ethnicity students | 17 |
| Table 7: Demographics of student gender identity by involvement with Oranga Tamariki ... | 19 |
| Table 8: Demographics of student sexual attraction by involvement with Oranga Tamariki . | 20 |
| Table 9: Cultural connections: AE and NEET young people..... | 21 |
| Table 10: Demographics of students ever, never and currently involved with Oranga Tamariki, total ethnicity reporting..... | 22 |
| Table 11: Cultural connections among Pacific students, total ethnicity reporting | 22 |
| Table 12: Demographics of Alternative Education students and young people not involved with employment, education or training by involvement with Oranga Tamariki..... | 23 |
| Table 13: Cultural connections among all students by age and sex..... | 24 |

List of figures

| | |
|--|----|
| Figure 1: Participant inclusion criteria | 30 |
|--|----|

Summary

This report provides data from the Youth19 Rangatahi Smart Survey (Youth19) about secondary school students who reported being involved with Oranga Tamariki or Child Youth and Family Services.

Youth19 is a comprehensive adolescent health and wellbeing survey completed with 7,721 Year 9–13 students in schools and kura kaupapa Māori in the Auckland, Te Tai Tokerau and Waikato education districts in 2019. These school years were previously known as ‘Forms 3–7’. Almost all these students were aged between 13 and 18 years. Robust sampling processes and statistical methods were used to produce prevalence estimates for important health and wellbeing indicators for Year 9–13 students across Aotearoa New Zealand (Fleming et al., 2020; Rivera-Rodriguez et al., 2021).

In addition, 92 Alternative Education (AE) students and 78 young people who were not in employment, education, or training (NEET) took part in Youth19. These are smaller samples that were not randomly selected, so results for these participants are reported briefly in a section of this report.

The survey was completed in English or Te Reo Māori with optional voiceover. Ethical approval was granted by The University of Auckland Human Subjects Ethics Committee (application #022244). For more about Youth19, see our *Youth19 Rangatahi Smart Survey, Initial Findings: Introduction and Methods* report, which explains how the survey was conducted, who was included and how to interpret the results. This document, the full Youth19 questionnaire, and other Youth19 outputs are available at www.youth19.ac.nz.

As part of Youth19, participants answered questions about home and community, including two questions relating to Oranga Tamariki:

- Have you ever been involved with Oranga Tamariki (OT) or Child, Youth and Family Services (CYFS)? E.g., someone was worried about your safety or protection.
- Are you still currently involved in Oranga Tamariki?

Participants could answer yes or no to each of these questions.

The role of Oranga Tamariki — Ministry for Children is to promote the wellbeing of tamariki, rangatahi and their whānau. Oranga Tamariki support children and young people in New Zealand whose wellbeing is at significant risk of harm (Care and Protection). They also work with young people who may have offended or are likely to offend (Youth Justice). The predecessor of Oranga Tamariki was Child, Youth and Family (CYF). The Youth19 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. For more information, see Appendix 3: Oranga Tamariki — Ministry for Children.

In this report we consider aspects of cultural connectedness of students who have reported they had: *ever* been involved with Oranga Tamariki or Child Youth and Family Services, students who reported they were *currently* involved, and students who reported they had *never* been involved with Oranga Tamariki or Child Youth and Family. Next, we present ethnic specific analyses for those *ever* and *never* involved. Ethnic specific analyses do not include analysis of those currently involved, as these numbers are too small to allow for robust comparisons. We go on to consider the proportions of gender and sexual minority young people involved in Oranga Tamariki and aspects of identity for young people in Alternative Education or not in education, employment, or training who are involved with Oranga Tamariki. Throughout the report, ethnic prioritisation reporting is used. In the final section we comment on total ethnicity reporting and provide additional tables. For brevity, we use the term 'Oranga Tamariki' rather than 'Oranga Tamariki or Child Youth and Family' in the main part of this report.

This report is part of a series that will be completed during 2021 to provide information on health and wellbeing topics for young people involved with Oranga Tamariki. These will include a report that explores findings for gender and sexual minority students and a 'Youth Voices' report, which will analyse open-text responses from Youth19 participants involved with Oranga Tamariki.

Key findings

- Approximately 9% of Youth19 participants have ever been involved with Oranga Tamariki and approximately 2% were currently involved with Oranga Tamariki at the time of the survey.
- Young people who are Māori, Pacific, gender diverse, sexual minority, attending Alternative Education, or not in employment, education or training were disproportionately involved with Oranga Tamariki.
- Young people who were currently involved with Oranga Tamariki generally reported similar or stronger knowledge of their culture and language and higher pride in their culture than those previously or never involved with Oranga Tamariki. For example, 94% of those currently involved with Oranga Tamariki knew about their culture and 84% were proud of being from their culture. In contrast, these figures were lower among those ever involved (90% and 71%, respectively) and lower still among those never involved (86% and 69%).
- Despite knowing about their culture and language, those involved with Oranga Tamariki were generally less likely to report feeling comfortable in their cultural settings and knowing about their family's origin than those not involved. However, this was not the case among Māori students.
- Ethnic specific analyses:
 - Taura Māori (Māori students) who have been involved with Oranga Tamariki reported strong cultural connections and were more likely to know about

their culture and speak and understand Te Reo Māori than taurira Māori never involved with Oranga Tamariki.

- Pacific students who have been involved with Oranga Tamariki were more likely to speak and understand their Pacific language than Pacific students never involved with Oranga Tamariki. However, they were less likely to report feeling comfortable in their cultural settings than those who were never involved.
 - There were no statistically significant differences on measures of cultural identity between Asian students involved and never involved with Oranga Tamariki.
 - Pākehā, European, Middle Eastern, Latin American, African and other ethnicity students ever involved with Oranga Tamariki were less likely to report feeling comfortable in their cultural settings and less likely to be proud of being from their culture than those of the same ethnic groups who had never been involved with Oranga Tamariki.
- Approximately one in three AE and NEET participants reported that they had been involved with Oranga Tamariki. There were no statistically significant differences on measures of cultural identity between AE and NEET young people ever involved and those never involved with Oranga Tamariki.
 - Approximately one in ten gender diverse students were currently involved with Oranga Tamariki. Overall, they were approximately five as likely to be involved with Oranga Tamariki as cis-gendered students.
 - Same- or multiple-sex attracted students were approximately twice as likely to be involved with Oranga Tamariki as exclusively 'opposite' sex attracted students.

Discussion

There is increasing evidence from multiple studies that strong cultural identity is associated with better outcomes for taurira Māori, particularly in terms of youth mental health (Clark et al., 2011; Greaves et al., 2021; Hamley et al., 2021; Williams et al., 2018). However, the findings presented here suggest that those with stronger cultural knowledge and language skills are as likely, or more likely, to be involved with Oranga Tamariki as those with less strong cultural or language knowledge.

It is important to note that Youth19 is a cross-sectional survey, and that these findings are associations. It is not possible to determine causation or which factor comes first from this research. For example, stronger cultural and language knowledge among those with Oranga Tamariki involvement could reflect higher rates of reports of concern and Oranga Tamariki engagement with young people who *already* have strong cultural connections. Alternatively, stronger knowledge might *follow* Oranga Tamariki involvement, for example if cultural connections became more important for those experiencing challenges in their immediate

family lives, if hapū/iwi and cultural communities reached out to their young people involved with Oranga Tamariki, or if Oranga Tamariki encouraged or supported cultural knowledge. Further research should explore these possibilities.

While it is reassuring that Māori who are involved with Oranga Tamariki have high levels of cultural identity and connection, the disproportionately high involvement of whānau Māori with Oranga Tamariki is of serious concern. Whānau Māori are more likely than members of other ethnic groups to have reports of concern investigated, and more likely to have their children removed, even for similar concerns, highlighting systematic bias (The Children's Commissioner, 2020). No matter how proud someone is of their culture, no matter how resilient they are, removing children from their whānau connections has lasting impacts. These findings reinforce the call to reform our child protection system to be inclusive of Māori knowledge and seek ways for children and young people to remain connected to their whakapapa, while remaining safe (The Waitangi Tribunal, 2021).

The findings are also important for Pacific, Asian and Pākehā and other ethnicity young people. While the findings show generally high levels of knowledge of culture and language among those involved with Oranga Tamariki, they also show similar or lower levels of knowledge of family origins and lower levels of feeling comfortable in their cultural settings among some groups. It is important for Oranga Tamariki to address these issues.

It is not surprising that Alternative Education and NEET young people have high rates of involvement with Oranga Tamariki. Challenging home environments and/or child protection practices can alienate young people from educational systems and adversely affect their academic progress. Frequent relocation, inconsistency and trauma can make it difficult to maintain friendships and maintain a sense of security for the future. Tutors and teachers in Alternative Education must have appropriate skills and pastoral support in order to support the healthy development of young people with a history of Oranga Tamariki involvement. Similarly, young people not in education, employment and training require connection, consistency and safety before they can move into education or employment. Strategies around NEET young people must involve intensive and ongoing support, in order for them to thrive (Clark et al., 2021).

As well as ethnic differences, of serious concern is the disproportionate number of rainbow, and particularly gender diverse, young people who are involved with Oranga Tamariki. Rainbow youth can be vulnerable in their homes, schools and communities (Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Roy et al., 2021) and this may be an important factor in their involvement with Oranga Tamariki. It is critical that Oranga Tamariki staff are well trained and equipped to support rainbow young people.

In summary, young people who are Māori, Pacific, gender diverse, sexual minority, attending Alternative Education, or not in employment, education or training are disproportionately involved with Oranga Tamariki. Cultural knowledge and language skills are generally similar or higher for those involved with Oranga Tamariki compared to those from the same groups who are not involved with Oranga Tamariki. However, knowledge of immediate family origins and comfort in one's cultural settings are lower for some groups. Cultural affiliation, family connection and identity are vital to young people's wellbeing. It is critical for Oranga Tamariki to actively support these.

Methods

Youth19 is a large-scale cross-sectional survey and is the latest in the Youth 2000 Survey Series. For more about the Youth19 survey, see our *Youth19 Rangatahi Smart Survey, Initial Findings: Introduction and Methods* report (Fleming et al., 2020), which explains how the survey was conducted, who was included and how to interpret the results.

The full text for each question used in this report is shown in Appendix 1: Questionnaire items.

The Youth19 questionnaire is available on our website www.youth19.ac.nz

Participation: mainstream schools and kura kaupapa Māori

7,721 Year 9–13 students from 49 schools, including 4 kura kaupapa Māori, participated in the Youth19 survey. This represents about 6% of year 9–13 students across the eligible schools (Fleming et al., 2020). Details of participants are included in Appendix 2: Participant inclusion criteria.

Responses were weighted to adjust for unequal probabilities of selection and calibrated to provide accurate estimates of the prevalence of each outcome among young people in New Zealand as a whole (Fleming et al., 2020; Rivera-Rodriguez et al., 2021). Seventy responses where respondent sex could not be determined were removed from the main analyses. Only 22 of these respondents completed more than 50% of the survey. We have provided some commentary regarding these students in the ‘Gender identity and sexual orientation’ section. Additional analysis of gender diverse students are available in the report “Young people who have been involved with Oranga Tamariki: Rainbow young people.”

A further 125 young people did not answer the questions about Oranga

Tamariki involvement and are not included in this report.

More than 97%, a total of 7,526 students, responded to questions regarding their involvement with Oranga Tamariki or Child Youth and Family (CYF) and provided sufficient information to be included in this report. Their demographics are shown in Table 1. A total of 6,853 (91%) reported they had never been involved with Oranga Tamariki, 673 (9%) had ever been involved, and 143 (2% of the total) were currently involved with Oranga Tamariki.

Students were able to indicate belonging to multiple ethnic groups. The New Zealand ethnicity prioritization method (Ministry of Health, 2017) was used to allocate those belonging to multiple groups to a single group for statistical analyses. We have also provided data on Oranga Tamariki involvement using total ethnicity reporting in Table 10. These data add up to more than 100%, as those belonging to more than one ethnic group were counted several times.

Participation: Alternative Education and young people not in education, employment, or training

In addition to students from schools and kura kaupapa Māori, 91 students from Alternative Education (AE) and 84 young people who were not in education, employment, or training (NEET) took part in Youth19. These were convenience rather than random samples, so their results are reported only in the 'Young people in Alternative Education or not in education, employment, or training' section and do not appear in other tables in the report.

A total of 101 of the 175 young people in AE or NEET had never been involved with

Oranga Tamariki, 64 had ever been involved, and 12 indicated they were currently involved, as shown in Table 12.

As the AE and NEET samples include relatively small numbers of participants, these results are not adjusted for national population estimates nor weighted for survey effects. Therefore, these results should be interpreted with caution, they may not be representative of all New Zealand AE students or NEET young people.

Statistical methods and reporting for this report

In this report, we present data for each major indicator for the total population, including those who reported they had *never* been involved with Oranga Tamariki, those who had *ever* been involved, and those who were *currently* involved. Currently involved students are a subset of ever involved students and for all tables showing ever involved students, data includes currently involved students.

Next, we present findings on each indicator within each main ethnic group using prioritised ethnicity reporting. This is in accordance with Adolescent Health Research Group policies.

We also present findings for young people who attend Alternative Education, or who are not in education, employment, or training.

We then present findings for gender diverse and sexual minority students.

Finally, we include additional tables that provide more detail by age and sex of students. Given the relatively small numbers of students who reported that they were currently involved with Oranga Tamariki, this data is limited to those who indicated they had *never* or *ever* been involved. Tables presenting data for age and sex include an adjusted odds ratio for each variable.

Where numbers are too low to provide realistic data estimates, or where participant identities might not be well protected, these data are shown as 'Fewer than x' in tables.

Reading the tables

Demographic tables such as Table 1 show the number of students of a certain demographic (e.g., age or ethnicity), who participated in the survey. The first column shows the total number of students for that group, e.g., 7,526 students in total completed the survey and 1,657 were 15 years old. The second column shows the number of students that had never been involved with Oranga Tamariki and the percentage of the total number of students in that group, e.g., 1,469 or 90.8% of 15-year-old students were never involved.

Other tables show how many students answered a question in a particular way, with columns representing students who reported they had never been involved, had ever been involved, or were currently involved with Oranga Tamariki. In each row, 'n' refers to the number of students who responded in a particular way. For example, in the top row of Table 2, 3,553 students reported that they know about their culture. The N refers to the number of students who answered that question (e.g., 4,075 students answered this question). N varies between questions as students could choose not to answer questions and the survey was branched so that students only saw questions that were relevant to them. The percent refers to the percentage of students who reported that response once adjustments

were made for the sampling design. This provides an estimate of the true proportion on that measure for that group of New Zealand young people. The confidence interval (95% CI) indicates the precision of this estimate by providing an interval in which we are 95% sure the true value lies. Where confidence intervals do not overlap for two different groups, we can be very confident that apparent differences are real and not just due to chance.

Some tables include adjusted odds ratios (aORs) and p values. These indicate the odds of an outcome occurring for students who report having ever been involved with Oranga Tamariki, compared to the odds of an outcome occurring for those who have not, once population differences in age, sex and ethnicity have been taken into account. An odds ratio below one suggests lower odds of an outcome occurring in students that had ever been involved, and an odds ratio greater than one suggests higher odds. A visual arrow indicator indicates the direction of this difference, where it is statistically significant. The *p* value gives the probability that the finding is due to chance. Where *p* is less than .05, this is considered statistically significant (i.e., we are 95% confident that the apparent difference is a true difference and not due to chance).

Participants

As shown in Table 1, a total of 673 students (an estimated 9% of all secondary school students) reported that they had ever been involved with Oranga Tamariki, and 143 (2%) indicated they were currently involved with Oranga Tamariki.

A higher proportion of younger students reported that they had ever been involved with Oranga Tamariki. This may reflect earlier school leaving among students with a history of Oranga Tamariki involvement.

There were minimal differences in involvement for females compared to male students.

There were notable ethnic disparities, as shown in Table 1. Māori students were

especially likely to report Oranga Tamariki involvement, followed by Pacific students. Oranga Tamariki involvement was lower among Pākehā and other European students and Asian students. While Oranga Tamariki involvement appears high among those of 'other' ethnicities, this group is small and diverse, so these results should be interpreted with caution. For this reason, the 'other' and 'Pākehā and other European' groups are combined to form a 'Pākehā and other ethnicity' group in this report.

Relatively small numbers of students reported that they were currently involved with Oranga Tamariki, hence apparent differences between groups should be interpreted with caution.

Table 1: Demographics of student responses by involvement with Oranga Tamariki

| | Total responses | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Currently involved with Oranga Tamariki | |
|---------------------------|----------------------|-------------------------------------|-------|------------------------------------|-------|---|------|
| | n | n | pct | n | pct | n | pct |
| Total | 7526 | 6853 | 91.1% | 673 | 9% | 143 | 1.9% |
| Age | | | | | | | |
| 13 years and under | 1360 | 1220 | 89.7% | 140 | 10.3% | 34 | 2.5% |
| 14 years | 1687 | 1531 | 90.8% | 156 | 9.2% | 42 | 2.5% |
| 15 years | 1657 | 1496 | 90.3% | 161 | 9.7% | 34 | 2.1% |
| 16 years | 1445 | 1323 | 91.6% | 122 | 8.4% | 19 | 1.3% |
| 17 years and over | 1377 | 1283 | 93.2% | 94 | 6.8% | 14 | 1.0% |
| Sex | | | | | | | |
| Female | 4130 | 3762 | 91.1% | 368 | 8.9% | 75 | 1.8% |
| Male | 3396 | 3091 | 91.0% | 305 | 9.0% | 68 | 2.0% |
| Ethnicity | | | | | | | |
| Māori | 1465 | 1221 | 83.3% | 244 | 16.7% | 64 | 4.4% |
| Pacific | 905 | 816 | 90.2% | 89 | 9.8% | 17 | 1.9% |
| Tokelauan | Fewer than 10 | Fewer than 10 | | Fewer than 10 | | Fewer than 10 | |
| Fijian | 70 | Fewer than 100 | | Fewer than 10 | | Fewer than 10 | |
| Niuean | 67 | Fewer than 100 | | Fewer than 10 | | Fewer than 10 | |
| Tongan | 260 | 236 | 90.8% | 24 | 9.2% | Fewer than 10 | |
| Cook Islands Māori | 138 | 120 | 87.0% | 18 | 13.0% | Fewer than 10 | |
| Samoa | 325 | 290 | 89.2% | 35 | 10.8% | Fewer than 10 | |
| Other Pacific Peoples | Fewer than 50 | Fewer than 50 | | Fewer than 10 | | Fewer than 10 | |
| Asian | 1742 | 1626 | 93.3% | 116 | 6.7% | 20 | 1.1% |
| Southeast Asian | 370 | 346 | 93.5% | 24 | 6.5% | Fewer than 10 | |
| Indian | 442 | 410 | 92.8% | 32 | 7.2% | Fewer than 10 | |
| Chinese | 614 | 570 | 92.8% | 44 | 7.2% | Fewer than 10 | |
| Other Asian | 316 | 300 | 94.9% | 16 | 5.1% | Fewer than 10 | |
| Other | 383 | 328 | 85.6% | 55 | 14.4% | 15 | 3.9% |
| Latin American | 39 | Fewer than 50 | | Fewer than 10 | | Fewer than 10 | |
| African | 52 | Fewer than 50 | | Fewer than 10 | | Fewer than 10 | |
| Middle Eastern | 79 | 69 | 87.3% | 10 | 12.7% | Fewer than 10 | |
| Other ethnicity | 208 | 168 | 80.8% | 40 | 19.2% | Fewer than 10 | |
| Pākehā and other European | 3031 | 2862 | 94.4% | 169 | 5.6% | 27 | 0.9% |
| Pākehā/NZE | 2383 | 2258 | 94.8% | 125 | 5.2% | 20 | 0.8% |
| Other European | 648 | 604 | 93.2% | 44 | 6.8% | 7 | 1.1% |

This table uses ethnic prioritisation reporting as per Ministry of Health Ethnicity Data Protocols (Ministry of Health, 2017).

Demographic data represents the number of students participating in the survey and is not survey weighted or adjusted for national population estimates

Those currently involved are also included in those ever involved.

Findings for all students

Cultural connections

We asked students which ethnic groups they belonged to. They were then asked questions relating to their culture/s.

Students who had more than two ethnic identities (26% of participants) were shown these questions for two identities only, selected using the New Zealand census ethnicity prioritisation method.

Students whose only ethnicity was Pākehā/New Zealand European were not asked the questions about knowing their culture, speaking or understanding their language, or being comfortable in their cultural setting, as earlier consultation identified that cultural-majority young people often did not know how to respond to these questions and data could be misleading. Students from other groups, including those from other European ethnicities were asked these questions.

As shown in Table 2:

- Most young people had knowledge of their culture and their iwi or their parents' origins.
- Around half could speak their language and slightly more could understand it.
- Most students felt proud of being from their culture and were comfortable in their cultural setting.

There are some differences associated with involvement with Oranga Tamariki. On some measures, those with greater Oranga Tamariki involvement appear to have stronger cultural connections.

Specifically, among those who reported they were ever or currently involved with Oranga Tamariki:

- A higher proportion reported knowing about their culture than those never involved with Oranga Tamariki.
- Higher or similar proportions reported speaking or understanding their language than those never involved with Oranga Tamariki.

Those currently involved with Oranga Tamariki were the most likely to report being proud of being from their culture.

At the same time, those with greater Oranga Tamariki involvement appear to be less likely to know their family's origin. However, these confidence intervals overlap so these are not definitive differences. The ethnic specific tables later in this report show that there is no difference on this measure between Māori participants who reported they had ever been involved with Oranga Tamariki and those who had never been involved. However, there are statistically significant differences on this measure for Pacific and Pākehā and other ethnicity students.

Overall, those who are involved with Oranga Tamariki appear to be less likely to report feeling comfortable in their own cultural setting. However, the ethnic specific tables show that this is not the case for Māori participants and that differences are not statistically significant for Asian participants.

Differences by age and sex are reported for those never and ever involved with

Oranga Tamariki in Table 13. Differences by age and sex on these indicators were generally not large (95% CIs overlapped), except for:

- Females and those aged 16 years or older who indicated they had been involved with Oranga Tamariki were less likely to feel comfortable in their cultural surroundings.
- Males and those under 16 with Oranga Tamariki involvement were more likely

to have knowledge about their culture.

Table 13 also shows the adjusted odds ratios for those who reported they had ever been involved with Oranga Tamariki, compared to those never involved. These show that **those who reported involvement with Oranga Tamariki were more likely to speak and understand their language and less likely to know their family's origin or feel comfortable in their cultural setting** than those who have not been involved with Oranga Tamariki.

Table 2: Cultural connections, all students

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Currently involved with Oranga Tamariki | |
|--|-------------------------------------|------------------|------------------------------------|------------------|---|------------------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] | n (N) | pct [95% CI] |
| Knows about their culture* | 3553 (4075) | 86.4 [85.3-87.5] | 453 (510) | 90.4 [88.3-92.5] | 110 (120) | 94.0 [89.6-98.5] |
| Can speak their language* | 2394 (4057) | 51.6 [49.7-53.4] | 308 (507) | 55.5 [51.1-59.8] | 78 (119) | 57.6 [45.6-69.7] |
| Can understand their language* | 2784 (4067) | 61.8 [59.7-63.9] | 344 (511) | 61.5 [55.6-67.5] | 84 (120) | 64.1 [51.4-76.8] |
| Is proud of being from their culture | 4429 (6357) | 69.0 [67.9-70.1] | 452 (619) | 71.3 [68.1-74.4] | 107 (132) | 83.9 [76.9-91.0] |
| Knows their iwi or their family's place of origin *‡ | 4961 (6458) | 77.7 [76.3-79.1] | 473 (647) | 72.2 [69.1-75.2] | 106 (141) | 68.9 [61.1-76.6] |
| Feels comfortable in their cultural setting* | 3326 (4042) | 81.7 [80.3-83.0] | 388 (505) | 74.7 [71.8-77.5] | 87 (118) | 72.0 [62.1-81.8] |

Those currently involved are also included in those ever involved.

*Not asked of students who answered 'NZ European' as their only ethnicity

‡Knowledge of iwi for Māori students, knowledge of parents' or family's place of origin for others, as shown in Appendix 1.

Findings by ethnicity

Tauira Māori

Most tauira Māori (Māori students), whether involved with Oranga Tamariki or not, knew about Māori culture, were proud of being Māori, knew their iwi and were comfortable in Māori settings.

Speaking Te Reo Māori was reported by more than one in five tauira Māori and understanding Te Reo was reported by one in three.

Tauira Māori who indicated they had ever been involved with Oranga Tamariki were more likely to know about their culture and speak and understand Te Reo Māori than Māori students who had never been involved with Oranga Tamariki.

There were no statistically significant differences between Māori students involved with Oranga Tamariki and Māori students not involved with Oranga Tamariki on being proud of being Māori, knowing their iwi, or feeling comfortable in Māori cultural settings.

Table 3: Cultural connections among Māori students

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Adjusted odds ratio - involvement with Oranga Tamariki | |
|--|-------------------------------------|------------------|------------------------------------|------------------|--|---------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] | aOR† [95% CI] | p |
| Knows about their Māori culture | 1143 (1214) | 92.7 [90.9-94.5] | 235 (244) | 96.5 [94.1-99.0] | 2.13 [1.04-4.34] | ↑ .044 |
| Can speak Te Reo Māori | 440 (1209) | 21.4 [18.0-24.8] | 112 (241) | 38.6 [32.5-44.7] | 2.23 [1.55-3.22] | ↑ <.001 |
| Can understand Te Reo Māori | 548 (1213) | 33.5 [29.6-37.3] | 133 (244) | 45.0 [37.7-52.2] | 1.57 [1.15-2.15] | ↑ .007 |
| Is proud of being Māori | 988 (1133) | 84.8 [82.2-87.4] | 190 (217) | 86.4 [82.4-90.3] | 1.11 [0.74-1.65] | - .625 |
| Knows their iwi | 927 (1220) | 71.5 [68.8-74.2] | 189 (243) | 72.2 [68.1-76.4] | 1.09 [0.85-1.39] | - .52 |
| Feels comfortable in Māori cultural settings | 920 (1190) | 74.3 [71.6-77.0] | 183 (238) | 76.6 [72.0-81.2] | 1.11 [0.81-1.52] | - .538 |

This table uses ethnic prioritisation reporting as per Ministry of Health Ethnicity Data Protocols (Ministry of Health, 2017).

Those currently involved are also included in those ever involved.

†Adjusted for age and sex

Pacific students

Pacific students were asked cultural identity questions with reference to Niuean, Samoan, Tongan or Cook Islands culture where they belonged to these groups. Where they belonged to a different Pacific group they were asked with reference to ‘their family’s culture.’

Most Pacific students knew about their Pacific culture. Speaking the language of their Pacific culture was reported by almost half of Pacific students and understanding the language was higher again. Most were proud of being from their culture, knew their family’s origin

and were comfortable in their cultural settings.

Pacific students who reported they had ever been involved with Oranga Tamariki were more likely to speak and understand their Pacific language than Pacific students who had never been involved with Oranga Tamariki. However, they were less likely to know about their family’s origin or feel comfortable in their cultural settings.

There were no statistically significant differences on the other indicators.

Table 4: Cultural connections among Pacific students

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Adjusted odds ratio - involvement with Oranga Tamariki | |
|---|-------------------------------------|------------------|------------------------------------|------------------|--|--------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] | aOR† [95% CI] | P |
| Knows about their culture‡ | 721 (803) | 91.9 [89.4-94.5] | 75 (88) | 85.4 [76.1-94.6] | 0.53 [0.27-1.02] | - .064 |
| Can speak their language | 386 (802) | 48.6 [44.1-53.1] | 51 (88) | 65.7 [53.8-77.6] | 1.97 [1.22-3.18] | ↑ .008 |
| Can understand their language | 532 (805) | 67.3 [63.3-71.4] | 63 (88) | 79.5 [69.0-90.1] | 1.84 [1.06-3.19] | ↑ .036 |
| Is proud of being from their culture | 708 (804) | 89.3 [86.9-91.7] | 77 (87) | 92.2 [86.7-97.8] | 1.42 [0.73-2.74] | - .305 |
| Knows their family’s origin‡ | 653 (804) | 82.2 [78.7-85.7] | 62 (88) | 71.1 [63.9-78.4] | 0.52 [0.33-0.81] | ↓ .006 |
| Feels comfortable in their cultural setting | 684 (802) | 84.7 [81.2-88.2] | 65 (88) | 70.7 [63.1-78.3] | 0.43 [0.26-0.70] | ↓ .002 |

This table uses ethnic prioritisation reporting as per Ministry of Health Ethnicity Data Protocols (Ministry of Health, 2017).

Those currently involved are also included in those ever involved.

†Adjusted for age, sex

‡For Tongan, Samoan and Niuean participants, this question was worded as knowing the name of their mother or father’s family village. For Cook Island participants, this was knowing which islands your mother or father is from. For other ethnicities, this was worded as ‘Do you know where your family originates from?’.

Asian students

Asian students were asked cultural identity questions with reference to Indian or Chinese culture where they belonged to these groups. Where they belonged to a different Asian group, they were asked with reference to 'their family's culture'.

Most Asian students knew about their culture. More than three in four students reported speaking the language of their culture and a higher proportion

understood the language of their culture. The majority were proud of being from their culture. Likewise, most knew about their family origin and were comfortable in their cultural settings.

There were no statistically significant differences on these indicators between Asian students who indicated they had ever been involved with Oranga Tamariki and those who had not been involved.

Table 5: Cultural connections among Asian students

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Adjusted odds ratio - involvement with Oranga Tamariki | |
|--|-------------------------------------|------------------|------------------------------------|------------------|--|--------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] | aOR† [95% CI] | p |
| Knows about their culture | 1086 (1244) | 87.6 [84.7-90.4] | 78 (92) | 85.8 [79.6-92.1] | 0.81 [0.48-1.37] | - .44 |
| Can speak the language of their culture | 954 (1243) | 76.6 [72.9-80.4] | 77 (92) | 79.9 [67.8-91.9] | 1.17 [0.59-2.33] | - .648 |
| Can understand the language of their culture | 1045 (1244) | 83.2 [79.0-87.4] | 79 (92) | 82.0 [70.8-93.3] | 0.89 [0.48-1.67] | - .726 |
| Is proud of being from their culture | 774 (1244) | 63.7 [60.3-67.1] | 63 (92) | 70.0 [57.3-82.7] | 1.31 [0.78-2.19] | - .314 |
| Knows their family's origin‡ | 874 (1246) | 72.1 [68.1-76.0] | 65 (92) | 64.6 [54.6-74.6] | 0.68 [0.38-1.22] | - .206 |
| Feels comfortable in their cultural setting | 1016 (1242) | 83.1 [80.3-85.9] | 72 (91) | 76.3 [64.2-88.4] | 0.63 [0.33-1.20] | - .169 |

This table uses ethnic prioritisation reporting as per Ministry of Health Ethnicity Data Protocols (Ministry of Health, 2017).

Those currently involved are also included in those ever involved.

†Adjusted for age, sex

‡For Indian participants, this question was worded as knowing where your family originates from (e.g., Village or Province). For Chinese participants this was worded as 'Do you know your ancestral village or province?'. For other ethnicities, this was worded as 'Do you know where your family originates from?'.

Pākehā and other ethnicity students

For the purposes of this report, Pākehā or European, and ‘other’ ethnicity people (including those of Middle Eastern, Latin American and African ethnicities) are reported together due to low numbers of ‘other’ students.

Most of these students knew about their culture, could speak and understand the language of their culture, and were comfortable in their cultural settings.

The majority were proud of being from their culture.

Students in this group who reported they had been involved with Oranga Tamariki were less likely to report being proud of being from their culture, knowing their family’s origin and feeling comfortable in their cultural setting, than those who had not been involved with Oranga Tamariki.

Table 6: Cultural connections among Pākehā and other ethnicity students

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Adjusted odds ratio - involvement with Oranga Tamariki | | p |
|---|-------------------------------------|------------------|------------------------------------|------------------|--|---|-------|
| | n (N) | pct [95% CI] | n (N) | n (N) | aOR† [95% CI] | | |
| Knows about their culture* | 603 (814) | 74.5 [72.2-76.8] | 65 (86) | 79.6 [73.6-85.6] | 1.37 [0.95-1.96] | - | .098 |
| Can speak the language of their culture* | 614 (803) | 76.1 [73.1-79.1] | 68 (86) | 81.1 [75.6-86.6] | 1.35 [0.93-1.95] | - | .124 |
| Can understand the language of their culture* | 659 (805) | 80.9 [78.6-83.2] | 69 (87) | 83.5 [77.6-89.5] | 1.21 [0.77-1.92] | - | .414 |
| Is proud of being from their culture | 1959 (3176) | 61.8 [60.3-63.4] | 122 (223) | 54.4 [48.2-60.5] | 0.72 [0.56-0.94] | ↓ | .019 |
| Knows their family’s origin*‡ | 2507 (3188) | 79.8 [77.7-82.0] | 157 (224) | 73.6 [69.1-78.1] | 0.71 [0.56-0.91] | ↓ | .008 |
| Feels comfortable in their cultural setting* | 706 (808) | 88.0 [85.7-90.2] | 68 (88) | 71.8 [63.9-79.6] | 0.35 [0.23-0.54] | ↓ | <.001 |

This table uses ethnic prioritisation reporting as per Ministry of Health Ethnicity Data Protocols (Ministry of Health, 2017).

Those currently involved are also included in those ever involved.

*Not asked of students who answered ‘NZ European’ as their only ethnicity

†Adjusted for age, sex

‡For other ethnicities, this was worded as ‘Do you know where your family originates from?’.

Gender identity and sexual orientation

In this report, we also consider gender identity and sexual orientation as these are key aspects of identity.

Gender and sexual minority or rainbow students were more likely to report being involved with Oranga Tamariki than their cis-gendered or exclusively 'opposite' sex attracted peers.

Gender identity was asked through a series of questions. First, students were asked:

- 'How do you describe yourself?'
Response options were 'I am a boy or man', 'I am a girl or woman', or 'I identify in another way'.

Students were then asked:

- 'Are you (or might you be) transgender or gender-diverse? By this, we mean that your current gender is different from your gender at birth (e.g., trans, non-binary, Queen, fa'afafine, whakawahine, tangata ira tane, genderfluid or genderqueer).' Response options were 'Yes', 'No', 'I'm not sure', or 'I don't understand the question'.

Students who identified in 'another way', were transgender or gender diverse, or were not sure about their gender (a 'Yes' or 'I'm not sure' response), were asked to select their gender identity (or identities) from a list or enter their own text. These students were categorised as gender diverse.

Sexual attraction was determined by the question 'Who are you attracted to?'

Students could select from 'The opposite or a different sex (e.g., I am a male attracted to females or I am a female attracted to males)', 'The same sex (e.g., I am a male attracted to males or I am a female attracted to females)', 'I am attracted to males and females', 'I'm not sure', 'Neither', 'I don't understand this question'. Those who selected 'The same sex' or 'I am attracted to males and females' were categorised as same-sex or multiple-sex attracted students.

Table 7 and Table 8 detail the demographics of students who are gender diverse or are same or multiple sex attracted. The number of students in Table 7 varies from that in Table 1 because students were able to select as belonging to multiple identities, e.g., a female born student may respond that they are a girl/woman and identify as being gender diverse. Further analysis of gender diverse and same/multiple sex attracted students can be found in the report "Young people who have been involved with Oranga Tamariki: Rainbow young people".

As shown in Table 7 and Table 8:

- **Gender diverse students were around twice as likely to report they had ever been involved with Oranga Tamariki as cis-gender students.**
- **Gender diverse students were approximately five times as likely to be currently involved with Oranga Tamariki as cis-gender students.**
- **Approximately 10% of gender diverse or unsure students reported they**

were currently involved with Oranga Tamariki.

- Same- or multiple-sex attracted students were more likely to report they had ever been involved with Oranga Tamariki than exclusively 'opposite' sex attracted students.
- Same- or multiple-sex attracted students were approximately twice as likely to report that they were currently involved with Oranga Tamariki as their exclusively 'opposite' sex attracted peers.
- In total, approximately 3% of same- or multiple-sex attracted students indicated they were currently involved with Oranga Tamariki.

In addition to the data presented in these tables, there were 22 students who did not select a male or female identity who answered a substantial proportion of the

survey. In total, 13 of these students indicated that they had a gender diverse identity, of whom three indicated they had ever been involved with Oranga Tamariki. None were currently involved with Oranga Tamariki.

Regarding sexual attraction, of the 22 students who did not select a male or female identity and answered a substantial proportion of the survey, 10 were same- or multiple-sex attracted or unsure of their attraction. Of these, five reported that they had ever been involved with Oranga Tamariki and none were currently involved.

Students of diverse genders and or sexual orientations are overrepresented among those responding they had ever been involved with Oranga Tamariki.

Table 7: Demographics of student gender identity by involvement with Oranga Tamariki

| | Total responses | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Currently involved with Oranga Tamariki | |
|--|-----------------|-------------------------------------|-------|------------------------------------|-------|---|-------|
| | n | n | pct | n | pct | n | pct |
| Female sex and girl/woman gender* | | | | | | | |
| Total | 4099 | 3736 | 91.1% | 363 | 8.9% | 73 | 1.8% |
| 15 and under | 2559 | 2319 | 90.6% | 240 | 9.4% | 59 | 2.3% |
| 16 and over | 1540 | 1417 | 92.0% | 123 | 8.0% | 14 | 0.9% |
| Male sex and boy/man gender* | | | | | | | |
| Total | 3385 | 3084 | 91.1% | 301 | 8.9% | 67 | 2.0% |
| 15 and under | 2121 | 1909 | 90.0% | 212 | 10.0% | 50 | 2.4% |
| 16 and over | 1264 | 1175 | 93.0% | 89 | 7.0% | 17 | 1.3% |
| Gender diverse or unsure * | | | | | | | |
| Total | 100 | 81 | 81.0% | 19 | 19.0% | 10 | 10.0% |
| 15 and under | 60 | 49 | 81.7% | 11 | 18.3% | Fewer than 10 | |
| 16 and over | 40 | 32 | 80.0% | 8 | 20.0% | | |

Those currently involved are also included in those ever involved.

Demographic data represents the number of students participating in the survey and is not survey weighted or adjusted for national population estimates

*Students may be under-counted because gender identity could not be identified for some, or over counted as they identify with multiple combinations of sex, gender, and diversity, as outlined in the text.

Table 8: Demographics of student sexual attraction by involvement with Oranga Tamariki

| | Total responses | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Currently involved with Oranga Tamariki | |
|--|-----------------|-------------------------------------|-------|------------------------------------|-------|---|------|
| | n | n | pct | n | pct | n | pct |
| Exclusively 'opposite' sex attracted | | | | | | | |
| Total | 6284 | 5769 | 91.8% | 515 | 8.2% | 92 | 1.5% |
| 15 and under | 3954 | 3589 | 90.8% | 365 | 9.2% | 73 | 1.8% |
| 16 and over | 2330 | 2180 | 93.6% | 150 | 6.4% | 19 | 0.8% |
| Female | 3259 | 2998 | 92.0% | 261 | 8.0% | 48 | 1.5% |
| Male | 3025 | 2771 | 91.6% | 254 | 8.4% | 44 | 1.5% |
| Same-sex or multiple-sex attracted, or unsure | | | | | | | |
| Total | 1091 | 966 | 88.5% | 125 | 11.5% | 37 | 3.4% |
| 15 and under | 646 | 576 | 89.2% | 70 | 10.8% | 27 | 4.2% |
| 16 and over | 445 | 390 | 87.6% | 55 | 12.4% | 10 | 2.2% |
| Female | 799 | 707 | 88.5% | 92 | 11.5% | 23 | 2.9% |
| Male | 292 | 259 | 88.7% | 33 | 11.3% | 14 | 4.8% |

Those currently involved are also included in those ever involved.

Demographic data represents the number of students participating in the survey and is not survey weighted or adjusted for national population estimates

Young people in Alternative Education or not in education, employment, or training

Students in Alternative Education (AE) and young people not in education, employment, or training (NEET) were likely to know about their culture, feel comfortable in their culture and be proud of being from their culture. At least half of these young people could understand the language of their culture.

As shown in Table 9, **there were no statistically significant differences on these outcomes between AE and NEET young people who reported they had ever been involved with Oranga Tamariki and those who had never been involved with Oranga Tamariki.**

Table 9: Cultural connections: AE and NEET young people

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Adjusted odds ratio - involvement with Oranga Tamariki | |
|--|-------------------------------------|------------------|------------------------------------|------------------|--|--------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] | aOR† [95% CI] | p |
| Knows about their culture* | 73 (83) | 88.0 [81.1-94.8] | 48 (57) | 84.2 [71.1-97.4] | 0.66 [0.24-1.84] | - .456 |
| Can speak their language* | 28 (83) | 33.7 [21.6-45.9] | 23 (56) | 41.1 [33.9-48.3] | 1.35 [0.79-2.31] | - .308 |
| Can understand their language* | 43 (83) | 51.8 [41.3-62.4] | 33 (57) | 57.9 [38.7-77.1] | 1.36 [0.70-2.63] | - .398 |
| Is proud of being from their culture | 76 (96) | 79.2 [70.5-87.8] | 45 (58) | 77.6 [63.1-92.1] | 0.53 [0.15-1.86] | - .354 |
| Knows their cultural origin*† | 73 (101) | 72.3 [61.3-83.3] | 50 (64) | 78.1 [65.4-90.8] | 1.45 [0.66-3.19] | - .389 |
| Feels comfortable in their cultural setting* | 64 (82) | 78.0 [64.8-91.3] | 44 (52) | 84.6 [74.5-94.8] | 1.62 [0.79-3.34] | - .237 |

Those currently involved are also included in those ever involved.

Data for AE students and NEET young people are not weighted or adjusted for the effects of complex surveys, as described in the methods section.

*Not asked of students who answered 'NZ European' as their only ethnicity

‡Knowledge of iwi for Māori students

†Adjusted for age, sex, and ethnicity

Additional Tables

Total ethnicity reporting

In this report, the New Zealand Ministry of Health ethnicity prioritisation method is used to allocate students with multiple ethnicities to one group for statistical analysis.

Given the diversity of young people who reported being involved with Oranga Tamariki, Oranga Tamariki also asked us to explore whether total ethnicity reporting might highlight important issues for some groups.

Table 10 shows Oranga Tamariki involvement using total ethnicity

reporting. Note that students with multiple identities are counted more than once.

There were some differences in findings if total Pacific ethnicity reporting was used. In this case, as shown in Table 11, for each indicator, 95% confidence intervals for those never and ever involved with Oranga Tamariki overlap, whereas there were differences for those ever and never involved if prioritised reporting was used. There were no other marked differences using total ethnicity reporting.

Table 10: Demographics of students ever, never and currently involved with Oranga Tamariki, total ethnicity reporting

| | Total responses | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Currently involved with Oranga Tamariki | |
|----------|-----------------|-------------------------------------|-------|------------------------------------|-------|---|------|
| | n | n | pct | n | pct | n | pct |
| Māori | 1465 | 1221 | 83.3% | 244 | 16.7% | 64 | 4.4% |
| Pacific | 1156 | 1028 | 88.9% | 128 | 11.1% | 28 | 2.4% |
| Asian | 1891 | 1749 | 92.5% | 142 | 7.5% | 27 | 1.4% |
| Other | 208 | 169 | 81.3% | 39 | 18.8% | 12 | 5.8% |
| European | 4175 | 3875 | 92.8% | 300 | 7.2% | 52 | 1.2% |

Students may appear in multiple ethnicities

Demographic data represents the number of students participating in the survey and is not survey weighted or adjusted for national population estimates

Those currently involved are also included in those ever involved.

Table 11: Cultural connections among Pacific students, total ethnicity reporting

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | |
|---|-------------------------------------|------------------|------------------------------------|------------------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] |
| Knows about their Pacific culture | 826 (1005) | 81.9 [79.5-84.4] | 101 (127) | 79.3 [72.0-86.5] |
| Can speak their Pacific language | 420 (1004) | 40.9 [37.5-44.4] | 60 (126) | 48.6 [37.9-59.4] |
| Can understand their Pacific language | 579 (1007) | 56.1 [52.9-59.3] | 76 (126) | 60.4 [52.4-68.3] |
| Feels comfortable in their Pacific cultural setting | 808 (1002) | 78.5 [75.7-81.3] | 93 (126) | 73.6 [67.0-80.2] |
| Is proud of being from their Pacific culture | 850 (1006) | 84.2 [82.1-86.2] | 104 (126) | 82.8 [75.5-90.1] |

Those currently involved are also included in those ever involved.

Alternative Education students and young people not in education, employment, or training

Table 12: Demographics of Alternative Education students and young people not involved with employment, education or training by involvement with Oranga Tamariki

| | Total responses | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Currently involved with Oranga Tamariki | |
|--------------|-----------------|-------------------------------------|-------|------------------------------------|-------|---|------|
| | n | n | pct | n | pct | n | pct |
| Total | 165 | 101 | 61.2% | 64 | 38.8% | 12 | 7.3% |
| Age | | | | | | | |
| 15 and under | 79 | 43 | 54.4% | 36 | 45.6% | Fewer than 10 | |
| 16 and over | 86 | 58 | 67.4% | 28 | 32.6% | | |
| Sex | | | | | | | |
| Female | 91 | 53 | 58.2% | 38 | 41.8% | 6 | 6.6% |
| Male | 73 | 48 | 65.8% | 25 | 34.2% | 5 | 6.8% |

Those currently involved are also included in those ever involved.

Demographic data represents the number of students participating in the survey and is not survey weighted or adjusted for national population estimates

Cultural connections

Table 13: Cultural connections among all students by age and sex

| | Never involved with Oranga Tamariki | | Ever involved with Oranga Tamariki | | Adjusted odds ratio - involvement with Oranga Tamariki | | |
|---|-------------------------------------|------------------|------------------------------------|------------------|--|---|-------|
| | n (N) | pct [95% CI] | n (N) | pct [95% CI] | aOR† [95% CI] | | P |
| Knows about their culture* | | | | | | | |
| Total | 3553 (4075) | 86.4 [85.3-87.5] | 453 (510) | 90.4 [88.3-92.5] | 1.28 [0.98-1.68] | - | .079 |
| 15 and under | 2184 (2543) | 84.7 [83.0-86.5] | 306 (348) | 90.4 [87.6-93.3] | 1.40 [0.96-2.03] | - | .088 |
| 16 and over | 1369 (1532) | 88.7 [87.1-90.3] | 147 (162) | 90.2 [86.5-94.0] | 1.05 [0.67-1.65] | - | .819 |
| Female | 2030 (2252) | 89.3 [87.8-90.8] | 243 (275) | 89.5 [86.5-92.4] | 0.82 [0.58-1.16] | - | .271 |
| Male | 1523 (1823) | 83.7 [81.6-85.7] | 210 (235) | 91.2 [88.0-94.4] | 1.83 [1.23-2.72] | ↑ | .005 |
| Can speak their language* | | | | | | | |
| Total | 2394 (4057) | 51.6 [49.7-53.4] | 308 (507) | 55.5 [51.1-59.8] | 1.96 [1.49-2.57] | ↑ | <.001 |
| 15 and under | 1480 (2531) | 51.7 [49.5-54.0] | 204 (345) | 54.9 [50.0-59.9] | 1.85 [1.29-2.64] | ↑ | .002 |
| 16 and over | 914 (1526) | 51.3 [47.7-54.9] | 104 (162) | 56.4 [49.8-63.1] | 2.07 [1.39-3.08] | ↑ | <.001 |
| Female | 1328 (2241) | 51.4 [48.3-54.6] | 161 (276) | 53.6 [48.0-59.2] | 1.70 [1.20-2.41] | ↑ | .005 |
| Male | 1066 (1816) | 51.7 [48.5-54.8] | 147 (231) | 57.3 [49.6-65.0] | 2.22 [1.55-3.17] | ↑ | <.001 |
| Can understand their language* | | | | | | | |
| Total | 2784 (4067) | 61.8 [59.7-63.9] | 344 (511) | 61.5 [55.6-67.5] | 1.52 [1.15-1.99] | ↑ | .005 |
| 15 and under | 1716 (2535) | 60.8 [58.3-63.3] | 225 (348) | 60.7 [53.7-67.7] | 1.49 [1.12-1.99] | ↑ | .009 |
| 16 and over | 1068 (1532) | 63.1 [60.3-66.0] | 119 (163) | 62.9 [54.3-71.5] | 1.47 [0.94-2.29] | - | .097 |
| Female | 1566 (2249) | 61.6 [57.8-65.4] | 192 (277) | 63.5 [57.9-69.1] | 1.62 [1.13-2.33] | ↑ | .012 |
| Male | 1218 (1818) | 62.0 [58.7-65.2] | 152 (234) | 59.7 [49.4-70.0] | 1.37 [0.97-1.95] | - | .084 |
| Is proud of being from their culture | | | | | | | |
| Total | 4429 (6357) | 69.0 [67.9-70.1] | 452 (619) | 71.3 [68.1-74.4] | 0.88 [0.73-1.06] | - | .19 |
| 15 and under | 2804 (3948) | 71.1 [69.6-72.5] | 314 (419) | 75.1 [71.1-79.0] | 0.99 [0.80-1.24] | - | .944 |
| 16 and over | 1625 (2409) | 66.3 [64.5-68.1] | 138 (200) | 65.3 [58.0-72.7] | 0.75 [0.55-1.03] | - | .084 |
| Female | 2471 (3512) | 69.0 [67.1-70.8] | 243 (339) | 66.1 [61.9-70.3] | 0.63 [0.53-0.74] | ↓ | <.001 |
| Male | 1958 (2845) | 69.0 [66.5-71.6] | 209 (280) | 76.2 [70.6-81.9] | 1.23 [0.88-1.71] | - | .229 |
| Knows their cultural origin*‡ | | | | | | | |
| Total | 4961 (6458) | 77.7 [76.3-79.1] | 473 (647) | 72.2 [69.1-75.2] | 0.81 [0.71-0.94] | ↓ | .007 |
| 15 and under | 2980 (4019) | 73.9 [72.1-75.8] | 312 (444) | 69.5 [65.1-73.8] | 0.88 [0.70-1.12] | - | .316 |
| 16 and over | 1981 (2439) | 82.6 [80.1-85.1] | 161 (203) | 76.6 [69.3-84.0] | 0.69 [0.40-1.18] | - | .183 |
| Female | 2760 (3553) | 79.2 [77.5-80.9] | 267 (350) | 77.7 [73.1-82.2] | 1.00 [0.75-1.32] | - | .979 |
| Male | 2201 (2905) | 76.1 [73.4-78.9] | 206 (297) | 67.0 [62.1-72.0] | 0.69 [0.53-0.89] | ↓ | .008 |
| Feels comfortable in their cultural setting* | | | | | | | |

| | | | | | | | |
|--------------|----------------|---------------------|--------------|---------------------|---------------------|---|-------|
| Total | 3326 (4042) | 81.7 [80.3-83.0] | 388 (505) | 74.7 [71.8-77.5] | 0.73 [0.60-0.90] | ↓ | .004 |
| 15 and under | 2063 (2519) | 80.9 [79.3-82.5] | 272 (342) | 81.1 [77.6-84.6] | 1.13 [0.87-1.46] | - | .376 |
| 16 and over | 1263 (1523) | 82.7 [80.6-84.8] | 116 (163) | 64.3 [56.0-72.6] | 0.41 [0.29-0.58] | ↓ | <.001 |
| Female | 1829 (2239) | 81.3 [79.2-83.4] | 212 (275) | 73.1 [68.4-77.8] | 0.65 [0.47-0.92] | ↓ | .019 |
| Male | 1497 (1803) | 82.0 [80.0-84.0] | 176 (230) | 76.2 [71.9-80.6] | 0.80 [0.59-1.08] | - | .157 |

Those currently involved are also included in those ever involved.

†Adjusted for age, sex

*Not asked of students who answered 'NZ European' as their only ethnicity

‡Knowledge of iwi for Māori students

References

- Clark, T.C., Gontijo de Castro, T., Pillay-Hansen, K., Shaw, G., Fenaughty, J., Tiatia-Seath, J., Bavin, L., Peiris-John, R., Sutcliffe, K., Crengle, S., Le Grice, J., Groot, S., & Fleming, T. (2021). *Youth19 Rangatahi Smart Survey, The Health and Wellbeing of Youth who are Not in Education, Employment or Training (Y-NEETs)*.
- Clark, T. C., Crengle, S., Fleming, T., Ameratunga, S., Denny, S. J., Bearinger, L. H., Sieving, R. E., & Saewyc, E. M. (2011). Risk and Protective Factors for Suicide Attempt Among Indigenous Māori Youth in New Zealand: The Role of Family Connection. *Journal of Aboriginal Health*, 7(1). <https://doi.org/https://doi.org/10.3138/ijih.v7i1.29002>
- Fenaughty, J., Sutcliffe, K., Clark, T., Ker, A., Lucassen, M., Greaves, L., & Fleming, T. (2021). *A Youth19 Brief: Same- and multiple-sex attracted students*.
- Fenaughty, J., Sutcliffe, K., Fleming, T., Ker, A., Lucassen, M., Greaves, L., & Clark, T. (2021). *A Youth19 Brief: Transgender and diverse gender students*. <http://www.youth19.ac.nz/>
- 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*. <https://www.youth19.ac.nz/>
- Greaves, L. M., Le Grice, J., Schwencke, A., Crengle, S., Lewycka, S., Hamley, L., & Clark, T. C. (2021). Article in press. *MAI Journal*.
- Hamley, L., Groot, S., Grice, J. Le, Gillon, A., Greaves, L., Manchi, M., & Clark, T. (2021). "You're the One That Was on Uncle's Wall!": Identity, Whanaungatanga and Connection for Takatāpui (LGBTQ+ Māori). *Genealogy 2021, Vol. 5, Page 54, 5(2)*, 54. <https://doi.org/10.3390/GENEALOGY5020054>
- Ministry of Health. (2017). *HISO 10001:2017 Ethnicity Data Protocols* (Issue September). <https://www.health.govt.nz/system/files/documents/publications/hiso-10001-2017-ethnicity-data-protocols-v2.pdf>
- Oranga Tamariki. (2021). *Quarterly Report to 30 June 2021: Care and Protection interactions*. <https://www.orangatamariki.govt.nz/assets/Uploads/About-us/Performance-and-monitoring/Quarterly-report/June-2021/Oranga-Tamariki-Quarterly-Performance-Report-as-at-June-2021.pdf>
- Rivera-Rodriguez, C., Clark, T. C., Fleming, T., Archer, D., Crengle, S., Peiris-John, R., & Lewycka, S. (2021). National estimates from the Youth '19 Rangatahi smart survey: A survey calibration approach. *PLOS ONE*, 16(5), e0251177. <https://doi.org/10.1371/JOURNAL.PONE.0251177>
- Roy, R., Greaves, L. M., Peiris-John, R., Clark, T., Fenaughty, J., Sutcliffe, K., Barnett, D., Hawthorne, V., Tiatia-Seath, J., & Fleming, T. (2021). *Negotiating multiple identities: Intersecting identities among Māori, Pacific, Rainbow and Disabled young people*.
- The Children's Commissioner. (2020). *Te Kuku O Te Manawa - Ka puta te riri, ka momori te ngākau, ka heke ngā roimata mo tōku pēpi*. www.occ.org.nz
- The Waitangi Tribunal. (2021). *He Pāharakeke, he Rito Whakakīkinga Whāruarua*. <https://www.waitangitribunal.govt.nz/>
- Williams, A. D., Clark, T. C., & Lewycka, S. (2018). The Associations Between Cultural Identity and Mental Health Outcomes for Indigenous Māori Youth in New Zealand. *Frontiers in Public Health*, 0(NOV), 319. <https://doi.org/10.3389/FPUBH.2018.00319>

Appendix 1: Questionnaire items

| Indicator | Explanation of indicator | Youth19 questions |
|----------------------------------|--|---|
| Involvement with Oranga Tamariki | Participants were asked whether they had ever been involved with Oranga Tamariki or Child Youth and Family Services. Participants indicating that they had ever been involved were asked if they were still involved. Participants were categorised in to 'Never involved with Oranga Tamariki', 'Ever Involved with Oranga Tamariki', and 'Currently involved with Oranga Tamariki' which is a subset of 'Currently Involved' | <p>Have you ever been involved with Oranga Tamariki (OT) or Child, Youth and Family Services (CYFS)? E.g., someone was worried about your safety or protection.</p> <ul style="list-style-type: none"> - Yes - No <p>Are you still currently involved in Oranga Tamariki?</p> <ul style="list-style-type: none"> - Yes - No |
| Gender identity | Gender was identified through a series of branching questions. Participants describing themselves as Identifying another way were then asked if they might be transgender or gender-diverse, and then asked to specify the best way to identify themselves. Participants responding that they did not understand, or that missed a question, were exited from the branch with no further questions. | <p>How do you describe yourself?</p> <ul style="list-style-type: none"> - I am a boy or a man - I am a girl or a woman - I identify another way <p>Are you (or might you be) transgender or gender-diverse? By this, we mean that your current gender is different from your gender at birth (e.g., trans, non-binary, Queen, fa'afafine, whakawahine, tangata ira tane, genderfluid or genderqueer).</p> <ul style="list-style-type: none"> - Yes - No - I'm not sure - I don't understand the question <p>Which of the following best describes you? (You may choose as many as you need):</p> <ul style="list-style-type: none"> - Trans boy or man - Trans girl or woman - Non-binary, genderqueer, genderfluid - Agender - Takatāpui - Whakawahine - Tangata ira tane - Fa'afafine - Fa'atatama - Akava'ine - I'm not yet sure of my gender - Something else, please state: <p>I don't understand this question</p> |
| Sexual attraction | Participants were categorised as exclusive opposite sex attraction and same-sex, multiple-sex, or unsure of attraction (I'm not sure and Neither). | <p>Who are you attracted to?</p> <ul style="list-style-type: none"> - The opposite or a different sex (e.g., I am a male attracted to females or I am a female attracted to males) - The same sex (e.g., I am a male attracted to males or I am a female attracted to females) - I am attracted to males and females - I'm not sure - Neither <p>I don't understand this question</p> |

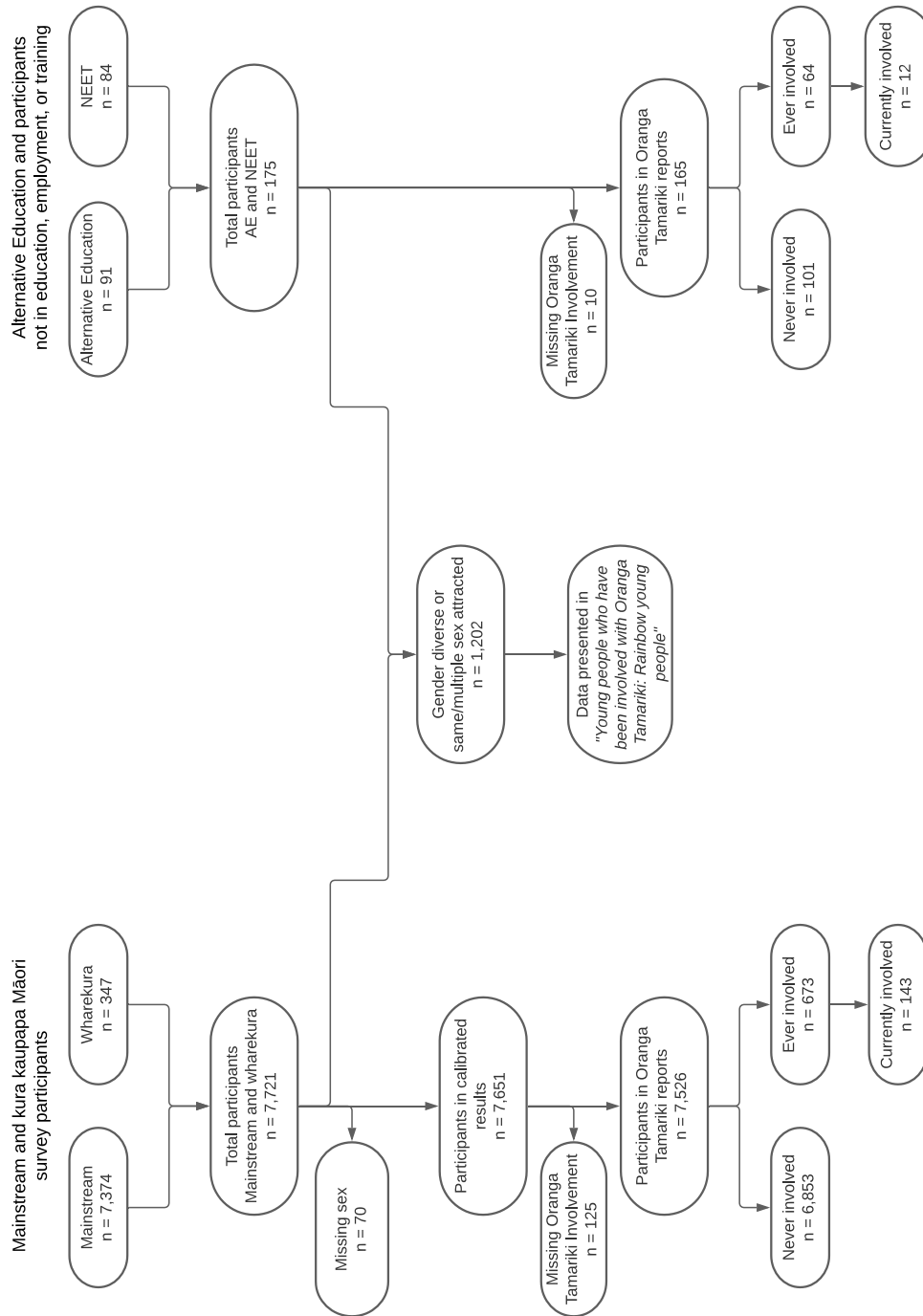
| Indicator | Explanation of indicator | Youth19 questions |
|--|--|---|
| <p>Cultural connection questions</p> <p>The items <i>knows about their culture, can speak their language, can understand their language, feels comfortable in their cultural setting, is proud of being from their culture and knows their cultural origins</i> were asked with reference to the participant's culture. For example, Māori participants were asked with reference to their Māori culture, as shown in the questions below. Pacific participants were asked with reference to their Pacific culture, Indian participants with reference to their Indian culture and so on. Questions are shown below for Māori participants and then for other groups – for other ethnicities, the relevant ethnicity replaces the word *identified*. Participants with multiple ethnic identities were asked about their knowledge of two of their identified cultures (where students had more than two identities, two were selected following New Zealand census ethnicity prioritisation protocols). Participants were not asked these questions with reference to Pākehā or New Zealand European ethnicity, except for being proud of being from their culture. This was based on prior cognitive testing which indicated that cultural-majority young people often did not know how to respond to these questions and data could be misleading.</p> | | |
| <p>Knows about their culture</p> | <p>Participants who answered Yes to any option for where they learnt about their Māori culture were identified as having knowledge of their culture.</p> <p>Participants from other ethnicities who answered Yes were identified as having knowledge of their culture.</p> | <p>Where have you learned about your Māori culture, such as language, songs, cultural practices or family ancestry? (You may choose as many as you need):</p> <ul style="list-style-type: none"> - I have not learned about my Māori culture, - Parents, - Grandparents, - Other relatives, - Marae for wananga, hui, tangi, - Attending cultural events like kapa haka, waka ama, Matariki, Coronation, Iwi/hapu meetings, - Kohanga reo, pre-school, day care, - Primary school, kura, - Secondary school, kura tuarua, wharekura, - Te reo group, - Work or employment, - As part of a community sports group like waka ama or rugby, - As part of a church/religion, - Other - Yes - No <p>Do you know about your *identified* culture, such as language, songs, cultural practice or family history/ancestry?</p> <ul style="list-style-type: none"> - Yes - No |
| <p>Can speak their language</p> | <p>Participants answering Very well, Well or Fairly well were identified as being able to speak their language.</p> | <p>How well are you able to speak the Māori language in day-to-day conversation? By this we mean more than a few words or phrases.</p> <p>How well are you personally able to speak *identified language* in day-to-day conversation? By this we mean more than a few words or phrases.</p> <ul style="list-style-type: none"> - Very well - Well - Fairly well - Not very well - No more than a few words or phrases |
| <p>Can understand their language</p> | <p>Participants who answered Very well, Well or Fairly well were identified as being able to understand their language.</p> | <p>How well are you able to understand the spoken Māori language? By this we mean understand more than a few words or phrases.</p> <p>How well are you able to understand spoken *identified language* now? By this we mean more than a few words or phrases.</p> <ul style="list-style-type: none"> - Very well - Well - Fairly well - Not very well - No more than a few words or phrases |

| Indicator | Explanation of indicator | Youth19 questions |
|---|--|--|
| Feels comfortable in their cultural setting | Māori participants who responded Agree or Strongly agree, and participants from other ethnicities who responded Comfortable or Very comfortable were identified as being comfortable in their cultural setting. | <p>Now we are going to ask you about Te Ao Māori (things in the Māori world):</p> <ul style="list-style-type: none"> - I feel comfortable in Māori social surroundings, events or gatherings (e.g., hui, sports etc.), - I feel comfortable in formal Māori social surroundings, events or gatherings (e.g., tangi, speechmaking or whaikorero, etc.) - Strongly disagree - Disagree - Neutral - Agree - Strongly agree - I don't understand <p>How comfortable do you feel in *identified culture* social surroundings, events or gatherings?</p> <ul style="list-style-type: none"> - Very uncomfortable - Uncomfortable - Slightly uncomfortable - Comfortable - Very comfortable |
| Is proud of being from their culture | Māori participants who responded Agree or Strongly agree, and other participants from other cultures who responded I'm very proud, were identified as being proud of being from their culture. | <p>Now we are going to ask you about Te Ao Māori (things in the Māori world):</p> <p>I am proud to be Māori</p> <ul style="list-style-type: none"> - Strongly disagree - Disagree - Neutral - Agree - Strongly agree - I don't understand <p>Are you proud of being *from your identified culture*?</p> <ul style="list-style-type: none"> - I'm not at all proud - I'm somewhat proud - I'm very proud |
| Knows their cultural origin | <p>Knows their iwi was asked of Māori participants.</p> <p>Participants from other ethnicities asked an ethnic specific question about knowledge of their parent/s origins. Participants responding Yes were classified as knowing their cultural origins.</p> | <p>Do you know your iwi (tribe or tribes)?</p> <p>Do you know the name of your mother or father's family village?</p> <p>Do you know which Islands your mother or father are from?</p> <p>Do you know where your family originates from (e.g., Village or province)?</p> <p>Do you know your ancestral village or province?</p> <p>Do you know where your family originates from?</p> <ul style="list-style-type: none"> - Yes - No - I'm not sure |

The full Youth19 questionnaire is available on our website: www.youth19.ac.nz

Appendix 2: Participant inclusion criteria

Figure 1: Participant inclusion criteria



Appendix 3: Oranga Tamariki — Ministry for Children

The Youth19 Rangatahi Smart Survey (Youth19) asks students if they have been involved with Oranga Tamariki, through either the Care and Protection or Youth Justice systems. It does not specify what kind of engagement the young person has had with Oranga Tamariki. It doesn't distinguish between whether a young person has been in care or if they have interacted with Oranga Tamariki another way. For example, the student might be involved in a Family Group Conference, where the whānau comes together with professionals to talk about the concerns Oranga Tamariki have for a child or young person and come up with a plan. Information about other ways we interact with young people and their families can be found here: [Oranga Tamariki: How we keep children safe](#)

The Youth19 survey questions are framed to capture the maximum number of young people who have engaged with Oranga Tamariki. These questions were intentionally broad as the number of positive responses need to result in a subject population large enough for statistically powerful results. This broad population of all the young people Oranga Tamariki engages with helps Oranga Tamariki understand the needs of this population and how to respond to those needs. Only a small proportion of children and young people reported to Oranga Tamariki enter care or youth justice custody. The questions that define the subject population have some limitations. A student might not report engagement with Oranga Tamariki if they don't know Oranga Tamariki has engaged with their family about their safety. Some students might report engagement if their immediate family has been involved (parents, siblings,) whereas others may not. A recall period is the period of time students are asked to consider when answering a question. This is not specified for the first question, which means the recall period could differ from person to person.

Information about Oranga Tamariki Care and Protection and Youth Justice

For the New Zealand Care and Protection system in the year ended 30 June 2021 (Oranga Tamariki, 2021):

- 56,900 children and young people were reported to Oranga Tamariki
- 35,100 were referred for assessment or investigation
- 6,400 had a family group conference
- 790 entered the Care and Protection of the CE.

For the Youth Justice system in the year ended 30 June 2021:

- 1,900 young people had a youth justice family group conference
- 450 entered youth justice custody
- An additional 400 young people worked with Oranga Tamariki who weren't in custody (e.g., under supervision).

More information can be found in the [Oranga Tamariki Quarterly Report to 30 June 2021](#)

YOUTH2000 SURVEY SERIES

www.youth19.ac.nz