

Erasure and Resilience: The Experiences of LGBTQ Students of Color

Native and Indigenous LGBTQ Youth in U.S. Schools



A Report from GLSEN and
the Center for Native American Youth

Erasure and Resilience: The Experiences of LGBTQ Students of Color

**Native American, American Indian,
and Alaska Native LGBTQ Youth
in U.S. Schools**

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Preface

Twenty years ago, GLSEN began investing in applied research capacity to build the evidence base for action on LGBTQ issues in K–12 schools, and to track the impact of efforts to improve the lives and life prospects of LGBTQ students. Now conducted under the banner of the GLSEN Research Institute, each new report in this body of work seeks to provide clarity, urgency, and renewed inspiration for the education leaders, advocates, and organizational partners dedicated to the work.

Erasure and Resilience: The Experiences of LGBTQ Students of Color is a series of four reports, each publication focusing on a different group of LGBTQ students, their lives at school, and the factors that make the biggest difference for them. The reports in this series examine the school experiences of Asian American and Pacific Islander (AAPI), Black, Latinx, and Native and Indigenous LGBTQ youth. Each report was conducted and is released in partnership with organizations specifically dedicated to work with the student population in question. We are so grateful for the partnership of the National Queer Asian Pacific Islander Alliance, the National Black Justice Coalition, UnidosUS and the Hispanic Federation, and the Center for Native American Youth.

These reports arrive as the United States wrestles with two fundamental challenges to our commitment to provide a K–12 education to every child — the depth of the systemic racism undermining true educational equity in our K–12 school systems; and the rising tide of racist, anti-LGBTQ, anti-immigrant, and White Christian nationalist sentiment being expressed in the mainstream of U.S. society. The students whose lives are illuminated in these reports bear the brunt of both of these challenges. Their resilience calls on each of us to join the fight.

A handwritten signature in black ink, reading "Eliza Byard". The signature is fluid and cursive, with the first name "Eliza" and the last name "Byard" clearly distinguishable.

Eliza Byard, Ph.D.
Executive Director
GLSEN

Since time immemorial, Native American, American Indian and Alaska Native peoples have overcome barriers for the betterment of their people and future generations. Our ancestors have shown us that we are a warrior people and have taught us that no matter the battles or systems that impact us: we fight; we must keep moving forward. Though our battles today are different, we still fight for a better future. This report is a reminder of the resiliency of our native youth in modern school systems.

Despite the impacts of colonization, attempts at erasure of cultural identity, the devastating effects of inter-generational trauma from boarding schools, lack of culturally competent curriculum, visibility, and the lack of support for Native American, American Indian and Alaska Native students, we will continue to persevere, as our ancestors did. At the Center for Native American Youth, we have seen youth create the change they desire to see within the systems that impact us all; writing policies and recommendations for their states and schools; creating their own culture club with their peers; inviting elders into history classes; and more.

I ask that you join Center for Native American Youth and GLSEN to commit to our LGBTQ+ native youth relatives. Let us use this report as a guide to drive positive change in fixing the systemic issues impacting native youth. Let us leverage this data to ask for targeted investments aimed at supporting the most vulnerable youth in our communities. Join us to be part of the creation of inclusive, visible, culturally competent spaces where all youth can thrive and be fearless. We are grateful to our partners at GLSEN, who for the past three decades, have fought tirelessly for the rights of all LGBTQ youth. The time to act is now. Our ancestors and future generations are depending on us.

Respectfully,



Nikki Pitre
Coeur d'Alene Tribe
Acting Executive Director, Center for Native American Youth at the Aspen Institute

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Executive Summary

Introduction

Existing research has illustrated that Native American, American Indian, and Alaska Native youth (referred to, henceforth, as Native and Indigenous youth in this report) as well as lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique challenges at school related to their marginalized identities. A long history of violence and cultural erasure targeting indigenous communities has contributed to Native and Indigenous youths' experiences of discrimination and harassment at school from both peers and school personnel. These experiences may contribute to disparities in high school completion as well as troubling rates of substance use and suicide among Native and Indigenous youth. Similarly, LGBTQ youth often face unique challenges related to their sexual orientation, gender identity, and gender expression. LGBTQ youth often report experiencing victimization and discrimination, and have limited access to in-school resources that may improve school climate. Although there has been a growing body of research on the experiences of Native and Indigenous youth and LGBTQ youth in schools, very few studies have examined the intersections of these identities – the experiences of Native and Indigenous LGBTQ students. Existing findings show that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, gender identity, or all of these identities. This report is one of a series of reports that focus on LGBTQ students of different racial/ethnic identities, including Asian American and Pacific Islander, Black, and Latinx LGBTQ youth.

In this report, we examine the experiences of Native and Indigenous LGBTQ students with regard to indicators of negative school climate and their impact on academic achievement, educational aspirations, and psychological well-being:

- Feeling unsafe in school because of personal characteristics, such as sexual orientation, gender expression and race/ethnicity, and missing school because of safety reasons;
- Hearing biased remarks, including homophobic and racist remarks, in school;
- Experiencing victimization in school; and
- Experiencing school disciplinary practices at school.

In addition, we examine whether Native and Indigenous LGBTQ students report these experiences to school officials or their families, and how these adults addressed the problem.

We also examine the degree to which Native and Indigenous LGBTQ students have access to supportive resources in school, and explore the possible benefits of these resources:

- GSAs (Gay-Straight Alliances or Gender and Sexuality Alliances) or similar clubs;
- Ethnic/cultural clubs;
- Supportive school staff; and
- Curricular resources that are inclusive of LGBTQ-related topics.

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey (NSCS)*. The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the *NSCS*, when asked about their race and ethnicity, participants had the option to choose "Native American, American Indian, or Alaska Native" among other racial/ethnic categories. The sample for this report consists of any LGBTQ student in the national sample who identified as Native American, American

Indian, or Alaska Native, including those who identified only as Native and those who identified as Native and another racial/ethnic identity.

The final sample for this report was a total of 1,350 Native and Indigenous LGBTQ students. Students were from all 50 states and the District of Columbia as well as Puerto Rico and Guam. About one-fifth (39.0%) identified as gay or lesbian, just under half (46.2%) were cisgender, and 89.0% identified with one or more racial/ethnic identities in addition to Native. The majority of students attended high school and public schools.

Key Findings

Part One: Safety and Victimization at School

School Safety

- Nearly two-thirds of Native and Indigenous LGBTQ students (65.0%) felt unsafe at school because of their sexual orientation, 51.0% because of their gender expression, and 19.7% because of their race or ethnicity.
- Over two-fifths of Native and Indigenous LGBTQ students (43.6%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (14.0%) missed four or more days in the past month.

Biased Remarks at School

- 98.3% of Native and Indigenous LGBTQ students heard “gay” used in a negative way; about three-fourths (74.4%) heard this type of language often or frequently.
- 96.3% of Native and Indigenous LGBTQ students heard other homophobic remarks; over two-thirds (67.5%) heard this type of language often or frequently.
- The vast majority of Native and Indigenous LGBTQ students heard negative remarks about gender expression.
 - 93.2% of Native and Indigenous LGBTQ students heard remarks about not acting “masculine” enough; the majority (61.6%) heard these remarks often or frequently.
 - 89.7% of Native and Indigenous LGBTQ students heard remarks about not acting “feminine” enough; just under half (47.8%) heard these remarks often or frequently.
- 93.2% of Native and Indigenous LGBTQ students heard racist remarks; 62.5% heard these remarks often or frequently.
- 89.5% of Native and Indigenous LGBTQ students heard negative remarks about transgender people; just over half (51.7%) heard them often or frequently.

Harassment and Assault at School

- Many Native and Indigenous LGBTQ students experienced harassment or assault at school based on personal characteristics, including sexual orientation (78.4%), gender expression (70.4%), and race/ethnicity (46.1%).
- Native and Indigenous LGBTQ students who experienced higher levels of victimization based on sexual

orientation at school:

- were about twice as likely to skip school because they felt unsafe (66.4% vs. 33.1%);
 - experienced lower levels of school belonging; and
 - had greater levels of depression.
- Native and Indigenous LGBTQ students who experienced higher levels of victimization based on race/ethnicity at school:
 - were more likely to skip school because they felt unsafe (54.5% vs. 34.3%);
 - experienced lower levels of school belonging; and
 - had greater levels of depression.
 - LGBTQ students who identified only as Native experienced greater levels of race-based victimization than biracial Native and White LGBTQ students, and other multiracial Native LGBTQ students experienced the greatest levels of race-based victimization.
 - Transgender and gender nonconforming (trans/GNC) Native and Indigenous students experienced greater levels of victimization based on sexual orientation and gender expression than LGBQ cisgender Native and Indigenous students.
 - Around two-fifths of Native and Indigenous LGBTQ students (41.2%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity. Compared to those who experienced one form of victimization or neither, Native and Indigenous LGBTQ students who experienced both forms of victimization:
 - experienced the lowest levels of school belonging;
 - had the greatest levels of depression; and
 - were the most likely to skip school because they felt unsafe.

Reporting School-based Harassment and Assault, and Intervention

- A majority of Native and Indigenous LGBTQ students (51.2%) who experienced harassment or assault in the past year never reported victimization to staff, most commonly because they did not think that staff would do anything about it (73.9%).
- Only a quarter (24.4%) reported that staff responded effectively when students reported victimization.
- About half of Native and Indigenous LGBTQ students (49.3%) had told a family member about the victimization they faced at school.
- Among Native and Indigenous LGBTQ students who reported victimization experiences to a family member, just over half (55.0%) reported that a family member talked to their teacher, principal or other school staff.

Part Two: School Practices

Experiences with School Discipline

- Nearly half of Native and Indigenous LGBTQ students (48.5%) experienced some form of school discipline, such as detention, out-of-school suspension, or expulsion.
- Negative school experiences were related to experiences of school discipline for Native and Indigenous LGBTQ students. Those who experienced school discipline:
 - experienced higher rates of victimization based on sexual orientation, gender expression, and race/ethnicity;
 - were more likely to skip school because they felt unsafe; and
 - were more likely to experience anti-LGBTQ discriminatory school policies or practices.
- Experiences with school discipline may also negatively impact educational outcomes for Native and Indigenous LGBTQ students. Those who experienced school discipline:
 - were less likely to plan on pursuing post-secondary education; and
 - had lower grade point averages (GPAs).

School-Based Supports and Resources for Native and Indigenous LGBTQ Students

GSA

Availability and Participation

- Less than half of Native and Indigenous LGBTQ students (46.5%) reported having a GSA at their school.
- Native and Indigenous LGBTQ students who attended rural schools and/or schools in the South were less likely to have access to a GSA.
- The majority of those with a GSA participated in the club (67.4%), and one-fifth (21.2%) participated as an officer or a leader.

Utility

- Compared to those without a GSA, Native and Indigenous LGBTQ students with a GSA:
 - were less likely to miss school due to safety concerns (39.3% vs. 47.6%);
 - were less likely to feel unsafe because of their sexual orientation (56.6% vs. 72.5%); and
 - felt greater belonging to their school community.
- Native and Indigenous LGBTQ students who participated in their GSA as a leader felt more comfortable bringing up LGBTQ issues in class and were more likely to participate in community activism.

Ethnic/Cultural Clubs

Availability and Participation

- Over two-thirds of Native and Indigenous LGBTQ students (68.5%) reported that their school had an ethnic or cultural club at their school.
- Native and Indigenous LGBTQ students who attended rural schools were less likely to have an ethnic/cultural club, and those who attended schools where the student body was predominantly youth of color were more likely to have an ethnic/cultural club.
- Among Native and Indigenous LGBTQ students with an ethnic/cultural club at school, 8.5% attended meetings and 1.9% participated as an officer or leader

Utility

- Among Native and Indigenous LGBTQ students with an ethnic/cultural club, those who participated had a greater sense of school belonging and were more likely to engage in activism.

Supportive School Personnel

Availability

- The vast majority of Native and Indigenous LGBTQ students (96.5%) could identify at least one supportive staff member at school, but only 31.7% could identify many supportive staff (11 or more).
- Only one-third of Native and Indigenous LGBTQ students (33.6%) reported having somewhat or very supportive school administration.

Utility

- Native and Indigenous LGBTQ students who had more staff who were supportive of LGBTQ students:
 - were less likely to miss school due to safety concerns;
 - were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity;
 - had higher levels of self-esteem and lower levels of depression;
 - had greater feelings of connectedness to their school community;
 - had slightly higher GPAs; and
 - had greater educational aspirations.

Inclusive Curriculum

We also examined the inclusion of LGBTQ topics in school curriculum, although we did not examine other important forms of curricular inclusion, such as positive representations of people of color and their histories and communities. Nevertheless, we found that only 16.3% of Native and Indigenous LGBTQ students were taught positive representations of LGBTQ people, history, or events. Further, we found that Native and Indigenous LGBTQ students who had some positive LGBTQ inclusion in the curriculum at school were:

- less likely to feel unsafe because of their sexual orientation (18.8% vs. 35.0%) and gender expression (22.7% vs. 34.8%); and
- felt more connected to their school community.

Conclusions and Recommendations

It is clear that addressing the concerns of Native and Indigenous LGBTQ students requires an intersectional approach that takes into account all the aspects of their experiences of oppression to combat racism, homophobia, and transphobia. Results from this report show that Native and Indigenous LGBTQ students have unique school experiences, at the intersection of their various identities, including race, gender, and sexual orientation. The findings also demonstrate the ways that school supports and resources, such as GSAs, ethnic/cultural clubs, and supportive school personnel can positively affect Native and Indigenous LGBTQ students' school experiences. Based on these findings, we recommend that school leaders, education policymakers, and other individuals who want to provide safe learning environments for Native and Indigenous LGBTQ students to:

- Support student clubs, such as ethnic/cultural clubs that serve Native and Indigenous student populations and GSAs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address Native and Indigenous LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity.
- Provide professional development for school staff that addresses the intersections of identities and experiences of Native and Indigenous LGBTQ students.
- Increase student access to curricular resources that include diverse and positive representations of Native and Indigenous and LGBTQ people, history, and events.
- Establish school policies and guidelines for how staff should respond to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.
- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us toward a future in which all Native and Indigenous LGBTQ youth have the opportunity to learn and succeed in supportive school environments that are free from bias, harassment, and discrimination.

Introduction

Since Europeans arrived in the Americas, settler colonialism has generated many of the injustices experienced by Native American, American Indian, and Alaska Native people (referred to, henceforth, as Native and Indigenous people throughout this report).¹ Settler colonialism can be broadly defined as the ongoing process of forcibly removing a population in order to make way for new permanent residents, or settlers.² Today, as a means of resisting this colonialism and reclaiming cultural heritage, many Native and Indigenous activists refer to North America as Turtle Island.³ Yet, the erasure and genocide of people and nations indigenous to this land continues to impact Native and Indigenous people through continued occupation of their territories as well as contemporary campaigns of violence against tribal communities.⁴ Within the realm of education specifically, there is a long legacy of the U.S. government forcibly relocating Native and Indigenous youth from tribal lands to boarding schools, where violence and intimidation were once used to assimilate students into dominant colonial culture and eradicate indigenous cultural practices.⁵ Although the last of these boarding schools closed in the late twentieth century, intergenerational trauma from these institutions persists,⁶ and this trauma may be exacerbated by racism and discrimination that Native and Indigenous youth continue to face in schools, from both peers and staff.⁷ These biases have contributed to academic achievement gaps and disproportionately low rates of high school completion, as well as poor mental health outcomes and troubling rates of substance use and suicide among Native and Indigenous youth.⁸

In the wake of the cultural erasure that Native and Indigenous individuals across the country have experienced, the implications of claiming a Native identity have become fraught with complications. Historically, the U.S. government defined Native identity through restrictive ancestry requirements, and membership criteria for different tribal nations vary considerably.⁹ Prior research has found that, today, Native and Indigenous individuals are more likely than other racial/ethnic groups to racially self-identify differently across Census years.¹⁰ Native and Indigenous individuals also make up the largest share of multiracial adults in the U.S., although many do not report having a strong connection to their Native background.¹¹ Thus, Native and Indigenous individuals with multiple racial/ethnic identities may be especially

likely to operate primarily as their non-Native identity. These factors suggest that among the U.S. population of individuals who identify as Native, including Native and Indigenous students, experiences of race and racism likely vary in meaningful ways.

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth also face unique challenges at school, often related to their sexual orientation, gender identity, and gender expression. GLSEN's *2017 National School Climate Survey* found that schools are often unsafe places for LGBTQ students, where many face hostile school experiences that often target their sexual orientation, gender identity and/or how they express their gender.¹² These experiences include high levels of verbal and physical harassment and assault, discriminatory school policies and practices, sexual harassment, and social exclusion and isolation. Further, many LGBTQ students do not have access to in-school resources that could improve school climate and student experiences, such as Gender and Sexuality Alliances (GSAs), supportive educators, and supportive and inclusive school policies.

Despite a growing body of research examining Native and Indigenous youth's school experiences and LGBTQ youth's school experiences separately, very little research has examined the school experiences of Native and Indigenous LGBTQ youth. Prior findings show that schools nationwide are hostile environments for LGBTQ youth of color broadly, where they experience victimization and discrimination based on their race/ethnicity and/or their LGBTQ identity.¹³ Studies that have specifically examined the school experiences of Native and Indigenous LGBTQ youth demonstrate prevalent rates of both anti-LGBTQ and racist harassment, and their associations with poor psychological wellbeing.¹⁴ This report builds on these findings and explores more deeply the school experiences of Native and Indigenous LGBTQ students.

This report is one of a series of reports on LGBTQ students of color, including Black, Asian American and Pacific Islander (AAPI), and Latinx LGBTQ youth. Given that the majority of research on this population has examined Native and Indigenous youth and LGBTQ youth separately, we have approached this report with an intersectional framework.¹⁵ Where possible, we

examine Native and Indigenous LGBTQ students' multiple intersecting marginalized identities (e.g., race, gender, sexual orientation) in relation to multiple interlocking systems of oppression (e.g., racism, transphobia, homophobia). For instance, the homophobic bias that a Native LGBTQ student may experience at school is tied to their experiences of racism as a Native individual. Our focal point is on the school experiences of Native and Indigenous LGBTQ youth, with attention to examining differences in identities within Native and Indigenous LGBTQ youth. This report will not compare Native and Indigenous LGBTQ youth to other racial/ethnic LGBTQ groups.

In this report, we examine the experiences of Native and Indigenous LGBTQ students with regard to indicators of negative school climate, as well as supports and resources. In *Part One:*

Safety and Victimization at School, we begin with examining Native and Indigenous LGBTQ students' feelings of safety at school due to their personal characteristics (race/ethnicity, sexual orientation, and gender identity/expression), experiences of racist and anti-LGBTQ victimization from peers, as well as reporting racist and anti-LGBTQ victimization to school staff, staff responses to these reports, and family reporting and intervention. In *Part Two: School Practices*, we shift to Native and Indigenous LGBTQ students' experiences with school staff and practices, including experiences of school disciplinary action and its relation to anti-LGBTQ discriminatory school policies and practices, as well as school resources and supports for Native and Indigenous LGBTQ students, and club participation and leadership.

Methods and Sample Description

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey (NSCS)*, a biennial survey of U.S. secondary school students who identify as LGBTQ. Participants completed an online survey about their experiences in school during the 2016-2017 school year, including hearing biased remarks, feelings of safety, experiencing harassment and assault, feeling comfortable at school, and experiencing anti-LGBTQ discriminatory school policies and practices. They were also asked about their academic achievement, attitudes about school, school involvement, and the availability and impact of supportive school resources. Eligibility for participation in the survey included being at least 13 years of age, attending a K-12 school in the United States during the 2016-2017 school year, and identifying as lesbian, gay, bisexual, queer, or a sexual orientation other than heterosexual (e.g., pansexual, questioning) or being transgender or as having a gender identity that is not cisgender (e.g., genderqueer, nonbinary). For more details regarding the research methods of *GLSEN's 2017 National School Climate Survey*, you may view the full report at glsen.org/NSCS.

The sample for the *2017 National School Climate Survey* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the survey, participants were asked how they identified their race or ethnicity. They were given several options, including "Native American, American Indian, or Alaska Native" and could check all that apply. The sample for this report consisted of any LGBTQ student in the national sample who identified as Native, including those who only identified as Native as well as those who identified as Native and one or more additional racial/ethnic identities.¹⁶ The final sample for this report was a total of 1,350 Native LGBTQ students.

It is important to note that the notion of race for Native and Indigenous individuals in the U.S. is complex. As discussed in the Introduction, multiracial Native individuals may often not be perceived as Native American by others, and also may not personally identify as strongly with their Native racial/ethnic identity as they do with their non-Native identity or identities. As a result, many

biracial Native and White students may primarily operate as White students, whereas other Native multiracial students, as well as those who identify only as Native, may be more likely to identify as and be perceived as students of color.¹⁷ Thus, in many of the analyses throughout this report, we take into account the differences between students who identify only as Native, those who identify only as Native and White, and other multiracial Native students (i.e., those who identify as Native and another non-White racial/ethnic identity or identities). We also explore how the school experiences of these three groups of students differ, where appropriate.

Sample Description

As seen in Table S.1, about two-fifths of Native and Indigenous LGBTQ students in the sample (39.0%) identified as gay or lesbian, with just over a quarter (27.0%) identifying as bisexual and 24.9% identifying as pansexual. Nearly half (46.2%) identified as cisgender, 28.8% identified as transgender, and the remainder identified with another gender identity or were unsure of their gender identity. A small number of respondents (0.2%) identified as two-spirit, an umbrella term that is commonly used to encompass the many gender expansive traditions of indigenous cultures, and which may refer to an individual's sexual orientation and/or gender identity.¹⁸ The vast majority of Native and Indigenous LGBTQ students in this report (89.0%) identified with one or more racial/ethnic identities in addition to Native, as described in Table S.1. For example, about three-quarters of respondents (73.9%) identified as Native and White. Nearly all respondents were born in the U.S. (97.1%) and nearly all learned English as their first language, or as one of their first languages (97.6%). Additionally, just over half (52.7%) identified with no religion.

Students attended schools in all 50 states as well as the District of Columbia, Puerto Rico, and Guam. As seen in Table S.2, the majority of students attended high school (64.5%), the vast majority attended public school (90.2%), and 59.4% attended majority-White schools.

Table S.1. Demographic Characteristics of Survey Participants

Sexual Orientation ¹⁹ (n = 1340)		Gender ²⁵ (n = 1304)	
Gay or Lesbian	39.0%	Cisgender	46.2%
Bisexual	27.0%	<i>Female</i>	29.8%
Pansexual ²⁰	24.9%	<i>Male</i>	12.5%
Queer	3.1%	<i>Unspecified</i>	3.9%
Asexual ²¹	2.4%	Transgender	28.8%
Another Sexual Orientation (e.g., fluid, heterosexual)	1.3%	<i>Female</i>	1.5%
Questioning or Unsure	2.3%	<i>Male</i>	19.6%
		<i>Nonbinary</i> (i.e., not identifying as male or female, or identifying as both male and female)	5.6%
Race and Ethnicity ²² (n = 1350)		<i>Unspecified</i>	2.1%
Native Only	11.0%	Genderqueer	10.2%
Multiple Racial/Ethnic Identities	89.0%	Another Nonbinary Identity (e.g., agender, genderfluid)	5.4%
<i>White</i>	73.9%	Questioning or Unsure	2.1%
<i>Hispanic or Latinx</i> ²³	24.4%		
<i>African American or Black</i>	19.9%	Average Age (n = 1350) = 15.5 years	
<i>Asian, South Asian, or Pacific Islander</i>	8.5%		
<i>Middle Eastern or Arab American</i>	3.9%	Religious Affiliation (n = 1340)	
Immigration Status (n = 1350)		Christian (non-denominational)	17.1%
U.S. Citizen	98.3%	Catholic	5.7%
<i>Born in the U.S. or a U.S. territory</i>	97.1%	Protestant	1.3%
<i>Born in another country</i> ²⁴	1.6%	Jewish	1.8%
U.S. Non-citizen	0.1%	Buddhist	3.1%
<i>Documented</i>	0.1%	Muslim	0.5%
<i>Undocumented</i>	0.0%	Another Religion (e.g., Unitarian Universalist, Wiccan)	17.8%
English Learned as First Language (n = 1334)		No Religion, Atheist, or Agnostic (and not affiliated with a religion listed above)	52.7%
Grade in School (n = 1324)		Receive Educational Accommodations ²⁶ (n = 1341)	25.4%
6th	1.0%		
7th	6.8%		
8th	16.8%		
9th	21.4%		
10th	23.3%		
11th	19.9%		
12th	10.7%		

Table S.2. Characteristics of Survey Participants' Schools

Grade Level (n = 1349)		School Type (n = 1319)	
K through 12 School	9.6%	Public School	90.2%
Lower School (elementary and middle grades)	1.5%	<i>Charter</i>	4.2%
Middle School	15.5%	<i>Magnet</i>	8.2%
Upper School (middle and high grades)	9.0%	Religious-Affiliated School	3.1%
High School	64.5%	Other Independent or Private School	6.5%
Region ²⁷ (n = 1347)		Single-Sex School (n = 1348)	
Northeast	12.9%		1.0%
South	37.1%	School Locale (n = 1333)	
Midwest	20.0%	Urban	29.6%
West	29.8%	Suburban	34.6%
U.S. Territories	0.2%	Rural or Small Town	35.9%
School Racial Composition (n = 1191)			
Majority Native	2.2%		
Majority White	59.4%		
Majority Other Race	25.4%		
No Racial Majority	13.0%		

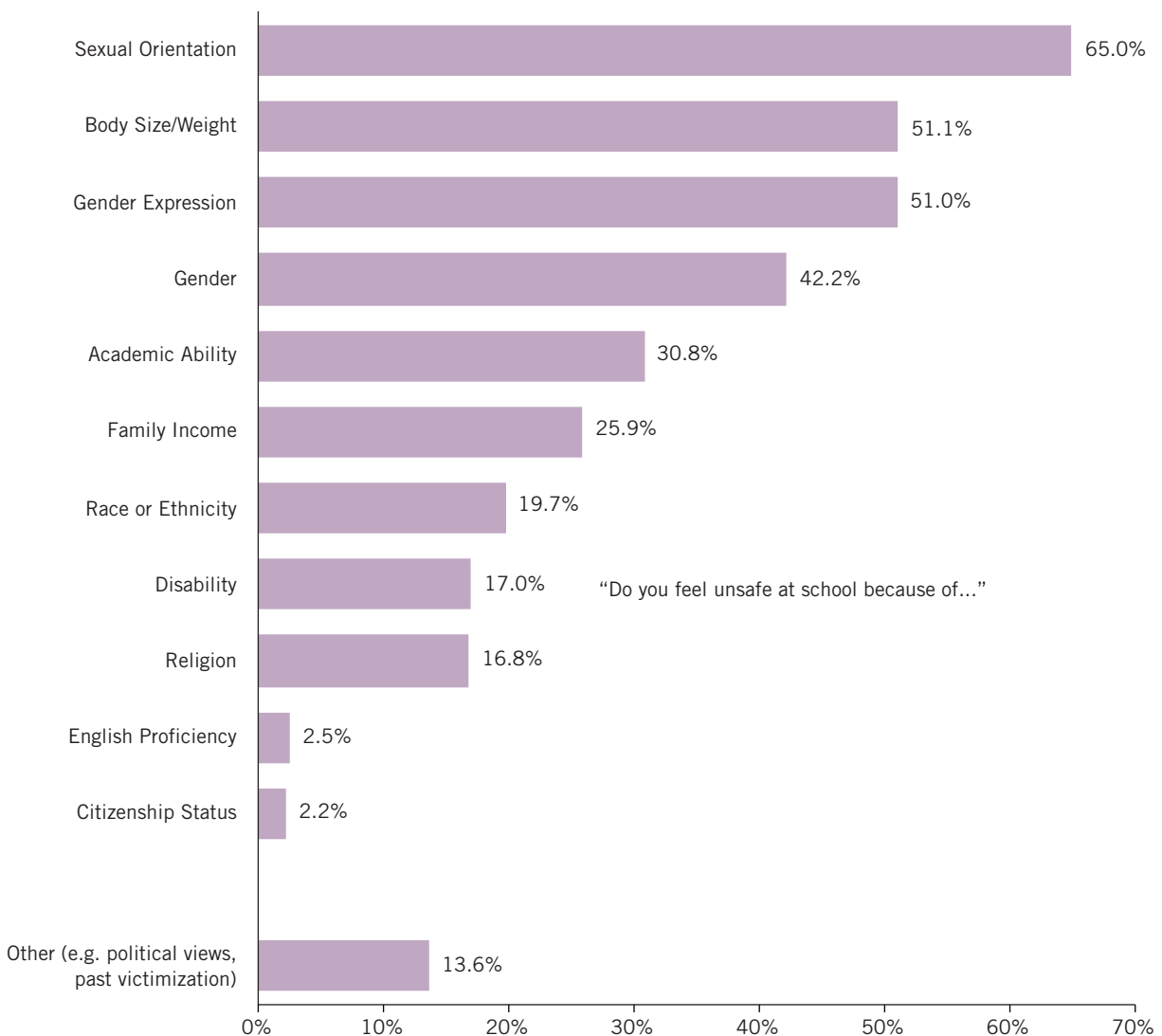
Part One: Safety and Victimization at School

For Native and Indigenous LGBTQ youth, school can be an unsafe place. Our previous research indicates that the majority of LGBTQ students in general regularly hear biased language at school, that most experience some form of identity-based harassment or assault, and that these experiences can negatively impact students' academic outcomes, as well as their psychological well-being.²⁸ Thus, we explored the reasons Native and Indigenous LGBTQ students feel unsafe at school, the types of biased language they hear, and both the extent and effects of in-school harassment and assault. Because school staff have a responsibility to intervene on such incidents of bias, we also examined Native and Indigenous LGBTQ students' rates of reporting their victimization to staff, and how school staff responded.

Safety

We asked students if they ever felt unsafe at school due to a personal characteristic. As shown in Figure 1.1, the most common reason that Native and Indigenous LGBTQ students felt unsafe was due to their actual or perceived sexual orientation (65.0%), followed by their body size or weight (51.1%) and the way they express their gender, or how traditionally “masculine” or “feminine” they were in appearance or behavior (51.0%).²⁹ Nearly a fifth of Native and Indigenous students (19.7%) also felt unsafe due to their race or ethnicity. Feelings of safety regarding race or ethnicity differed significantly for multiracial students: LGBTQ students who identified as Native and White were least likely to feel unsafe about their

Figure 1.1 Native and Indigenous LGBTQ Students Who Felt Unsafe at School Because of Actual or Perceived Personal Characteristics



race/ethnicity, followed by those who identified only as Native, and other Native multiracial students were most likely to feel unsafe regarding their race/ethnicity (5.9% vs. 18.9% vs. 34.4%, respectively).³⁰ It is possible that biracial Native and White students, and perhaps Native-only students to a lesser degree, may be less likely to be perceived as students of color, as previously discussed. Thus, these students may be less likely to feel that their race/ethnicity puts them at risk for personal experiences of bias.

For some, feeling unsafe at school may result in avoiding school altogether. When asked about absenteeism, over two-fifths of Native and Indigenous LGBTQ students (43.6%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (14.0%) missed four or more days in the last month. The frequency of missing school for safety reasons did not differ across multiracial groups.³¹

Biased Remarks

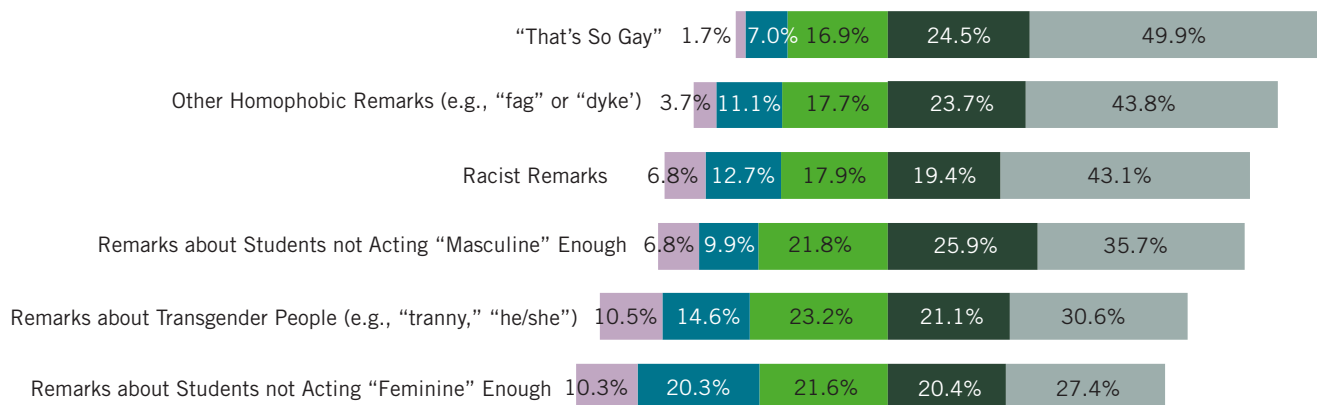
Native and Indigenous LGBTQ students may feel unsafe at school, in part, because of homophobic, racist, or other types of biased language that they hear from their peers in classrooms or hallways. We asked students how often they heard anti-LGBTQ language from other students, including: the word “gay” being used in a negative way (such as “that’s so gay” being used to call something “stupid” or “worthless”), other homophobic remarks (such as “faggot” and “dyke”), comments about students not acting “masculine” enough, comments about students not acting “feminine” enough,

and negative remarks about transgender people (such as “tranny” or “he/she”). We also asked students how often they heard racist language from other students at school. As shown in Figure 1.2, the most common form of biased language was “gay” used in a negative way, followed by other homophobic remarks. Nearly three-quarters of Native and Indigenous LGBTQ students heard “gay” used in a negative way often or frequently (74.4%), and just over two-thirds heard other homophobic remarks often or frequently (67.5%). The next most common forms of biased remarks heard by Native and Indigenous LGBTQ students were racist remarks and comments about not acting “masculine” enough (see also Figure 1.2).³²

Victimization

In addition to hearing biased language in hallways or classrooms, many students experience victimization at school, including verbal harassment (e.g., being called names or threatened), physical harassment (e.g., being shoved or pushed), and physical assault (e.g., being punched, kicked, or injured with a weapon). LGBTQ students who experience harassment or assault may feel excluded and disconnected from their school community, and may respond by avoiding school. This victimization may also have a negative impact on students’ psychological well-being and academic success.³³ Therefore, we examined how often Native and Indigenous LGBTQ students experienced victimization in the past year based on their actual or perceived sexual orientation, the way they express their gender, and their actual or perceived race/ethnicity. We also examined whether victimization based on

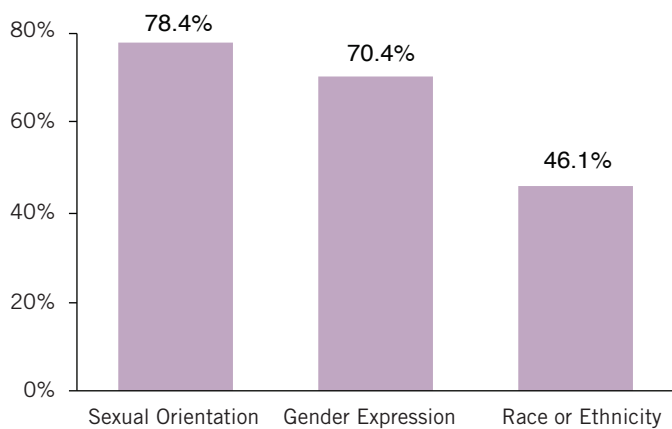
Figure 1.2 Frequency of Hearing Anti-LGBTQ and Racist Remarks in School



sexual orientation or based on race/ethnicity was associated with academic outcomes as well as key indicators of student well-being, including: educational aspirations, school belonging, depression, and skipping school due to feeling unsafe.

Extent and effects of harassment and assault due to personal characteristics. As shown in Figure 1.3, many Native and Indigenous LGBTQ students experienced harassment or assault due to their race/ethnicity, sexual orientation and gender expression. Victimization based on their sexual orientation was most common, followed by victimization because of gender expression (see also Figure 1.3).³⁴

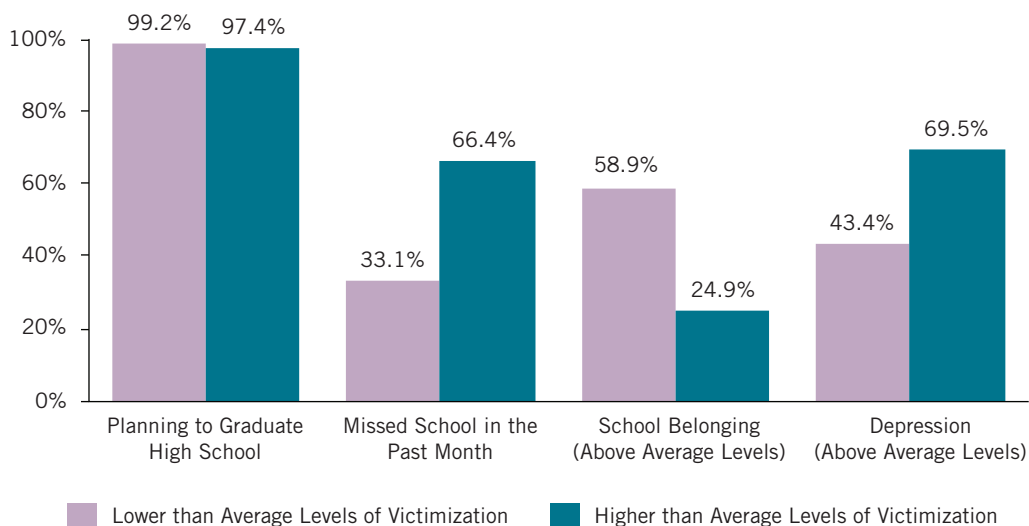
Figure 1.3 Percentage of Native and Indigenous LGBTQ Students Who Experienced Victimization Based on Personal Characteristics



We examined whether victimization at school due to sexual orientation and victimization due to race/ethnicity were associated with Native and Indigenous LGBTQ students' psychological well-being and educational outcomes. We found that experiencing victimization based on sexual orientation was related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression.³⁵ For example, as seen in Figure 1.4, students were twice as likely to skip school because they felt unsafe if they experienced higher than average levels of victimization due to sexual orientation (66.4% vs. 33.1%). Similarly, we found that victimization based on race/ethnicity was related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression (see Figure 1.5).³⁶ Experiences of victimization based on sexual orientation and based on race/ethnicity were not related to educational aspirations.³⁷ Given the disparities in high school completion experienced by Native and Indigenous students in general, further research is warranted exploring how a hostile school climate may impact Native LGBTQ students' educational outcomes.

Differences in victimization by multiracial/multiethnic status. As previously discussed in the introduction, experiences regarding race and racism may vary among Native-identifying individuals depending on whether they have additional racial/ethnic identities. Further, because multiracial students do not belong to any single racial/ethnic group, they may face greater levels

Figure 1.4 Victimization Based on Sexual Orientation and Student Well-Being and Academic Outcomes for Native and Indigenous LGBTQ Students



of social exclusion which could result in increased risks for peer victimization in general.³⁸ Thus, we examined whether experiences with victimization were related to Native students' multiracial identity (Native only vs. Native and White vs. other Native multiracial). We found that Native and White LGBTQ students were the least likely to experience victimization based on race/ethnicity, followed by Native-only students, with other multiracial Native students experiencing the greatest levels of race-based victimization (see Figure 1.6).³⁹

With regard to anti-LGBTQ victimization, we found that students who identified only as Native experienced somewhat greater levels of victimization based on sexual orientation than other multiracial Native students (see also Figure 1.6), but did not observe any differences regarding

victimization based on gender expression.⁴⁰ It remains unclear why Native-only students experienced greater levels of victimization based on sexual orientation. This difference remained significant even after accounting for other possible contributing factors, including degree of outness, LGBTQ identity, school location, and school racial majority. Given the smaller size of the Native and Indigenous population in the U.S., as well as the small number of Native and Indigenous LGBTQ students in majority-Native schools, Native-only LGBTQ students may have a smaller peer network at school, which may leave them more vulnerable to homophobic victimization. Further research is warranted regarding the relationships between multiracial identity and anti-LGBTQ harassment among Native and Indigenous LGBTQ students.

Figure 1.5 Victimization Based on Race/Ethnicity and Well-Being and Academic Outcomes for Native and Indigenous LGBTQ Students

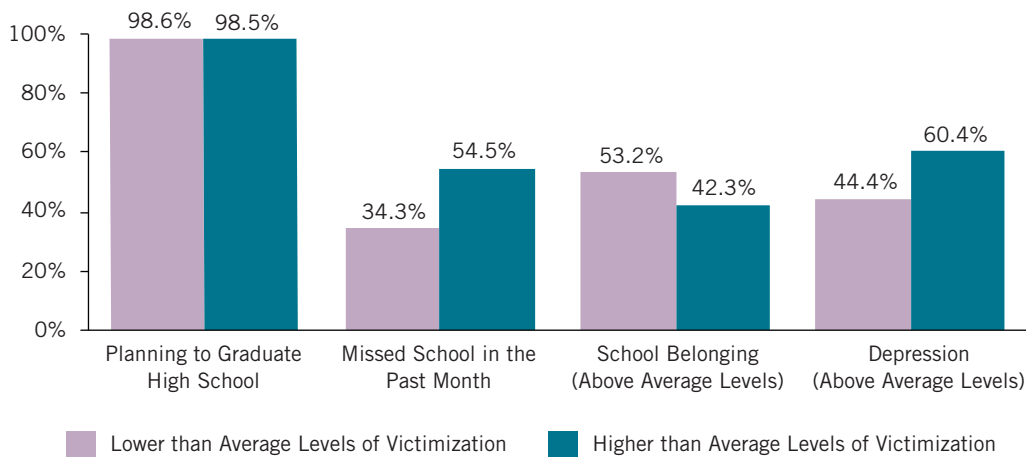
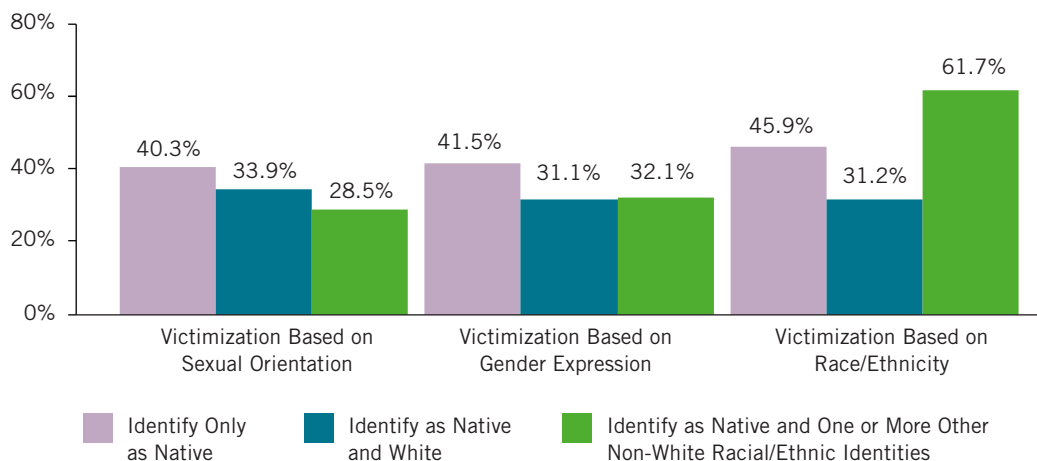


Figure 1.6 Differences in Level of Victimization by Multiple Racial/Ethnic Identities
(Percentage of Native and Indigenous LGBTQ Students Experiencing Higher than Average Levels of Victimization)



Differences in victimization by transgender status. Previous research, from GLSEN, as well as other scholars, has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience greater levels of anti-LGBTQ victimization and harassment than cisgender LGBTQ students.⁴¹ We found that this was similarly true for Native and Indigenous LGBTQ students. Specifically, we found that trans/GNC Native and Indigenous students experienced greater levels of victimization based on sexual orientation and

gender expression than their cisgender LGBTQ Native and Indigenous peers (see Figure 1.7). However, we did not find that trans/GNC students experienced different levels of victimization based on race/ethnicity (see also Figure 1.7).⁴²

Experiencing multiple forms of victimization. Thus far in this section, we have discussed Native and Indigenous LGBTQ students' in-school experiences of victimization based on sexual orientation, gender expression, and race/ethnicity independently.

Figure 1.7 Differences in Level of Victimization by Trans/GNC Status
(Percentage of Native LGBTQ Students Experiencing Higher than Average Levels of Victimization)

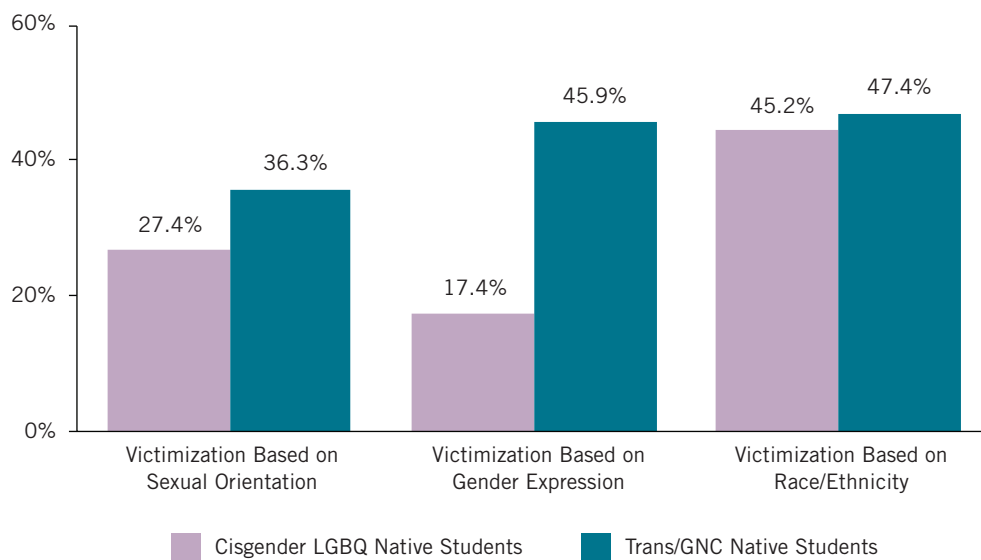
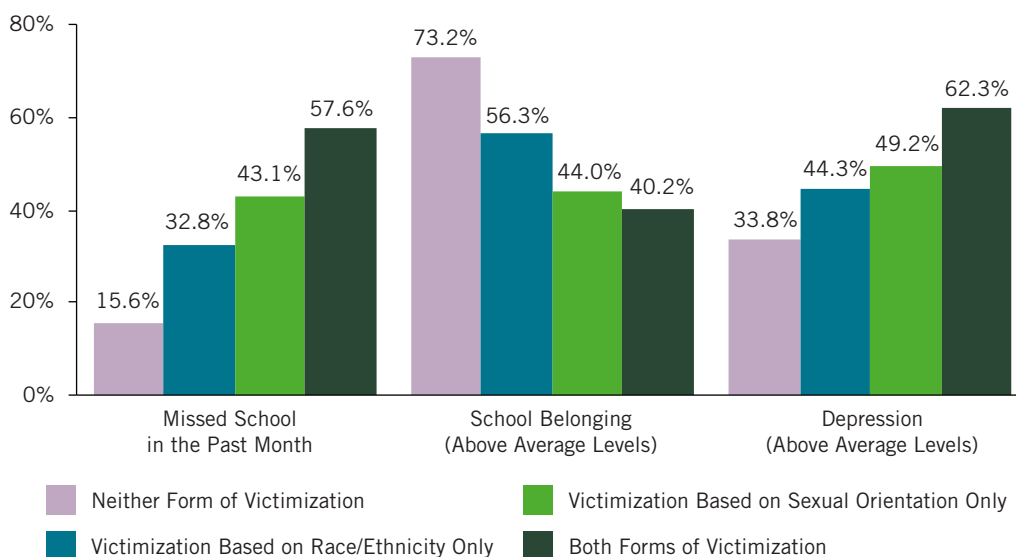


Figure 1.8 Native and Indigenous LGBTQ Student Well-Being and Multiple Forms of Victimization, Based on Sexual Orientation and Race/Ethnicity



However, many Native and Indigenous LGBTQ students experience victimization that targets both their LGBTQ and their racial/ethnic identities. In fact, approximately two-fifths of Native and Indigenous LGBTQ students in our study (41.2%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity.⁴³ Previously in this section, we reported that both of these forms of victimization separately were related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression. However, it is important to understand how these outcomes are associated with experiencing multiple forms of harassment. Therefore, we examined the combined effects of race-based and homophobic victimization on skipping school, school belonging, and depression. We found that students who experienced both homophobic and racist victimization were the most likely to skip school due to feeling unsafe,⁴⁴ experienced the lowest levels of school belonging,⁴⁵ and experienced the highest levels of depression,⁴⁶ as compared to those who experienced only one form of victimization or neither (see Figure 1.8).

In that Native and Indigenous LGBTQ students likely have a longer history with experiencing victimization based on their race/ethnicity than their LGBTQ identity, it is possible that these experiences of race-based victimization may equip Native and Indigenous LGBTQ students with skills to navigate other forms of victimization, such as anti-LGBTQ victimization, and provide a buffer against the psychological harms of these additional forms of victimization.⁴⁷ Thus, we also examined how the experience of racist victimization might alter the effect of homophobic victimization on school outcomes and well-being. We found that for school belonging⁴⁸ and depression,⁴⁹ the effects of homophobic victimization were more pronounced if students experienced lower levels of victimization based on race/ethnicity. For example, the harmful, negative effect of homophobic victimization on depression was strongest among Native and Indigenous LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization. Thus, the findings suggest that Native and Indigenous LGBTQ students who have early and possibly ongoing experiences of racist victimization may be better equipped to respond to subsequent victimization, including harassment based on their sexual orientation.⁵⁰ However, regarding missing school for safety reasons, we

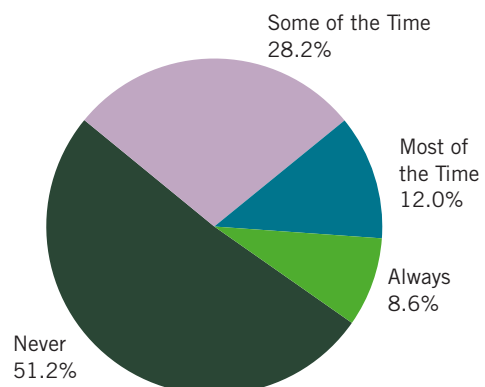
did not find this same interactive effect.⁵¹ More investigation is warranted to further understand the impacts of multiple forms of victimization. However, it remains clear that for all three outcomes that we investigated (missing school, school belonging, and level of depression) experiencing additional forms of victimization means experiencing additional harm, and Native and Indigenous LGBTQ students who experienced victimization targeting both their race/ethnicity and sexual orientation experienced the poorest outcomes.

Reporting School-Based Harassment and Assault

GLSEN advocates for clear guidelines for school staff on anti-bullying and harassment incidents, and for staff to be trained in effectively responding to victimization incidents. We asked Native and Indigenous LGBTQ students who had experienced harassment or assault in the past school year how often they had reported the incidents to school staff, and found that the majority of students (51.2%) never reported victimization to staff (see Figure 1.9). Only 1 in 5 students (20.6%) reported victimization to staff “most of time” or “always.” Of the students who had ever reported victimization to staff, only about a quarter (24.4%) reported that staff responded effectively to their reports of victimization.

Native and Indigenous LGBTQ students who indicated that they had not always told school personnel about their experiences with harassment or assault were asked why they did not always do so. The most common reason for not reporting victimization to staff was that they did not think

Figure 1.9 Frequency of Native and Indigenous LGBTQ Students Reporting Incidents of Harassment and Assault to School Staff (n=1074)



that staff would do anything about it (73.9%). We asked those who had reported incidents to school staff about staff responses to victimization. The most common staff responses to students' reports of harassment and assault were telling the student to ignore it (55.4%), followed by doing nothing/taking no action (47.1%) and talking to the perpetrator/telling the perpetrator to stop (37.4%). It is important to note that two of the most

common staff responses (telling the student to ignore it, doing nothing) were ineffective.⁵² These actions may exacerbate Native and Indigenous students' feelings of mistrust in educational institutions that have historically caused damage to Indigenous communities and further feelings that it is futile to report their victimization because staff will not address it.

Insight on Family Reporting and Intervention

Family support has been shown to improve educational opportunities and academic success for marginalized groups, such as students with disabilities, and youth of color.⁵³ However, little is known about factors that contribute to family support for Native and Indigenous LGBTQ students. In this section, we examined family intervention in response to the student's victimization at school, and conditions that promote family intervention for Native and Indigenous LGBTQ students.

Reporting victimization to family. Given that family members may be able advocate on behalf of the student when incidents of victimization occur, we asked students in our survey if they reported harassment or assault to a family member. About half of Native and Indigenous LGBTQ students (49.3%) said that they had ever told a family member about the victimization they faced at school. LGBTQ students who face school victimization may be hesitant to tell family members if they are not out to them. We found that students who were out as LGBTQ to at least one family member were more likely to tell their families about the victimization they experienced at school (57.2% vs. 34.3% of those not out).⁵⁴ We also examined whether students who experienced more severe levels of victimization were more likely to report their victimization experiences to their family, but did not observe a relationship.⁵⁵

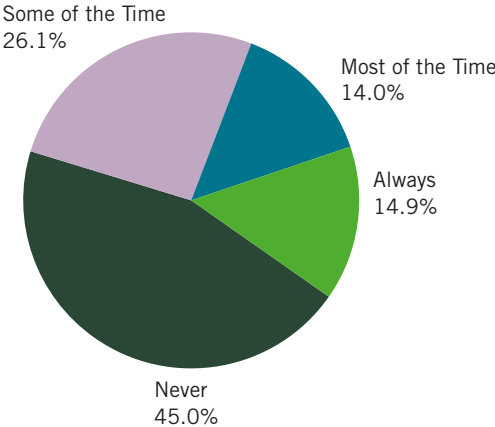
Family intervention. Among Native and Indigenous LGBTQ students who reported victimization experiences to a family member, over half (55.0%) reported that a family member talked to their teacher, principal or other school staff about the harassment or assault they experienced (see Figure).

Certain factors may increase the likelihood that family members intervene on behalf of the student with the school. Family members of students with educational accommodations may be more likely to be involved in the student's general school life and, thus, more likely to intervene when that student is victimized at school. In fact, we found that Native and Indigenous LGBTQ students who received educational accommodations were more likely to have family members talk to staff about their victimization (70.0% vs. 50.4%).⁵⁶

Family members may also be more likely to intervene when the student experiences more severe victimization. However, we did not find that the likelihood of family intervention with staff was related to level of victimization (based on sexual orientation, gender expression, or race/ethnicity).⁵⁷ It may be that students talk to family members about the victimization they experience for other types of support outside school, and not necessarily for their family member to intervene at school on their behalf. It may also be that, rather than talk to parents or guardians, Native and Indigenous LGBTQ students could be more likely to talk about their victimization experiences with siblings or extended family, who could be less likely to intervene at school on the student's behalf.

Conclusions. We found that about half of Native and Indigenous LGBTQ students who experienced school victimization reported it to their family members, and for the majority of those that did, family members subsequently intervened and talked to school staff. However, it is interesting to note that more severe levels of victimization did not lead to increased rates of reporting or intervention. This could be related to how Native and Indigenous LGBTQ students report their victimization to family, with whom in their family they choose to speak, or whether they choose to seek support from other community members. Further research is warranted to explore the help-seeking behaviors of Native and Indigenous LGBTQ youth, as well as how their families and communities respond to in-school victimization experiences.

Frequency of Intervention by Native and Indigenous LGBTQ Students' Family Members (n=1074)



Conclusions

The majority of Native and Indigenous LGBTQ students experienced anti-LGBTQ victimization and many experienced racist victimization at school. Our findings also revealed important differences in victimization experiences by multiracial identity and transgender status. With regard to multiracial identity, Native students who also identified with another non-White identity reported more racist victimization, perhaps because they are more likely than other Native peers to be perceived as students of color. However, students who only identified as Native or Indigenous reported more anti-LGBTQ victimization, which could be related to greater levels of social isolation due to a smaller peer group of other Native and Indigenous students. With regard to gender, trans/GNC Native and Indigenous students experienced similar levels of racist victimization as their cisgender LGBTQ peers, but reported greater levels of anti-LGBTQ victimization. This disparity in anti-LGBTQ victimization experiences supports prior findings among the general LGBTQ student population, which indicate that trans/GNC students generally face more hostile school climates with regard to their LGBTQ identity.

For all Native and Indigenous LGBTQ students, both anti-LGBTQ and racist victimization may result in poorer student well-being and greater time out of school due to feeling unsafe. In fact, those who experienced both of these forms of victimization experienced the poorest outcomes. Thus, it is important that educators be particularly attentive to the needs of students who lie at the intersections of multiple forms of bias.

Unfortunately, we also found that the majority of Native and Indigenous LGBTQ students who experienced victimization at school never reported these experiences to staff. Further, for those who had reported their victimization to staff, the most common staff responses included telling the student to ignore the incident or doing nothing. Similarly, many Native and Indigenous LGBTQ students had not reported their victimization experiences to family, particularly if they were not out to family. However, of those who had, most indicated that family members subsequently intervened at school on their behalf. It is interesting to note that more severe levels of victimization were not related to greater levels of reporting victimization to family or family intervention at school. Given the staff inaction in response to student victimization, as well as a historical mistrust of educational institutions among indigenous communities, some family and community members of victimized students may elect to offer support outside of school in ways that we did not capture in our survey. However, it remains critical that schools develop and implement clear and confidential pathways for students to report incidents of bias that they experience to staff, and that educators and other school staff receive training to understand how to intervene effectively on both anti-LGBTQ and racist victimization in school.

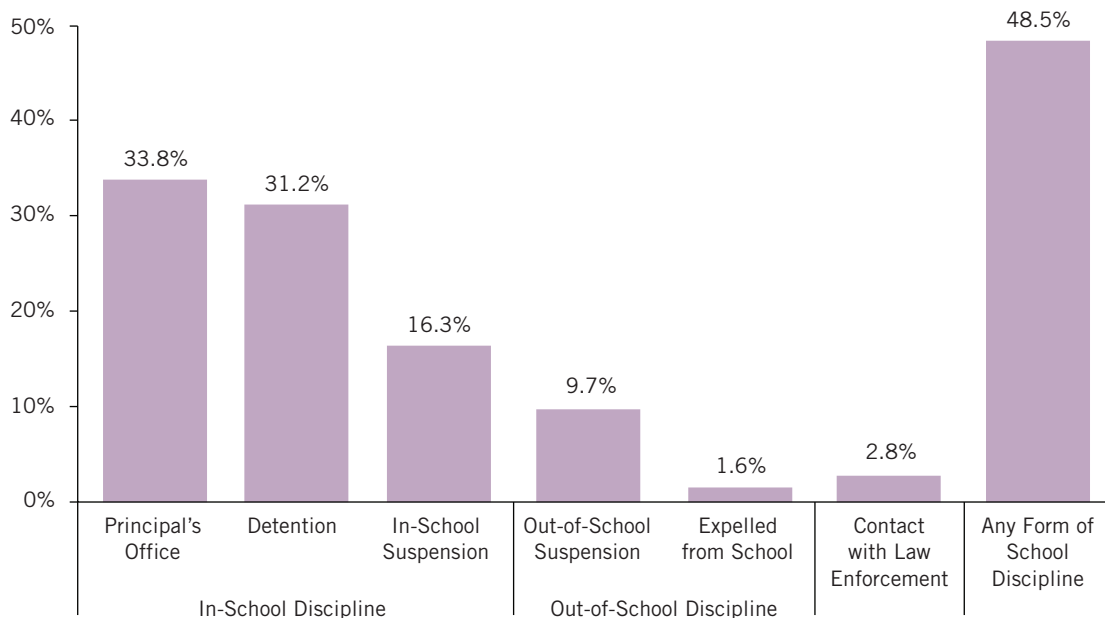
Part Two: School Practices

Schools have a responsibility to promote positive learning environments for all students, including Native and Indigenous LGBTQ students, and the availability of resources and supports in school is another important dimension of school climate. There are several key resources that may help to promote a safer climate and more positive school experiences for Native and Indigenous LGBTQ students, including student clubs that address issues for LGBTQ students and students of color, school personnel who are supportive of LGBTQ students, and LGBTQ-inclusive curricular materials. However, our previous research has found that many LGBTQ students do not have such supports available in their schools. In addition, schools also often have disciplinary practices that may contribute to a hostile school climate. Thus, in this section, we examined school practices, and their impact on the educational outcomes and well-being of Native and Indigenous LGBTQ students. Specifically, we examined Native and Indigenous LGBTQ students' experiences of school disciplinary action, as well as the availability and utility of specific supports and resources that may uniquely impact Native and Indigenous LGBTQ students in ways that may differ from the general LGBTQ student population, including student clubs that address LGBTQ and ethnic/cultural issues, school personnel, and LGBTQ-inclusive curriculum.

Experiences with School Discipline

The use of harsh and exclusionary discipline, such as zero tolerance policies, has contributed to higher dropout rates as well as reliance on alternative educational settings where educational supports and opportunities may be less available.⁵⁸ Discipline can be directly connected to greater time out of school and even a greater likelihood of juvenile justice system involvement. Evidence suggests that Native and Indigenous students, in general, may experience harsher disciplinary action in school than White youth, for similar infractions.⁵⁹ Evidence also suggests that LGBTQ students are disproportionately targeted for school disciplinary action.⁶⁰ Thus, Native and Indigenous LGBTQ students are at even greater risk of being disciplined inappropriately or disproportionately. We examined three categories of school disciplinary action: in-school discipline (including referral to the principal, detention, and in-school suspension), out-of-school discipline (including out-of-school suspension and expulsion), and having had contact with the criminal justice or juvenile justice system as a result of school discipline, such as being arrested and serving time in a detention facility. As shown in Figure 2.1, approximately two-fifths of students (48.5%) reported having ever been disciplined at school, most commonly in-school

Figure 2.1 Percentage of Native and Indigenous LGBTQ Students Who Experienced School Discipline



discipline. A small percentage of students had had contact with law enforcement as a result of school discipline (2.8%).

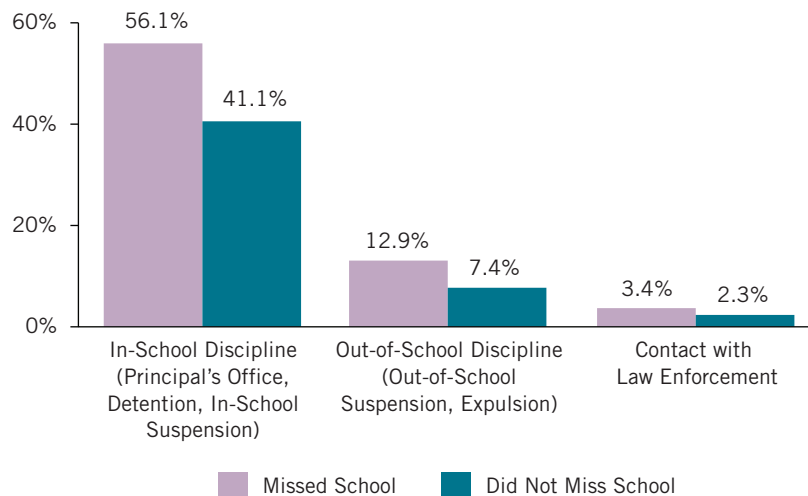
Impact of victimization and safety on school discipline. Several factors may be associated with LGBTQ students' school disciplinary experiences, including factors stemming from unsafe school environments and anti-LGBTQ discriminatory school policies and practices. As we found in GLSEN's *2017 National School Climate Survey*, LGBTQ students in general are often disciplined when they are, in fact, the victim of harassment or assault. Thus, we examined whether this held true specifically for Native and Indigenous LGBTQ students, and whether higher rates of victimization were related to higher rates of school discipline. For all three forms of school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement), increased victimization based on sexual orientation, gender expression, and race/ethnicity were each related to increased reports of disciplinary experiences for Native and Indigenous LGBTQ students.⁶¹

LGBTQ students who are victimized at school may also miss school because they feel unsafe, and thus, face potential disciplinary consequences for truancy. We found that Native and Indigenous LGBTQ students who missed more days of school were more likely to experience all three forms of discipline (in-school, out-of-school, and contact with law enforcement).⁶² For instance, as shown in Figure 2.2, over half of Native and Indigenous LGBTQ students (56.1%) who missed at least

one day of school in the last month because they felt unsafe experienced some form of in-school discipline, compared to 41.1% students who did not miss school.

Impact of discriminatory school policies and practices on school discipline. Schools often employ discriminatory practices that, in turn, create more opportunities for schools to take disciplinary action toward LGBTQ students. In our survey, we asked LGBTQ students about a number of specific LGBTQ-related discriminatory school policies and practices at their school that they may have personally experienced, such as being disciplined for public displays of affection, being prevented from starting a GSA, and other forms of gender-related discrimination (e.g., prevented from using the bathrooms or locker rooms that align with their gender, prevented from using their chosen name or pronouns). We found that over two-thirds of Native and Indigenous LGBTQ students (70.4%) experienced anti-LGBTQ discriminatory school policies or practices, and that these experiences were related to school disciplinary action. As illustrated in Figure 2.3, Native and Indigenous LGBTQ students who experienced anti-LGBTQ discrimination in school were more likely to experience both in-school and out-of-school-discipline than those who did not experience discrimination.⁶³ However, anti-LGBTQ discrimination was not related to having contact with law enforcement, possibly due to the small number of students who reported contact with law enforcement. It is important to note that we did not ask students about differential or discriminatory

Figure 2.2 Experiences of School Discipline by Missing School due to Feeling Unsafe
(Percentage of Native and Indigenous LGBTQ Students Who Experienced School Discipline)



treatment related to race or ethnicity. Further research is warranted that explores the impact of additional forms of discrimination on Native and Indigenous LGBTQ students' experiences with school discipline.

Differences in discipline by transgender status.

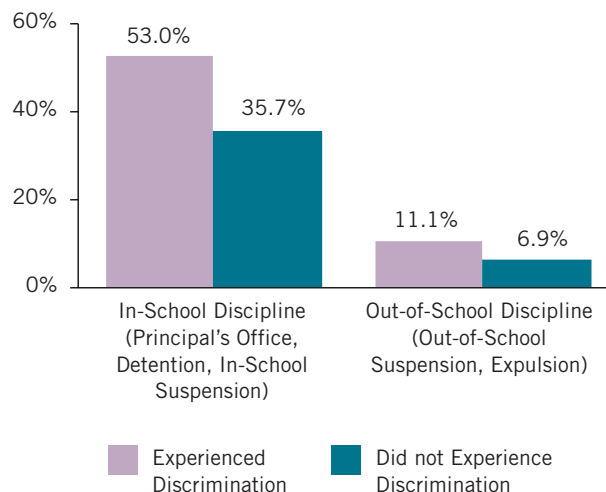
Previous research from GLSEN has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience higher rates of in-school discipline and out-of-school discipline, compared to cisgender LGBTQ students.⁶⁴ Among the Native and Indigenous LGBTQ students in our sample, we found that trans/GNC students experienced greater levels of in-school discipline (51.9% vs. 42.8%), but observed no differences with regard to out-of-school discipline or contact with law enforcement.⁶⁵ Trans/GNC Native students may be at increased risk for discipline because they are also at increased risk for anti-LGBTQ victimization, as previously discussed in this report. In fact, after controlling for anti-LGBTQ victimization, we no longer observed a relationship between trans/GNC identity and disciplinary action.⁶⁶

Differences in discipline by multiple racial/ethnic identities. Prior research has found that among secondary school students, multiracial students are at greater risk for school disciplinary action than many of their peers.⁶⁷ Among Native and Indigenous LGBTQ students, we found that biracial Native and White students were less likely to experience out-of-school discipline

than other multiracial Native students (7.9% vs. 12.3%).⁶⁸ It may be that biracial Native and White students are less likely to experience out-of-school discipline because they experience lower levels of race-based victimization than other multiracial Native students, as we discussed earlier in this report. In fact, we found that after controlling for victimization based on race/ethnicity, we no longer observed the relationship.⁶⁹ We did not find that experiences of in-school discipline or contact with law enforcement differed by multiracial identity.

Differences in discipline by school racial composition. Some research indicates that the number of security measures in place at a school (such as security guards and metal detectors) may be related to the racial composition of the student body.⁷⁰ Given that more security measures could result in disproportionate levels of disciplinary action, we examined whether experiences of school discipline for Native and Indigenous LGBTQ youth were related to the racial composition of the school they attended. In fact, we found that those who attended majority-Black schools were more likely to experience out-of-school discipline than those attending schools with another racial/ethnic majority. For example, Native and Indigenous LGBTQ students were over twice as likely to experience out-of-school discipline in a majority-Black school than in a majority-White school (21.3% vs. 8.1%).⁷¹ However, we did not find that school racial composition was related to in-school discipline or contact with law enforcement.

Figure 2.3 Experiences of School Discipline by Anti LGBTQ Discrimination
(Percentage of Native and Indigenous LGBTQ Students Who Experienced School Discipline)



Impact of school discipline on educational outcomes. School disciplinary action may impinge on a student's educational success. Exclusionary school disciplinary practices, those that remove students from the classroom, may lead to poorer grades and a diminished desire to continue on with school. In fact, we found that Native and Indigenous LGBTQ students' experiences with all three forms of discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) were related to a lower grade point average (GPA).⁷² We also found that in-school discipline, out-of-school discipline, and contact with law enforcement were each related to diminished educational aspirations, and that the relationship was strongest for contact with law enforcement.⁷³ This may indicate that justice system involvement has an especially damaging impact on high school completion for this population of students. We did not observe a relationship between out-of-school discipline and educational aspirations.

Native and Indigenous LGBTQ Students

In our *2017 National School Climate Survey* report, we demonstrated the positive impact of LGBTQ-related school resources and supports on the educational outcomes and well-being of LGBTQ students overall. Unfortunately, we also found that many LGBTQ students did not have access to these types of resources in school. Thus, in this section, we examine Native and Indigenous LGBTQ students' access to school supports, including

supportive educators, inclusive curriculum, and supportive student clubs (including GSAs and ethnic/cultural clubs), as well as the impact of these school supports on students' educational experiences. Because GSAs and ethnic/cultural clubs may provide unique benefits to club members, we also examine the experiences of Native and Indigenous LGBTQ students who participate in these school clubs. Finally, we also examine how access to these supports, as well as participation in student clubs, may be related to various demographic and school characteristics, such as school location and student body racial composition.

GSAs. GSAs, often known as Gay-Straight Alliances or Gender and Sexuality Alliances, are student-led clubs that address LGBTQ student issues and can be supportive spaces for LGBTQ students. GSAs may provide LGBTQ students with a safe and affirming space within a school environment that may be hostile. Just under half of Native and Indigenous LGBTQ students (46.5%) reported having a GSA at their school (see Figure 2.4), and the majority of those with a GSA attended meetings (67.4%), with 21.2% participating as a leader or officer (see Figure 2.5).

We examined whether certain characteristics of the schools that Native and Indigenous LGBTQ students attended were related to GSA availability. With regard to location, we found that Native and Indigenous LGBTQ students who attended school in an urban or suburban area were more likely to have a GSA than those attending rural schools.⁷⁴

Figure 2.4 Availability of GSAs and Ethnic/Cultural Clubs
(Percentage of Native and Indigenous LGBTQ Students Who Reported Having Club at Their School)

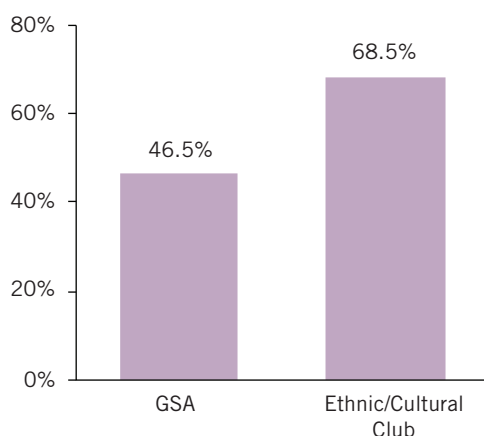
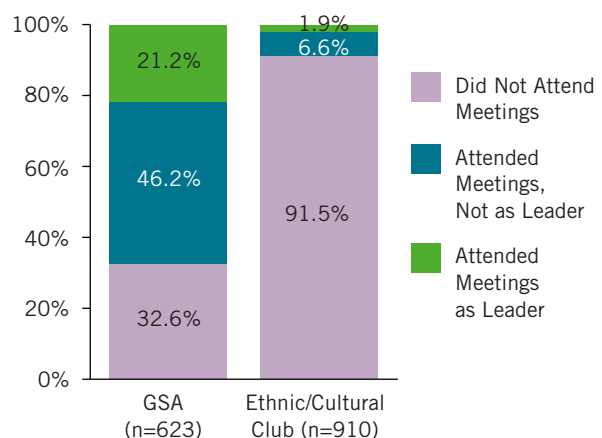


Figure 2.5 Native and Indigenous LGBTQ Student Participation in Student Clubs



We also found that those attending schools in the Northeast and West were most likely to have a GSA, followed by those in the Midwest, with those in the South being least likely to have a GSA at school.⁷⁵

Some literature suggests that some GSAs may be less likely to effectively meet the needs of LGBTQ youth of color than the needs of White LGBTQ youth,⁷⁶ which could indicate that schools with greater populations of youth of color may be less likely to have a GSA. However, we did not find that GSA availability or participation differed based on school racial composition (i.e., whether Native LGBTQ youths' schools were predominantly youth of color, predominantly White, or had no racial/ethnic majority).⁷⁷

GSAs and other similar student clubs can provide a safe and affirming school environment for LGBTQ students and their allies to meet, socialize, and advocate for change in their school communities.⁷⁸ Even for students who do not attend GSA meetings, having such a club may signal that an LGBTQ-supportive community exists in their school. Thus, students who have a GSA may feel more connected to school and be less likely to miss school. Also, in that GSAs can often effect change in the school by helping to create a safer environment for LGBTQ students, LGBTQ students with a GSA may be less likely to feel unsafe at school, and may feel a greater sense of belonging to the school community. We found that Native and Indigenous LGBTQ students with a GSA at their school were less likely to miss school due to safety concerns⁷⁹ (39.3% vs. 47.6%) and felt more connected to their school community than those who did not have a GSA.⁸⁰ Native and Indigenous LGBTQ students who had a GSA at their school were also less likely to feel unsafe because of their sexual orientation (56.6% vs. 72.5%). There was, however, no relationship with feeling unsafe because of gender expression or race/ethnicity.⁸¹

We also examined whether GSA participation among those with such a club at their school was associated with greater levels of school belonging, but did not observe a significant relationship.⁸² However, we did find that GSAs may offer Native and Indigenous LGBTQ students opportunities and build skills to work towards more LGBTQ-inclusive schools and communities. Those who participated in their GSA as a leader felt more comfortable bringing up LGBTQ issues in class⁸³ and were more

likely to participate in several forms of community activism, as compared to students who did not participate in their school's GSA.⁸⁴

Native and Indigenous LGBTQ students who participate in GSAs may also face challenges at school regarding their LGBTQ identity. We found that GSA leaders experienced greater levels of anti-LGBTQ victimization than other club members, as well as those who were not GSA members.⁸⁵ It may be that GSA leaders are more likely to be targeted for victimization because they are more visible at school as LGBTQ, or it may be that Native and Indigenous LGBTQ students who experience greater levels of anti-LGBTQ victimization are more likely to lead their school's GSA as a means of taking action. Further research is warranted regarding the relationship between GSA participation and anti-LGBTQ victimization, as well as how GSAs can best support Native and Indigenous LGBTQ student club members who experience anti-LGBTQ victimization.

Ethnic/cultural clubs. Ethnic/cultural clubs that bring together students of a particular racial, ethnic, and/or cultural background can offer a supportive space in school for those students. We found that just over two-thirds of Native and Indigenous LGBTQ students (68.5%) reported that their school had an ethnic or cultural club (see Figure 2.4). However, of those with such a club at school, less than one in ten (8.5%) participated in the club, with only 1.9% participating as a leader or officer (see Figure 2.5). These low rates of participation could indicate that for Native and Indigenous LGBTQ students, the ethnic/cultural clubs available at school may typically serve ethnic or cultural communities with which they do not identify.

We also examined whether certain school characteristics were related to the availability of ethnic/cultural clubs, including region, locale, and student body racial composition. The availability of ethnic/cultural clubs was not related to the region of the country in which Native and Indigenous LGBTQ students attended school, but was related to locale and racial composition of the school. With regard to locale, Native and Indigenous LGBTQ students who attended urban and suburban schools were more likely to have an ethnic/cultural club than those in rural schools.⁸⁶ With regard to racial composition of the school, Native and Indigenous LGBTQ students who attended schools in which

the student body was predominantly youth of color were more likely to have an ethnic/cultural club than those at majority-White schools.⁸⁷

Even for those who do not attend ethnic/cultural club meetings, having such a club may signal the existence of a supportive community of peers, as we found with GSAs. However, we did not find that having an ethnic/cultural club was related to greater feelings of belonging at school,⁸⁸ nor did we find that it was related to skipping school due to feeling unsafe⁸⁹ or feelings of safety regarding race/ethnicity or LGBTQ identity.⁹⁰ This remained true, even after accounting for the diversity of multiracial identities in our sample. Having an ethnic/cultural club could be more beneficial for Native and Indigenous LGBTQ students if the club were specifically for or about Native and Indigenous students, but many of the ethnic/cultural clubs that are available to this population of students may primarily serve other ethnic or cultural communities.

Although we did not find that the mere presence of an ethnic/club was related to feelings of safety or belonging for Native and Indigenous LGBTQ students, we did find that participation in these clubs may be beneficial. Native and Indigenous LGBTQ students who participated in their school's ethnic/cultural club had a greater sense of school belonging than those who did not participate.⁹¹ Further, as with GSAs, we found that participating in ethnic/cultural clubs may offer Native and Indigenous LGBTQ students opportunities for greater civic engagement as ethnic/cultural club members were more likely than those who did

not attend club meetings to participate in several forms of community activism.⁹² Further research is warranted regarding ethnic/cultural clubs that primarily serve Native and Indigenous students and their potential benefits for Native and Indigenous LGBTQ students, specifically.

Supportive school personnel. Previous research has established that for LGBTQ students in general, having supportive teachers, principals, and other school staff and administration has benefits for both educational and psychological outcomes.⁹³ However, educators who are supportive of LGBTQ students may vary in their ability to respond to the needs of youth of color.⁹⁴ Thus, the benefits of such staff may be different for Native and Indigenous LGBTQ students. In our survey, we asked students how many school staff they could identify that are supportive of LGBTQ students, and how supportive their school administration is of LGBTQ students. The vast majority of Native and Indigenous LGBTQ students (96.5%) could identify at least one supportive staff member at school and just under one-third (31.7%) reported having many supportive staff (11 or more), as shown in Figure 2.6. We also found that approximately one-third of Native and Indigenous LGBTQ students (33.6%) reported having a somewhat or very supportive school administration (see Figure 2.7).

We examined whether there were demographic differences among Native and Indigenous LGBTQ youth with regard to identifying supportive staff. We found that trans/GNC Native and Indigenous students could identify fewer supportive staff, and reported lower level of support from administrators,

Figure 2.6 Native and Indigenous LGBTQ Students' Reports on the Number of Teachers and Other School Staff Who are Supportive of LGBTQ Students

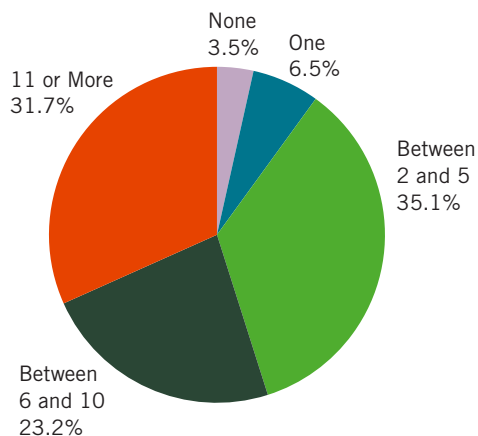
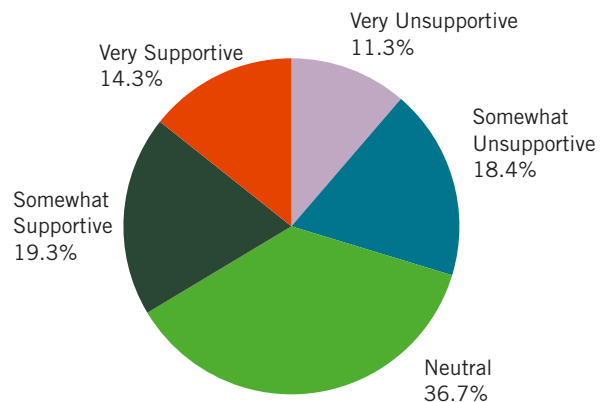


Figure 2.7 Native and Indigenous LGBTQ Students' Reports on How Supportive Their School Administration is of LGBTQ Students



than their cisgender LGBTQ Native and Indigenous peers.⁹⁵ This could indicate a need for greater cultural competency regarding gender identity and expression for all educators and administrators, including those who demonstrate supportive practices with respect to sexual orientation. We also examined whether there was a relationship between having LGBTQ-supportive staff or administration and multiracial/multiethnic identity for Native and Indigenous LGBTQ students, but did not observe a significant relationship.⁹⁶

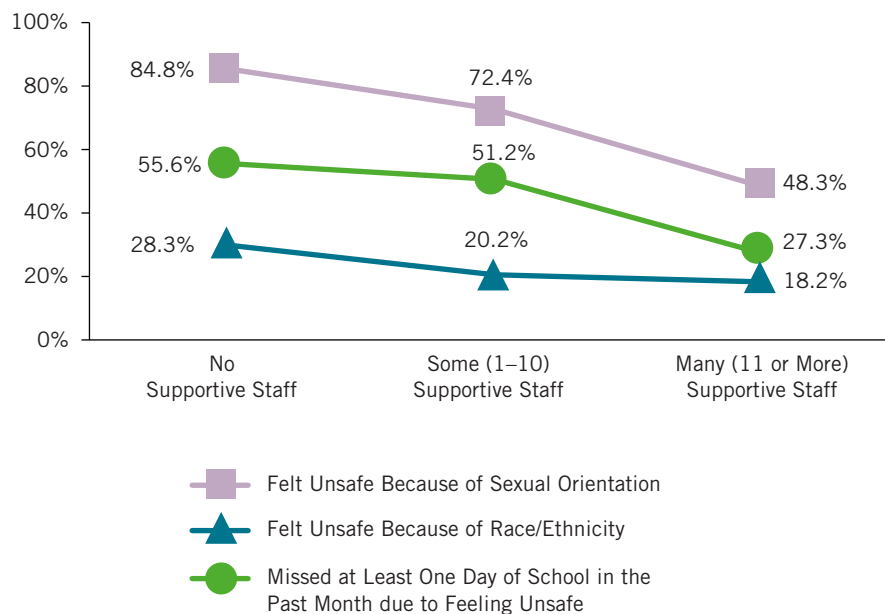
Given that Native and Indigenous LGBTQ students often feel unsafe and unwelcome in school, as discussed earlier in this report, having access to school personnel who provide support for LGBTQ students may be critical for creating better learning environments for Native and Indigenous LGBTQ students. Therefore, we examined the relationships between the presence of staff who are supportive of LGBTQ students and several indicators of school climate, including: absenteeism, feelings of safety regarding LGBTQ identity, psychological well-being, feelings of school belonging, and educational achievement and aspirations. Further, it is possible that Native and Indigenous LGBTQ students with staff who are supportive about LGBTQ issues

may also be supportive regarding other issues of diversity, including race and ethnicity. Thus, we also examined the relationship between presence of LGBTQ-supportive staff and feelings of safety regarding race/ethnicity.

We found that Native and Indigenous LGBTQ students who had more staff who were supportive of LGBTQ students:

- were less likely to miss school due to safety concerns (see Figure 2.8);
- were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity (see also Figure 2.8);
- had greater levels of self-esteem and lower levels of depression;
- had increased feelings of connectedness to their school community;
- had slightly higher GPAs;⁹⁷ and
- had greater educational aspirations.⁹⁸

Figure 2.8 Supportive School Staff and Feelings of Safety and Missing School



Insight on Inclusive Curriculum

Findings from GLSEN's *2017 National School Climate Survey* show that having an LGBTQ inclusive curriculum, such as learning about LGBTQ history and positive roles models, can positively shape the school experiences of LGBTQ students in general. With regard to LGBTQ curricular inclusion, we found that only 16.3% of Native and Indigenous LGBTQ students were taught positive representations of LGBTQ people, history, or events.

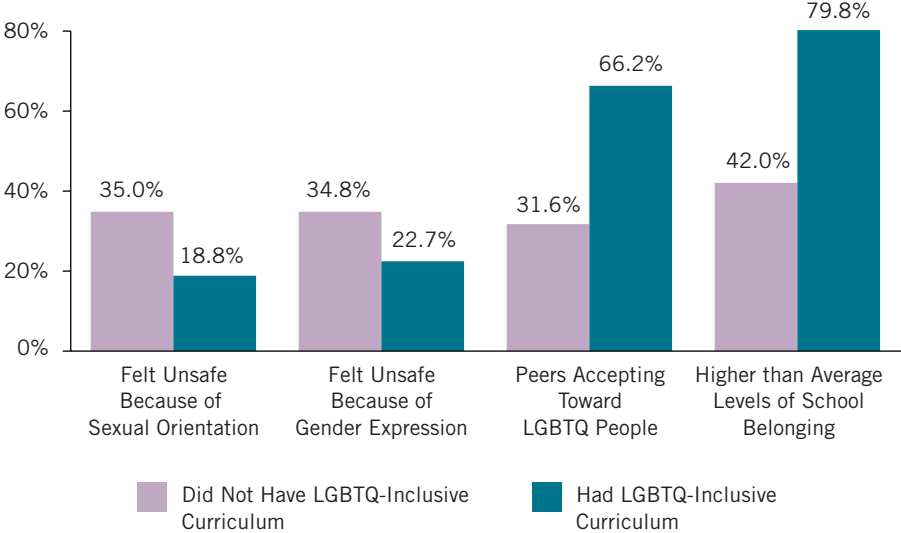
Teaching students about LGBTQ history, people, and events in a positive manner may help Native and Indigenous LGBTQ students to feel more valued at school, and it may also promote positive feelings toward LGBTQ students from peers. Thus, we examined the relationship between having an inclusive curriculum and feeling unsafe because of personal characteristics, peer acceptance of LGBTQ people, and school belonging. As shown in the figure, compared to Native and Indigenous LGBTQ students who did not have an LGBTQ-inclusive curriculum at their school, those who had an inclusive curriculum:

- were less likely to feel unsafe because of their sexual orientation and gender expression;
- had peers at school that were more accepting of LGBTQ people; and
- felt more connected to their school community.⁹⁹

Although we found elsewhere in this report that Native and Indigenous LGBTQ students with LGBTQ-supportive educators were less likely to feel unsafe about their race/ethnicity, we did not observe a similar benefit regarding LGBTQ-inclusive curriculum.¹⁰⁰

It is important to note that we did not ask questions about other types of curricular inclusion, such as content about Native or Indigenous people, history or events. A large body of research has illustrated that providing students of color with a curriculum that highlights the knowledge, experiences, and perspectives of a variety of racial/ethnic groups can improve academic outcomes and promote a stronger, more positive sense of ethnic identity.¹⁰¹ This curriculum could work in concert with LGBTQ inclusion to greater benefit Native and Indigenous LGBTQ students. Unfortunately, prior evidence indicates that classroom education about indigenous communities is lacking in many parts of the country.¹⁰² Further research is needed to understand the benefits of school curriculum that addresses both Native and LGBTQ topics for Native and Indigenous LGBTQ youth.

Inclusive Curriculum and Feelings of Safety, Peer Acceptance, and School Belonging among Native and Indigenous LGBTQ Students



Conclusions. A school curriculum that is inclusive of diverse identities may help to instill beliefs in the intrinsic value of all individuals. We found that Native and Indigenous LGBTQ students who were taught positive representations about LGBTQ people, history, or events at school felt more connected to their school community, and felt safer at school with regard to their LGBTQ identity. Thus, it may be that having an LGBTQ curriculum could foster a more supportive and affirming learning environment. However, such an inclusive curriculum was not available for the majority of Native and Indigenous LGBTQ students. Further, prior research indicates that Native and Indigenous LGBTQ students may also lack curriculum that addresses their Native identity. It may be that including positive representations of Native and Indigenous LGBTQ people, history, and events in classroom instruction would result in even greater benefits than curricular inclusion that addresses LGBTQ topics and/or Native topics separately. Thus, it is imperative that educators are provided with both training and resources to deliver school lessons and activities that reflect the diverse identities and communities present in their classrooms.

Conclusions

In this section, we examined Native and Indigenous LGBTQ students' experiences with school practices, particularly school disciplinary action and school resources and supports. Native and Indigenous LGBTQ students experienced high rates of school discipline, and these experiences differed by demographic and school characteristics. It is interesting to note that both multiracial identity and school racial composition were related to greater levels of out-of-school discipline, whereas trans/GNC identity was related to greater levels of in-school discipline. It may be that for Native and Indigenous LGBTQ youth, race-related biases from school staff are more likely to result in students being removed from the school, whereas anti-LGBTQ biases may be more strongly connected with less severe forms of discipline. Regardless, we found that both anti-LGBTQ and racist forms of peer victimization, as well as institutional anti-LGBTQ discrimination, were each linked to a greater risk for both in-school and out-of-school disciplinary action, and that peer victimization was also associated with having contact with law enforcement. Thus, research and policy initiatives that attempt to address school disciplinary action and conflict resolution must be inclusive of, and respond to, the experiences of Native and Indigenous LGBTQ youth. In order to ensure that schools are welcoming and affirming of all students, schools should eliminate policies and practices that discriminate against Native and Indigenous students as well as those that discriminate against LGBTQ students. Moreover, administrators, policymakers, and teachers should advocate for disciplinary policies that are restorative, rather than punitive.

Overall, having access to school supports and resources helps to improve school safety and educational outcomes for Native and Indigenous LGBTQ students. However, as our findings indicate, many Native and Indigenous LGBTQ students do not have access to these supportive resources. For example, many Native and Indigenous LGBTQ students do not have a GSA at their school, and they are even less likely to have a GSA in rural areas, where many indigenous communities and tribal lands are located. Further, although participation in an ethnic/cultural school club may benefit Native and Indigenous LGBTQ students,

the presence of such a club alone did not. Native and Indigenous LGBTQ students may benefit more when their school has an ethnic/cultural club that is specifically for Native and Indigenous students, and having such a club may also be an indication of other efforts toward inclusion and affirmation for Native students in the school community. However, it may be that there are fewer ethnic/cultural clubs that specifically serve Native and Indigenous students.

We found that GSAs, ethnic/cultural clubs, and supportive school staff are all critical supports that improve the psychological well-being and academic outcomes of Native and Indigenous LGBTQ students. It is important that educators, administrators, policymakers, and safe schools advocates work to promote both supportive student clubs as well as training for current and future school staff to respond to the needs of Native and Indigenous LGBTQ students. Given the inequities in funding that have been identified between majority-White schools and those that primarily serve students of color,¹⁰³ it is particularly important to invest in professional development for educators that serve students of color.

It is important to note that ethnic/cultural clubs were the only school resource we were able to examine that directly address race or ethnicity, and thus, we have little data on school supports that explicitly address the needs of youth of color. For instance, we do not know the impact of curriculum that includes positive representations of Native and Indigenous people, history, and events for Native and Indigenous LGBTQ students, and how such representations could possibly strengthen the benefits of an LGBTQ-inclusive curriculum. Further, we were able to examine the benefits of having school personnel who are supportive of LGBTQ students, but were not able to examine school personnel who are supportive of Native and Indigenous students in general. Nevertheless, we did find that LGBTQ-supportive staff were related to greater feelings of safety regarding race/ethnicity among Native and Indigenous LGBTQ youth. Given that Native and Indigenous LGBTQ students lie at the intersection of multiple forms of bias, future research should examine supports that holistically address these collective biases.

Discussion

Limitations

The findings presented in this report provide new information and valuable insight on the school experiences of Native and Indigenous LGBTQ students. However, there are some limitations to our study. The participants in this study were only representative of those who self-identified as lesbian, gay, bisexual, transgender, or queer, and have some connection to the LGBTQ community either through local organizations or online, and LGBTQ youth who were not comfortable identifying their sexual orientation in this manner may not have learned about the survey. Therefore, participants in this study did not include those who self-identified as LGBTQ but had no connection to the LGBTQ community. The participants in this study also did not include students who have a sexual attraction to the same gender or multiple genders, but do not identify themselves as LGBTQ.

It is important to note that we did not provide two-spirit as an option for students to select when indicating their sexual orientation or gender identity in the survey, and only a very small number of students in this study identified as two-spirit. It may be that more Native and Indigenous LGBTQ students would have identified as two-spirit if this were an option to select in the survey. It may also be that our survey did not reach a large number of Native and Indigenous students who identify as two-spirit. Given the cultural significance of two-spirit identity for many Indigenous communities, as discussed previously in the Sample Description, there may be meaningful differences between youth who identify as two-spirit and other Native and Indigenous LGBTQ students. However, we were unable to explore these differences.

In our survey, we did not ask students about their connection to Native and Indigenous communities, whether they lived on tribal lands, or whether they attended school operated by the Bureau of Indian Education. Thus, we were unable to examine how school experiences may differ for Native and Indigenous LGBTQ students who live or attend schools on sovereign tribal lands, or in majority-Native communities.

There were several instances where we asked students about school experiences regarding sexual orientation, gender identity, and gender expression, but did not ask similar or parallel questions regarding race/ethnicity. For instance, we did not

ask about discriminatory policies or practices regarding race/ethnicity, which would have provided a more comprehensive understanding of the discrimination that Native and Indigenous LGBTQ students experience in school. We also did not ask whether staff or administration were supportive of Native and Indigenous students. Thus, we were unable to explore the prevalence of these race-related resources, nor were we able to examine their potential benefits for Native and Indigenous LGBTQ students.

It is also important to note that our survey only reflects the experiences of LGBTQ students who were in school during the 2016-2017 school year. Thus, findings from this survey may not necessarily reflect the experiences of Native and Indigenous LGBTQ students who had already dropped out of school, whose experiences may be different from students who remained in school.

Conclusions

Findings presented in this report highlight the unique experiences of Native and Indigenous LGBTQ students at the intersection of their various identities. We found that many Native and Indigenous LGBTQ youth faced victimization at school regarding their LGBTQ and racial/ethnic identities, and those who experienced victimization targeting both identities experienced the poorest academic outcomes and psychological well-being.

We also found that experiences of victimization varied among Native and Indigenous LGBTQ students. Trans/GNC Native students faced particularly severe levels of anti-LGBTQ victimization relative to their cisgender peers. This is similar to prior findings among the general LGBTQ student population, which indicate that trans/GNC students generally face greater levels of anti-LGBTQ bias in schools. Further, experiences of race-based victimization among Native and Indigenous LGBTQ students varied by multiracial identity. Specifically, biracial Native and White LGBTQ students faced the lowest levels of race-based victimization, followed by those who identified only as Native, and other multiracial Native LGBTQ students experienced the highest levels. This may be because multiracial Native students with another non-White identity are the

most likely to be perceived as youth of color and are thus most likely to have direct experiences with racism. However, we also found that Native-only LGBTQ students faced more severe levels of homophobic victimization than some of their multiracial peers. Thus, despite facing lower levels of race-based victimization, Native-only students appear to experience higher levels of homophobic victimization. Given the small number of students in this study who attended Native-majority schools, Native-only LGBTQ students may be less likely to have a racial/ethnic peer group and thus face greater amounts of social isolation that could lead to greater levels of homophobic victimization. Given the large segment of the multiracial population in the U.S. that identifies in some way as Native, future research is needed that further explores the differences among Native and Indigenous LGBTQ youth across their multiracial identities. Further research is also warranted that explores how anti-LGBTQ bias may manifest for Native and Indigenous students attending schools on tribal lands or majority-Native schools. The group differences we found among those in our sample also underscore the importance of recognizing students' multiple marginalized identities, and how various biases may work to reinforce one another.

Although victimization experiences were common, the majority of Native and Indigenous LGBTQ students never reported the victimization they experienced to school staff, most often because they did not think staff would do anything. This may be linked to a mistrust of educational institutions and authority figures that has been passed down through historical trauma from boarding schools that have a long legacy of disempowering Native and Indigenous youth and communities. Further, Native and Indigenous LGBTQ youth who did report their victimization indicated that two of the most common responses from staff were doing nothing and telling the student to ignore it, which may further these feelings of mistrust. We also found that Native and Indigenous LGBTQ youth who experienced victimization were more likely to experience exclusionary school discipline, such as detention, suspension, or expulsion. Such disciplinary actions may leave Native and Indigenous LGBTQ students feeling targeted by both peers and staff, and may work to exacerbate Native and Indigenous students' disproportionately low rates of high school graduation.

We did identify critical school resources that were beneficial to Native and Indigenous LGBTQ students. We found that having a GSA was associated with greater feelings of safety and school belonging. We also found that GSA leaders were more likely to participate in activism, suggesting that GSA club activities could promote greater civic engagement. Although we did not find that GSA club participation increased students' feelings of school belonging, we did find that that Native and Indigenous students with more severe victimization experiences were more likely to attend GSA meetings, perhaps as a means of seeking support. Thus, these findings may reflect a need for GSA leaders and organizers to ensure that their clubs are inclusive and supportive of all LGBTQ students, including Native and Indigenous LGBTQ students. Further research is warranted that explores motivating factors that lead Native and Indigenous LGBTQ students to participate in GSAs. Future research should also examine GSA activities that best support and affirm Native and Indigenous LGBTQ student club members.

We did not find that Native and Indigenous LGBTQ youth benefitted from the presence of an ethnic/cultural club at school. However, it may be that many ethnic/cultural clubs do not directly serve Native and Indigenous youth. We did, however, find that those students in our sample who participated in their school's ethnic/cultural club had greater levels of school belonging, as well as greater levels of civic engagement. Future research should explore the benefits of ethnic/cultural clubs that serve Native and Indigenous students, including how Native and Indigenous LGBTQ students specifically may potentially benefit from having such a club at their school and/or participating in one.

LGBTQ-supportive staff and LGBTQ-inclusive curriculum were each associated with greater feelings of school belonging, greater educational outcomes, and improved psychological well-being. However, many Native and Indigenous LGBTQ students were unable to identify a large number of LGBTQ-supportive staff at their school, and trans/GNC Native students were even less likely. More efforts must be made to train future teachers, and invest in professional development for current teachers, to respond to the needs and experiences of the diverse population of Native and Indigenous LGBTQ students. As part of this investment, policymakers and safe schools advocates must

address inequities in educational funding that disproportionately impact schools that primarily serve students of color.

Recommendations

As educators, advocates, and others concerned with issues of educational equity and access continue to address the myriad forms of oppression found in and out of school, such as racism, heterosexism, homophobia and transphobia, they must also account for the intersections of these forms of oppression. Therefore, addressing the concerns of Native and Indigenous LGBTQ students requires a nuanced approach to combating homophobia, transphobia, and racism. Further, it is important to have a greater understanding of the experiences, needs and concerns of Native and Indigenous LGBTQ students through specific and focused efforts.

Educators, policymakers, safe school advocates, and others working to make schools a more inclusive space, must continue to seek to understand the multifaceted experiences of Native and Indigenous LGBTQ students, particularly with regard to how we can render accessible specific resources that support these students at school and in larger communities outside of school. This report demonstrates the ways in which the availability of supportive student clubs, supportive educators, and other school-based resources for Native and Indigenous LGBTQ students can positively affect their school experiences. We recommend school leaders, education policymakers, and other individuals who want to provide safe learning environments for Native and Indigenous LGBTQ students to:

- Support student clubs, such as ethnic/cultural clubs that serve Native and Indigenous student populations and GSAs. Organizations that work with GSAs and ethnic/cultural clubs should

also come together to address Native and Indigenous LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity, and work to ensure that GSAs are available across both U.S. public schools as well as schools operated by the Bureau of Indian Education.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Native and Indigenous LGBTQ students.
- Increase student access to curricular resources that include diverse and positive representations of both Native and LGBTQ people, history, and events.
- Establish school policies and guidelines for how staff should respond to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.
- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us towards a future in which all students have the opportunity to learn and succeed in school, regardless of sexual orientation, gender identity, gender expression, race, or ethnicity.

Endnotes

- 1 Throughout this report, we use Native and Indigenous interchangeably as umbrella terms, although there are many terms to refer to these populations and acceptable terminology can differ based on context. Read more: <https://indigenousfoundations.arts.ubc.ca/terminology/>
- 2 Read more: <https://www.tolerance.org/magazine/what-is-settlercolonialism>
- 3 Turtle Island is a term used by some indigenous people to refer to the land encompassing Canada, the U.S., Mexico, and parts of Central America. For some, using this term is a way of resisting European settlers' names for the land, and honoring an indigenous cultural belief that the world is supported on the back of a turtle. Learn more: <https://www.thecanadianencyclopedia.ca/en/article/turtle-island>
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- 16 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
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- 19 Toomey, R. B., Huynh, V. W., Jones, S. K., Lee, S., Revels-Macalinao, M. (2017). Sexual minority youth of color: A content analysis and critical review of the literature. *Journal of Gay and Lesbian Mental Health*, 21(1), 3–31.
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- 21 Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299.
- 22 Another racial/ethnic identity that participants could select in the survey was "Native Hawaiian or Pacific Islander." However, because this was presented as a single option in the survey, we were unable to determine which students specifically identified as Native Hawaiian and which identified as Pacific Islander. Thus, Native Hawaiian students are not included in the sample for this report. To learn more about the school experiences of Asian American, Pacific Islander, and Native Hawaiian LGBTQ students, see *Erasure and Resilience: The Experiences of LGBTQ Students of Color, Asian American and Pacific Islander LGBTQ Youth in U.S. Schools*.
- 23 Pew Research Center. (2015). *Multiracial in America: Proud, diverse, and growing in numbers*. Washington, D.C.
- 24 Two-spirit is a term to describe Native community members who, in some way, embody masculine and feminine traits and/or whose gender is not entirely male nor entirely female. Two-spirit is not a term indigenous to any single Native community but, rather, is an umbrella term to encompass the many gender expansive traditions of various Native cultures. Read more: <https://www.ihs.gov/lgbt/health/twospirit/>
- 25 Sexual orientation was assessed with a multi-check question item (i.e., gay, lesbian, straight/heterosexual, bisexual, pansexual, questioning, queer, and asexual) with an optional write-in item for sexual orientations not listed. Students in the categories "Queer", "Another Sexual Orientation", and "Questioning/Unsure" did not also indicate that they were gay/lesbian, bisexual, or pansexual.
- 26 Pansexual identity is commonly defined as experiencing attraction to some people, regardless of their gender identity. This identity may be distinct from a Bisexual identity, which is commonly described as either experiencing attraction to some male-identified people and some female-identified people or as experiencing attraction to some people of the same gender and some people of different genders.
- 27 Students who indicated that they were asexual and another sexual orientation were categorized as another sexual orientation. Additionally, students who indicated that their only sexual orientation was asexual and also indicated that they were cisgender were not included in the final study sample. Therefore, all students included in the Asexual category also are not cisgender (i.e., are transgender, genderqueer, another nonbinary identity, or questioning their gender).
- 28 Race/ethnicity was assessed with a single multi-check question item (i.e., African American or Black; Asian or South Asian; Native Hawaiian or other Pacific Islander; Native American, American Indian, or Alaska Native; White or Caucasian; Hispanic or Latino/a; and Middle Eastern or Arab American) with an optional write-in item for race/ethnicities not listed. All participants included in this report identified as Native American, American Indian, or Alaska Native. Percentages are listed for students who selected other racial/ethnic identities in addition to Native American, American Indian, or Alaska Native.
- 29 Latinx is a variant of the masculine "Latino" and the feminine "Latina" that leaves gender unspecified and, therefore, aims to be more inclusive of diverse gender identities, including nonbinary individuals. To learn more: www.merriam-webster.com/words-at-play/word-history-latinx
- 30 It is important to note that we do not know the immigration status of the parents/guardians of students in our survey. Therefore, it is possible that students in the survey who were born outside the U.S. and its territories have U.S. citizenship because one of their parents/guardians does, and would not technically be immigrants to the U.S.. Therefore, U.S. citizens born outside the U.S. may include both immigrants and non-immigrants.
- 31 Gender was assessed via three items: an item assessing sex assigned at birth (i.e., male or female), an item assessing gender identity (i.e., male, female, nonbinary, and an additional write-in option), and a multiple response item assessing sex/

- gender status (i.e., cisgender, transgender, genderqueer, intersex, and an additional write-in option). Based on responses to these three items, students' gender was categorized as: Cisgender Male, Cisgender Female, Cisgender Unspecified (those who did not provide any sex at birth or gender identity information), Transgender Male, Transgender Female, Transgender Nonbinary, Transgender Unspecified (those who did not provide any gender identity information), Genderqueer, Another Nonbinary Identity (i.e., those who indicated a nonbinary identity but did not indicate that they were transgender or genderqueer, including those who wrote in identities such as "gender fluid" or "demi gender"), or Questioning/Unsure.
- 26 Receiving educational accommodations was assessed with a question that asked students if they received any educational support services at school, including special education classes, extra time on tests, resource classes, or other accommodations.
- 27 Students were placed into region based on the state where their school was located – Northeast: Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, DC; South: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia; Midwest: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin; West: Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming; U.S. Territories: American Samoa, Guam, Northern Mariana Islands, Puerto Rico, U.S. Virgin Islands.
- 28 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
- 29 Mean differences in reasons for feeling unsafe were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .71, $F(10, 1340) = 328.23$, $p < .001$. Pairwise comparisons were considered at $p < .05$. Significant differences were found between all reasons with the exception of: because of how the student expresses their gender and body size or weight were not different from each other; because of an actual/perceived disability and actual/perceived religion were not different from each other, and; because of citizenship status and how well the student speaks English were not different from each other. Percentages are shown for illustrative purposes.
- 30 To examine differences in feelings of safety by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with feeling unsafe due to race/ethnicity as the dependent variable. The independent variable was multiracial/multiethnic status, and locale was included as a covariate. The main effect was significant: $F(2, 1329) = 84.71$, $p < .001$, $\eta_p^2 = .11$. Pairwise comparisons were considered at $p < .05$. Students who identified as Native and White only were least likely to feel unsafe due to race/ethnicity. Students who identified only as Native were more likely to feel unsafe than Native and White students, but less likely to feel unsafe than other Native multiracial students. Other Native multiracial students were most likely to feel unsafe.
- 31 To examine differences in skipping school due to feeling unsafe by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with number of school days missed due to feeling unsafe as the dependent variable. The independent variable was multiracial/multiethnic status, and locale was included as a covariate. The main effect was not significant.
- 32 Mean differences in rates of hearing biased language were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .28, $F(5, 1337) = 105.88$, $p < .001$. Pairwise comparisons were considered at $p < .05$. Significant differences were found between all forms of biased language with the exception of: racist remarks and comments about not acting "masculine" enough were not different from each other. Percentages are shown for illustrative purposes.
- 33 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
- 34 Mean differences in rates of experiencing different forms of victimization were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .34, $F(2, 1321) = 332.60$, $p < .001$. Pairwise comparisons were considered at $p < .05$. Significant differences were found between all forms of victimization. Percentages are shown for illustrative purposes.
- 35 The relationships between missing school, school belonging, and depression and severity of victimization due to sexual orientation, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) were examined through partial correlations. Missing school: $r(1309) = .42$, $p < .001$; school belonging: $r(1309) = -.41$, $p < .001$; depression: $r(1309) = .36$, $p < .001$.
- 36 The relationship between missing school, school belonging, and depression and severity of victimization due to race/ethnicity, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) were examined through partial correlations. Missing school: $r(1309) = .26$, $p < .001$; school belonging: $r(1309) = -.28$, $p < .001$; depression: $r(1309) = .28$, $p < .001$.
- 37 The relationship between educational aspirations and victimization (based on sexual orientation and race/ethnicity), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) was examined using a multivariate analysis of covariance (MANCOVA), with victimization as the dependent variables, educational aspirations as the independent variable, and multiracial/multiethnic status as the covariate. The multivariate effect was not significant.
- 38 Renn, K. A. (2000). Patterns of situational identity among biracial and multiracial college students. *The Review of Higher Education*, 23(4), 399–420.
- 39 To examine differences in severity of victimization based on race/ethnicity by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for outness to peers, outness to staff, locale (rural, urban, suburban), region, sexual orientation, gender identity and student body racial majority, a multivariate analysis of covariance (MANCOVA) was conducted, with severity of three types of victimization (based on race/ethnicity, sexual orientation, and gender expression) as the dependent variables, multiracial/multiethnic status as the independent variable, and outness to peers, outness to staff, locale, region, sexual orientation, gender, and racial majority as covariates. The multivariate effect was significant: Pillai's Trace = .15, $F(6, 2148) = 28.30$, $p < .001$, $\eta_p^2 = .07$. The univariate effect for victimization based on race/ethnicity was significant: $F(2, 1075) = 68.68$, $p < .001$, $\eta_p^2 = .11$. Post hoc comparisons were considered at $p < .05$. Multiracial students with another non-White identity had the greatest levels of victimization, followed by Native-only students, and biracial Native/White students experienced the lowest levels. Percentages are shown for illustrative purposes.
- 40 To examine differences in severity of victimization (based on sexual orientation and gender expression) by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for outness to peers, outness to staff, locale (rural, urban, suburban), region, sexual orientation, gender identity and student body racial majority, we conducted the MANCOVA described in the previous endnote. The univariate effect for victimization based on sexual orientation was significant: $F(2, 1075) = 4.93$, $p < .01$, $\eta_p^2 = .01$. Post hoc comparisons were considered at $p < .05$. Native-only students experienced the greatest levels of victimization, and there was no difference between Native/White biracial and other multiracial students. The univariate effect for victimization based on gender expression was not significant. Percentages are shown for illustrative purposes.
- 41 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
- 42 To examine differences in severity of victimization (based on sexual orientation, gender expression, and race/ethnicity) by transgender status, while controlling for multiracial/multiethnic status

- (Native only vs. Native and White vs. other Native multiracial), a multivariate analyses of covariance (MANCOVA) was conducted, with victimization as the dependent variable. The independent variable was whether students identified as cisgender or as trans/GNC, and multiracial/multiethnic status was the covariate. The multivariate effect was significant: Pillai's Trace = .13, $F(3, 1247) = 64.24$, $p < .001$, $\eta_p^2 = .13$. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: $F(1, 1249) = 16.27$, $p < .001$, $\eta_p^2 = .01$; gender expression: $F(1, 1249) = 134.40$, $p < .001$, $\eta_p^2 = .10$. Trans/GNC students did not differ from cisgender LGBTQ students on experiences with victimization based on race/ethnicity. Percentages are shown for illustrative purposes.
- 43 The full percentage breakdowns are as follows – did not experience victimization due to sexual orientation or race/ethnicity: 16.8%; experienced victimization due sexual orientation, but not race/ethnicity: 37.2%; experienced victimization due to race/ethnicity, but not sexual orientation: 4.8%; experienced victimization due to both sexual orientation and race/ethnicity: 41.2%.
- 44 To examine differences in number of school days missed by multiple forms of victimization experiences, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with number of school days missed due to feeling unsafe as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both, and the covariates were multiracial/multiethnic status, outness to peers, outness to staff, and locale. The main effect was significant: $F(3, 1308) = 36.05$, $p < .001$, $\eta_p^2 = .08$. Pairwise comparisons were considered at $p < .05$: students who experienced both forms of victimization missed more days than all others; students who only experienced victimization based on sexual orientation missed more days than those who experienced neither. There was no difference between students who only experienced victimization based on sexual orientation and those who only experienced victimization based on race/ethnicity; there was also no difference between students who experienced only victimization based on race/ethnicity and those who experienced neither form of victimization. Percentages are shown for illustrative purposes.
- 45 To examine differences in levels of school belonging by multiple forms of victimization experiences, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with school belonging as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both, and the covariates were multiracial/multiethnic status, outness to peers, outness to staff, and locale. The main effect was significant: $F(3, 1309) = 55.84$, $p < .001$, $\eta_p^2 = .11$. Pairwise comparisons were considered at $p < .05$: students who experienced both forms of victimization had lower levels of belonging than all others; students who only experienced victimization based on sexual orientation had lower levels of belonging than those who experienced neither; students who only experienced victimization based on sexual orientation also had lower levels of belonging than those who only experienced victimization based on race/ethnicity. There was no difference between students who only experienced victimization based on race/ethnicity and those who experienced neither on school belonging. Percentages are shown for illustrative purposes.
- 46 To examine differences in levels of depression by multiple forms of victimization experiences, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with depression as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both, and the covariates were multiracial/multiethnic status, outness to peers, outness to staff, and locale. The main effect was significant: $F(3, 1298) = 46.10$, $p < .001$, $\eta_p^2 = .10$. Pairwise comparisons were considered at $p < .05$: students who experienced both forms of victimization had higher levels of depression than all others; students who only experienced victimization based on sexual orientation had higher levels of depression than those who experienced neither. There was no difference between students who only experienced victimization based on race/ethnicity and those who experienced neither; there was also no difference between students who only experienced victimization based on sexual orientation and students who only experienced victimization based on race/ethnicity. Percentages are shown for illustrative purposes.
- 47 Kumpfer, K. L. (1999). Factors and processes contributing to resilience: The resilience framework. In M. D. Glantz & J. L. Johnson (Eds.), *Longitudinal research in the social and behavioral sciences. Resilience development: Positive life adaptations* (pp. 179–224). Dordrecht, Netherlands: Kluwer Academic Publishers.
- Bowleg, L., Huang, J., Brooks, K., Black, A., & Burkholder, G. (2008). Triple jeopardy and beyond: Multiple minority stress and resilience among Black lesbians. *Journal of Lesbian Studies*, 7(4), 87–108.
- 48 To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on school belonging, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a two-step hierarchical regression model was conducted. In the first step, school belonging was regressed onto two independent variables (severity of victimization based on sexual orientation and severity of victimization based on race/ethnicity) while controlling for multiracial/multiethnic status, outness to peers, outness to staff, and locale. The model accounted for a significant portion of the variance: $F(6, 1303) = 63.33$, Adj. $R^2 = .222$, $p < .001$. Both forms of victimization were significant predictors. Sexual orientation: $\beta = -.369$, $p < .001$; Race/ethnicity: $\beta = -.122$, $p < .001$. For step two, an interaction term between the two independent variables was introduced. The model was significant, and the change in R^2 was significant: $F(7, 1302) = 265.64$, $p < .001$; Adj. $\Delta R^2 = .008$, $p < .001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = .103$, $p < .001$.
- 49 A similar regression model, as described in the previous endnote, was conducted to examine the same interaction on level of depression. In the first step, the model accounted for a significant portion of the variance: $F(6, 1292) = 42.51$, Adj. $R^2 = .161$, $p < .001$. Both forms of victimization were significant predictors. Sexual orientation: $\beta = .309$, $p < .001$; Race/ethnicity: $\beta = .151$, $p < .001$. For step two, the model was significant, and the change in R^2 was significant: $F(7, 1291) = 37.41$, $p < .001$; Adj. $\Delta R^2 = .004$, $p < .05$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = -.069$, $p < .05$.
- 50 It is also relevant to consider the racial socialization that Native LGBTQ students may receive from parents, guardians, and other family members in the form of explicit and/or implicit messages about how to operate as a Native individual in the U.S.. These messages may prepare young people for experiences with racial injustice, and could also possibly be helpful in preparing youth for experiences with other forms of injustice, such as anti-LGBTQ victimization. Read more:
- Neblett, E. W. J., White, R. L., Ford, K. R., Philip, C. L., Nguyễn, H. X., & Sellers, R. M. (2008). Patterns of racial socialization and psychological adjustment: Can parental communications about race reduce the impact of racial discrimination? *Journal of Research on Adolescence*, 18(3), 477–515.
- 51 A similar regression model, as described in the previous endnotes, was conducted to examine the same interaction on number of school days missed due to feeling unsafe. In the first step, the model accounted for a significant portion of the variance: $F(6, 1302) = 51.69$, Adj. $R^2 = .189$, $p < .001$. Both forms of victimization were significant predictors. Sexual orientation: $\beta = .376$, $p < .001$; Race/ethnicity: $\beta = .128$, $p < .001$. For step two, the model remained significant, but the change in R^2 was not significant, and the interaction was not significant.
- 52 Chi-square tests were performed examining the common types of school staff response by whether it was perceived to be effective (rated as either "somewhat effective" or "very effective") or ineffective (rated as either "somewhat ineffective" or "not at all effective"). The only common response perceived to be effective was telling the perpetrator to stop: $\chi^2(1) = 58.82$, $p < .001$, $\phi = -.336$. The other two common responses were both perceived to be ineffective: telling the student to ignore it: $\chi^2(1) = 43.48$, $p < .001$, $\phi = .289$; doing nothing/taking no action: $\chi^2(1) = 89.66$, $p < .001$, $\phi = .415$.

- 53 Bacon, J. K., & Causton-Theoharis, J. (2012). 'It should be teamwork': A critical investigation of school practices and parent advocacy in special education. *International Journal of Inclusive Education, 17*(7), 682–699.
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- Nguyen, J. T., You, S., & Ho, H. Z. (2009). The process of Asian American parental involvement and its relationship to students' academic achievement. In C. C. Park, R. Endo, & X. L. Rong (Eds.), *New Perspectives on Asian American Parents, Students, and Teacher Recruitment* (pp. 25–49), Information Age Publishing: Charlotte, NC.
- 54 To test differences in frequency of reporting victimization to family members by outness to family members while controlling for respondent's age, gender (cisgender vs. trans/GNC), and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), we conducted an analysis of covariance (ANCOVA), where reporting to family was the dependent variable, outness to family members was the independent variable, and age, gender, and multiracial/multiethnic status were covariates. The effect was significant: $F(1, 1033) = 38.49, p < .001, \eta_p^2 = .04$.
- 55 To examine the relationship between reporting victimization to family and level of victimization (based on sexual orientation, gender expression, and race/ethnicity), we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). Level of victimization was not related to frequency of reporting victimization to family.
- 56 To examine the relationship between family intervention and educational accommodation services, we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). The effect was significant: $r(519) = .10, p < .05$.
- 57 To examine the relationship between family intervention and level of victimization (based on sexual orientation, gender expression, and race/ethnicity), we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). Level of victimization was not related to frequency of family intervention.
- 58 Cholewa, B., Hull, M. F., Babcock, C. R., & Smith, A. D. (2018). Predictors and academic outcomes associated with in-school suspension. *School Psychology Quarterly, 33*(2), 191–199.
- Johnson, M., & Naughton, J. (2019). Just another school?: The need to strengthen legal protections for students facing disciplinary transfers. *Notre Dame Journal of Law, Ethics and Public Policy, 33*(1), 1–40.
- 59 Executive Office of the President. (Dec 2014). *2014 Native Youth Report*. https://obamawhitehouse.archives.gov/sites/default/files/docs/20141129nativeyouthreport_final.pdf
- 60 Greytak, E. A., Kosciw, J. G., Villenas, C., & Giga, N. M. (2016). *From Teasing to Torment: School climate revisited, a survey of U.S. secondary students and teachers*. New York: GLSEN.
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- 61 The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and in-school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) were examined through a multivariate analysis of covariance (MANCOVA), where victimization was the dependent variable, disciplinary action was the independent variable, and both gender and multiracial/multiethnic status were covariates. The multivariate effect was significant: Pillai's trace = .05, $F(3, 1237) = 22.36, p < .001$. The univariate effects for all three forms of victimization were significant. Sexual orientation: $F(1, 1239) = 61.33, p < .001, \eta_p^2 = .05$. Gender expression: $F(1, 1239) = 49.05, p < .001, \eta_p^2 = .04$. Race/ethnicity: $F(1, 1239) = 19.79, p < .001, \eta_p^2 = .02$.
- The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and out-of-school school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) were examined through a similar MANCOVA. The multivariate effect was significant: Pillai's trace = .04, $F(3, 1237) = 14.74, p < .001$. The univariate effects for all three forms of victimization were significant. Sexual orientation: $F(1, 1239) = 33.65, p < .001, \eta_p^2 = .03$. Gender expression: $F(1, 1239) = 15.37, p < .001, \eta_p^2 = .01$. Race/ethnicity: $F(1, 1239) = 24.15, p < .001, \eta_p^2 = .02$.
- The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and contact with law enforcement, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) were examined through a similar MANCOVA. The multivariate effect was significant: Pillai's trace = .02, $F(3, 1237) = 9.48, p < .001$. The univariate effects for all three forms of victimization were significant. Sexual orientation: $F(1, 1239) = 7.87, p < .01, \eta_p^2 = .01$. Gender expression: $F(1, 1239) = 13.05, p < .001, \eta_p^2 = .01$. Race/ethnicity: $F(1, 1239) = 22.89, p < .001, \eta_p^2 = .02$.
- 62 The relationship between number of school days missed due to feeling unsafe and in-school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) was examined through an analysis of covariance (ANCOVA), where number of days missed was the dependent variable, disciplinary action was the independent variable, and both gender and multiracial/multiethnic status were covariates. The effect was significant: $F(1, 1287) = 57.53, p < .001, \eta_p^2 = .03$.
- We conducted a similar ANCOVA to examine the relationship between number of school days missed and out-of-school discipline. The effect was significant: $F(1, 1287) = 21.76, p < .001, \eta_p^2 = .02$.
- We conducted a similar ANCOVA to examine the relationship between number of school days missed and contact with law enforcement as a result of school discipline. The effect was significant: $F(1, 1287) = 8.45, p < .01, \eta_p^2 = .01$.
- 63 The relationships between experiences with anti-LGBTQ discriminatory policies/practices and school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC), were examined through a multivariate analysis of covariance (MANCOVA), where discipline (in-school, out-of-school, and law enforcement) were the dependent variables, discrimination was the independent variable, and both gender and multiracial/multiethnic status were covariates. The multivariate effect was significant: Pillai's trace = .05, $F(3, 1278) = 8.37, p < .001$. The univariate effects for in-school and out-of-school discipline were significant. In-school: $F(1, 1280) = 24.56, p < .001, \eta_p^2 = .02$. Out-of-school: $F(1, 1280) = 4.58, p < .05, \eta_p^2 = .004$. The univariate effect for contact with law enforcement was not significant.
- 64 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
- 65 The relationships between trans/GNC status and school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), were examined through a multivariate analysis of covariance (MANCOVA), where discipline (in-school, out-of-school, and law enforcement) were the dependent variables, trans/GNC status was the independent variable, and multiracial/multiethnic status was the covariate. The multivariate effect was significant: Pillai's trace = .009, $F(3, 1290) = 3.91, p < .01$. The univariate effect for in-school discipline was significant: $F(1, 1292) = 10.95, p < .01, \eta_p^2 = .01$. The univariate effects for out-of-school discipline and contact with law enforcement were not significant.

- 66 In order to examine the relationship between trans/GNC status and school discipline, while controlling for anti-LGBTQ victimization, we performed a MANCOVA similar to the one described in the previous endnote, with victimization (due to sexual orientation and due to gender expression) included as two additional covariates. The multivariate effect was no longer significant.
- 67 Ksinan, A. J., Vazsonyi, A. T., Jiskrova, G. K., Peugh, J. L. (2019). National ethnic and racial disparities in disciplinary practices: A contextual analysis in American secondary schools. *Journal of School Psychology, 74*, 106–125.
- Silverman, T. (2019). School discipline disparities: How we can do better. <https://www.iyi.org/school-discipline-disparities-how-we-can-do-better/>
- 68 Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). The effect was significant for out-of-school discipline: $\chi^2(1) = 7.81$, $p < .05$, $\phi = .08$. Pairwise comparisons were considered at $p < .05$. Biracial Native/White students were less likely to experience out-of-school discipline than other multiracial Native students. No other differences were observed. The effects for in-school discipline and contact with law enforcement were not significant.
- 69 The relationships between multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and school disciplinary action (in-school, out-of-school, contact with law enforcement), while controlling for racial harassment, were examined through a multivariate analysis of covariance (MANCOVA), where the three different forms of discipline were the dependent variables, multiracial/multiethnic status was the independent variable, and racial harassment was the covariate. The multivariate effect was not significant.
- 70 Mowen, T. J. & Parker, K. F. (2014). Minority threat and school security: Assessing the impact of Black and Hispanic student representation on school security measures. *Security Journal, 30*(2), 504–522.
- 71 We conducted a series of three logistic regressions to determine whether experiences with school discipline (in-school, out-of-school, and contact with law enforcement) were predicted by school racial majority (majority-White, majority-Black, majority-Latinx, other racial majority, and no racial majority), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and race-based harassment, where the three different forms of discipline were the dependent variables, school racial majority was the independent variable, and multiracial/multiethnic status and race-based harassment were the covariates. School racial majority was a significant factor predicting out-of-school discipline. Compared to majority-Black schools, Native LGBTQ students had lower odds of experiencing out-of-school discipline in majority-White schools, majority-Latinx schools, and schools with another racial/ethnic majority. Majority-White: odds ratio (OR) = 0.36, $p < .001$; majority-Latinx: OR = 0.41, $p < .05$; other majority: OR = 0.35, $p < .05$. School racial composition was not a significant predictor for in-school discipline and for contact with law enforcement.
- 72 To test differences in grade point average (GPA) by experiencing school disciplinary action (in-school, out-of-school, law enforcement), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC), we conducted a series of partial correlations. In-school discipline: $r(1290) = -.25$, $p < .001$; out-of-school discipline: $r(1290) = -.11$, $p < .001$; law enforcement: $r(1290) = -.12$, $p < .001$.
- 73 We conducted a series of three logistic regressions to determine with the relationship between school discipline (in-school, out-of-school, and contact with law enforcement) and educational aspirations, where discipline was the dependent variable in each regression, educational aspirations was the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), race-based harassment, and student body racial majority were included as covariates. In-school discipline, out-of-school discipline, and contact with law enforcement were each related to educational aspirations. In-school discipline: Compared to those only planning to graduate high school, students planning to obtain a Bachelor's degree (odds ratio (OR) = 0.52, $p < .05$) and those planning to obtain a graduate degree (OR = 0.43, $p < .01$) each had lower odds of experiencing in-school discipline. Out-of-school discipline: Compared to those only planning to graduate high school, students planning to obtain a graduate degree (OR = 0.42, $p < .05$) had lower odds of experiencing out-of-school discipline. Law enforcement: Compared to those not planning to graduate high school, students planning to complete vocational school (OR = 0.07, $p < .05$), obtain an Associate's degree (OR = 0.14, $p < .05$), obtain a Bachelor's degree (OR = 0.09, $p < .01$), or obtain a graduate degree (OR = 0.07, $p < .01$) all had lower odds of experiencing contact with law enforcement.
- 74 A chi-square test was performed looking at the relationship between GSA availability and school locale. The effect was significant: $\chi^2(2) = 78.75$, $p < .001$, Cramer's V = .24. Pairwise comparisons were considered at $p < .05$. Students in rural schools were least likely to have a GSA; there was no difference between those in urban schools and those in suburban schools.
- 75 A chi-square test was performed looking at the relationship between GSA availability and school region. The effect was significant: $\chi^2(3) = 107.79$, $p < .001$, Cramer's V = .28. Pairwise comparisons were considered at $p < .05$. Students attending school in the South were least likely to have a GSA; students attending schools in the Midwest were less likely to have a GSA than those in the Northeast or West; there was no difference between schools in the Northeast and those in the West.
- 76 McCready, L. T. (2004). Some challenges facing queer youth programs in urban high schools. *Journal of Gay and Lesbian Issues in Education, 1*(3), 37–51.
- 77 To test differences in GSA availability by school racial composition (majority White, majority students of color, no majority), while controlling for region and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where GSA presence was the dependent variable, school racial composition was the independent variable, and region and locale were covariates. The effect was not significant.
- To test differences in GSA participation (did not attend, attended but not as leader, attended as leader/officer) by school racial composition (majority White, majority students of color, no majority), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native), region, and locale (urban, suburban, rural) we conducted a multinomial logistic regression among those with a GSA at their school, where GSA participation was the dependent variable, school racial composition was the independent variable, and multiracial/multiethnic status, region, and locale were covariates. The model was not significant.
- 78 Porta, C. M., Singer, E., Mehus, C. J., Gower, A. L., Saewyc, E., Fredkove, W., & Eisenberg, M. E. (2017). LGBTQ youth's views on gay-straight alliances: Building community, providing gateways, and representing safety and support. *Journal of School Health, 87*(7), 489–497.
- Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.
- 79 To test differences in missing school by GSA availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where number of school days missed was the dependent variable, GSA presence was the independent variable, and multiracial/multiethnic status, region, and locale were covariates. The effect was significant: $F(1, 1313) = 14.53$, $p < .001$, $\eta_p^2 = .01$.
- 80 To test differences in school belonging by GSA availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where level of school belonging was the dependent variable, GSA presence was the independent variable, and multiracial/multiethnic status, region, and locale were covariates. The effect was significant: $F(1, 1314) = 50.19$, $p < .001$, $\eta_p^2 = .04$.
- 81 In order to examine differences in feeling unsafe by GSA availability we conducted a multivariate analysis of covariance (MANCOVA), with three dependent variables (feeling unsafe due to sexual orientation, gender expression, and race/ethnicity), presence of GSA as the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other

- Native multiracial), region, and locale (urban, suburban, rural) as the covariates. The multivariate effect was significant: Pillai's trace = .02, $F(3, 1315) = 9.84$, $p < .001$. The univariate effect was significant for feeling unsafe regarding sexual orientation: $F(1, 1317) = 27.50$, $p < .001$, $\eta_p^2 = .02$. The univariate effects for feeling unsafe regarding gender expression and race/ethnicity were not significant.
- 82 To examine differences in school belonging by GSA participation, an analysis of covariance (ANCOVA) was conducted among those with a GSA at school, with school belonging as the dependent variable, level of GSA participation as the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), gender (trans/GNC vs. cisgender), severity of victimization based on sexual orientation, and severity of victimization based on gender expression as the covariates. The multivariate effect was not significant.
- 83 To examine differences in comfort level by GSA participation, an analysis of covariance (ANCOVA) was conducted among those with a GSA at school, with comfort level bringing up LGBTQ issues in class as the dependent variable, level of GSA participation as the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (trans/GNC vs. cisgender) as the covariates. The effect was significant: $F(2, 600) = 12.20$, $p < .001$, $\eta_p^2 = .04$. Post hoc comparisons were considered at $p < .05$. GSA leaders felt more comfortable than other GSA participants, as well as those who did not participate in their GSA. No other differences were observed.
- 84 In the survey, we asked about whether students participated in several forms of activism, including: participating in an event where people express their political views (such as a poetry slam or youth forum); volunteering to campaign for a political cause or candidate; participating in a boycott against a company; expressing views about politics or social issues on social media; contacting politicians, governments, or authorities about issues important to the student; participating in a rally, protest, or demonstration; or, participating in a GLSEN Day of Action, such as Day of Silence or Ally Week.
- To examine differences in rates of activism by level of GSA participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for each form of activism. Day of Action: $\chi^2(2) = 57.30$, $p < .001$, Cramer's $V = .30$; event to express political views: $\chi^2(2) = 29.85$, $p < .001$, Cramer's $V = .22$; volunteering: $\chi^2(2) = 10.82$, $p < .01$, Cramer's $V = .13$; boycott: $\chi^2(2) = 7.72$, $p < .05$, Cramer's $V = .11$; social media: $\chi^2(2) = 8.48$, $p < .05$, Cramer's $V = .12$; rally: $\chi^2(2) = 14.13$, $p < .01$, Cramer's $V = .15$; contacting politicians: $\chi^2(2) = 8.49$, $p < .05$, Cramer's $V = .12$. Pairwise comparisons were considered at $p < .05$. For nearly all activities, with the exception of contacting politicians, GSA leaders were more likely to participate than students who did not attend GSA meetings. For nearly all activities, with the exception of participating in a boycott, GSA leaders were also more likely than non-leader GSA members to participate. Non-leader GSA members were more likely than those who did not attend meetings to participate in a GLSEN Day of Action. No other significant differences were observed.
- 85 To examine differences in anti-LGBTQ victimization, a multivariate analysis of variance (MANOVA) was conducted with level of GSA participation as the independent variable, and two dependent variables: severity of victimization due to sexual orientation, and severity of victimization due to gender expression. The multivariate effect was significant: Pillai's Trace = .04, $F(4, 1198) = 5.69$, $p < .001$, $\eta_p^2 = .02$. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: $F(2, 599) = 8.68$, $p < .001$, $\eta_p^2 = .03$. Gender expression: $F(2, 599) = 11.27$, $p < .001$, $\eta_p^2 = .04$. Pairwise comparisons were considered at $p < .05$. For both forms of victimization, GSA leaders experienced greater levels of victimization than all others. No differences were observed between non-leader GSA members and those who were not GSA members.
- 86 Chi-square tests were performed looking at the relationship between ethnic/cultural club availability and school region and locale. The effect for locale was significant: $\chi^2(2) = 28.10$, $p < .001$, Cramer's $V = .15$. Pairwise comparisons were considered at $p < .05$. Students in rural schools were least likely to have an ethnic/cultural club; there was no difference between urban and suburban schools. The effect for region was not significant.
- 87 To examine differences in ethnic/cultural club availability by school racial composition (majority White vs. majority students of color vs. no racial majority), an analysis of covariance (ANCOVA), with club availability as the dependent variable, racial composition as the independent variable, and region and locale (urban, suburban, rural) as the covariates. The effect was significant: $F(2, 1155) = 4.39$, $p < .05$, $\eta_p^2 = .01$. Post hoc comparisons were considered at $p < .05$. Students in majority-White schools were less likely to have an ethnic/cultural club than those where the majority of students were youth of color. No other differences were observed.
- 88 To test differences in school belonging by ethnic/cultural club availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where level of school belonging was the dependent variable, club presence was the independent variable, and multiracial/multiethnic status, school racial majority, region, and locale were covariates. The effect was not significant.
- 89 To test differences in skipping school due to feeling unsafe by ethnic/cultural club availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where number of school days missed was the dependent variable, club presence was the independent variable, and multiracial/multiethnic status, school racial majority, region, and locale were covariates. The effect was not significant.
- 90 To test differences in feeling unsafe (due to race/ethnicity, sexual orientation, and gender expression) by ethnic/cultural club availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, region, and locale (urban, suburban, rural) we conducted a multivariate analysis of covariance (MANCOVA), where the reasons for feeling unsafe were the dependent variables, club presence was the independent variable, and multiracial/multiethnic status, school racial majority, region, and locale were covariates. The effect was not significant.
- 91 To test differences in school belonging by ethnic/cultural club membership, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, and race-based harassment, we conducted an analysis of covariance (ANCOVA), where level of school belonging was the dependent variable, club participation was the independent variable, and multiracial/multiethnic status, school racial majority, and race-based harassment were covariates. The effect was significant: $F(2, 785) = 6.78$, $p < .01$, $\eta_p^2 = .02$. Native LGBTQ students who participated in their ethnic/cultural club were had a greater sense of school belonging than those who did not participate.
- 92 In the survey, we asked about whether students participated in several forms of activism, including: participating in an event where people express their political views (such as a poetry slam or youth forum); volunteering to campaign for a political cause or candidate; participating in a boycott against a company; expressing views about politics or social issues on social media; contacting politicians, governments, or authorities about issues important to the student; participating in a rally, protest, or demonstration; or, participating in a GLSEN Day of Action, such as Day of Silence or Ally Week.
- To examine differences in rates of activism by ethnic/cultural club participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for nearly all forms of activism, with the exception of expressing views on social media. Day of Action: $\chi^2(1) = 6.43$, $p < .05$, Cramer's $V = .08$; event to express political views: $\chi^2(1) = 23.54$, $p < .001$, Cramer's $V = .16$; volunteering: $\chi^2(1) = 22.41$, $p < .001$, Cramer's $V = .16$; boycott: $\chi^2(1) = 9.69$, $p < .01$, Cramer's $V = .10$; rally: $\chi^2(1) = 11.92$, $p < .01$, Cramer's $V = .12$; contacting politicians: $\chi^2(1) = 10.16$, $p < .01$, Cramer's $V = .11$.
- 93 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
- 94 Shelton, S. A. & Barnes, M. E. (2016). "Racism just isn't an issue anymore": Preservice teachers' resistances to the intersections of sexuality and race. *Teaching and Teacher Education*, 55, 165–174.

- 95 To examine differences in supportive staff and administration by gender, a multivariate analysis of variance (MANOVA) was conducted with gender (trans/GNC vs. cisgender) as the independent variable, and two dependent variables: number of LGBTQ-supportive staff and level of support from administration regarding LGBTQ issues. The multivariate effect was significant: Pillai's Trace = .01, $F(2, 1277) = 5.57, p < .01, \eta_p^2 = .01$. The univariate effects for supportive staff and administration were both significant. Staff: $F(1, 1278) = 11.10, p < .01, \eta_p^2 = .01$; Administration: $F(1, 1278) = 4.34, p < .05, \eta_p^2 = .003$.
- 96 To examine differences in supportive staff and administration by multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native), a multivariate analysis of covariance (MANCOVA) was conducted with multiracial/multiethnic status as the independent variable, two dependent variables (number of LGBTQ-supportive staff and level of support from administration regarding LGBTQ issues), and with locale (urban, suburban, rural), region, and school racial majority as covariates. The multivariate effect was not significant.
- 97 We conducted a series of partial correlations to examine, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native) the relationships between number of supportive educators and: missing school due to feeling unsafe, feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity), psychological well-being (self-esteem and depression), school belonging, and GPA. Missing school: $r(1300) = -.24, p < .001$; feeling unsafe due to sexual orientation: $r(1300) = -.24, p < .001$; feeling unsafe due to gender expression: $r(1300) = -.14, p < .001$; feeling unsafe due to race/ethnicity: $r(1300) = -.10, p < .001$. Self-esteem: $r(1300) = .27, p < .001$; depression: $r(1300) = -.31, p < .001$; feelings of school belonging: $r(1300) = .52, p < .001$; GPA: $r(1300) = .10, p < .001$.
- 98 To test differences in educational aspirations by number of LGBTQ-supportive educators, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), we conducted an analysis of covariance (ANCOVA), where level of supportive educators was the dependent variable, educational aspirations was the independent variable, and multiracial/multiethnic status was the covariate. The effect was significant: $F(5, 1313) = 5.94, p < .001, \eta_p^2 = .02$. Native LGBTQ students who did not plan to graduate high school had fewer supportive educators than those who planned to get a Bachelor's degree as well as those planning to go to graduate school. Those planning to get an Associate's degree had fewer supportive educators than those planning to get a Bachelor's degree. No other significant differences were observed.
- 99 We conducted a series of partial correlations to examine, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native) the relationships between having an LGBTQ-inclusive curriculum at school and: feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity), perception of how accepting the student body is of LGBTQ people, and feelings of school belonging. Feeling unsafe due to sexual orientation: $r(1336) = -.21, p < .001$; feeling unsafe due to gender expression: $r(1336) = -.12, p < .001$; Student body acceptance: $r(1336) = .31, p < .001$; feelings of school belonging: $r(1336) = .32, p < .001$.
- 100 In order to examine the relationship between LGBTQ-inclusive curriculum and feeling unsafe due to race/ethnicity, while controlling for multiracial/multiethnic identity, we conducted the partial correlation described in the previous endnote. The effect was not significant.
- 101 Sleeter, C. E. (2011). *The academic and social value of ethnic studies: A research review*. Washington, D. C.: National Education Association.
- 102 National Congress of American Indians. (2019). *Becoming visible: A landscape analysis of state efforts to provide Native American education for all*. Washington, DC: September 2019.
- 103 Morgan, I. & Amerikaner, A. (Feb 27, 2018). An analysis of school funding equity in the U.S. and across each state. <https://edtrust.org/resource/funding-gaps-2018/>

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